FRONTISPIECE

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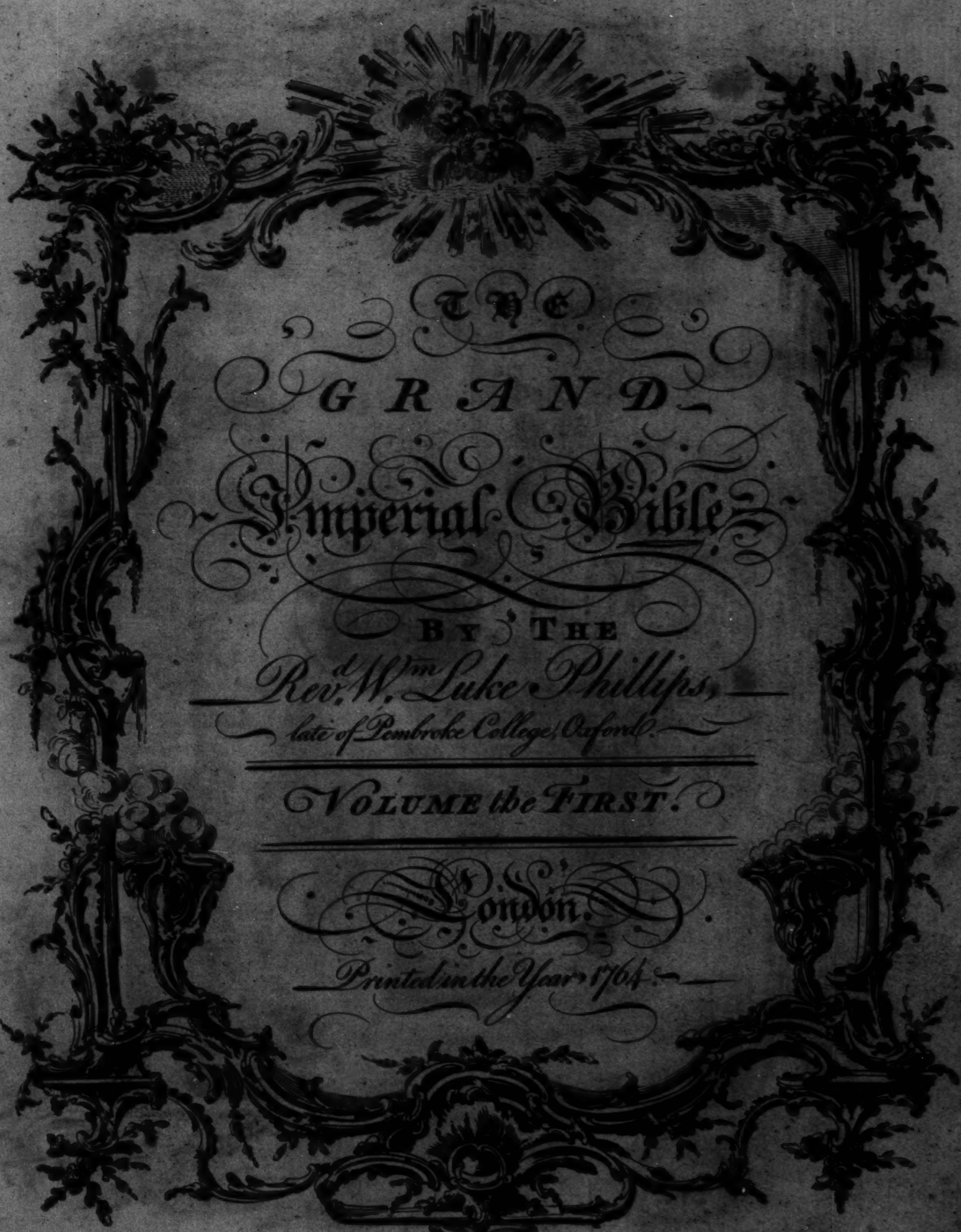

THE
GRAND
Imperial Bible

BY THE
Revd. Wm. Luke Phillips,
late of Pembroke College, Oxford.

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K

BRITISH MUSEUM

INTRODUCTION.

THE Holy Scriptures are the Oracles of the Living God, unfolding the Secrets of his Will to Mankind: Whatever is neceſſary for us to know, and believe, to hope for, and to practiſe, in order to our everlaſting Salvation, is fully ſet forth in thoſe Records of Sacred Truth: And notwithſtanding all the Objections that Infidelity can raiſe againſt them, there ſtill remain ſo many internal Arguments of their Divine Authority, as are irreſiſtible to an ingenuous Mind: To the ignorant, the vain, and the ſenſual, they may appear to want Recommendation; but to the truly wiſe and humble Man, and the real Chriſtian, they are *The Savour of Life unto Life*, and *the Power of God unto Salvation*.

That Ignorance and Licentiouſneſs are the Sources from whence the Contempt of the Scriptures have ariſen, is plain; becauſe, the beſt and the wiſeſt Men have ever had them in the higheſt Veneration. Of old, King David preferred them before *the Honey, and the Honey-comb*; and, though a mighty Warrior and Conqueror, he eſteemed them better than *great Spoil, and thouſands of Gold and Silver*. Ptolemy Philadelphus, the moſt learned Man of his Time, a great Monarch, and a Heathen, thought it worth while to have the Bible tranſlated into his own Language: Longinus, who was a competent Judge of Eloquence, admired the Sublimity and lofty Expreſſions of Holy Writ: And we find one characterizing them thus; "*The ſacred Scripture is the Book of Life, whoſe Original is eternal, whoſe Eſſence is incorporeal, whoſe Knowledge is Life, whoſe Writing is indelible, whoſe Inſpection is deſirable, whoſe Doctrine is eaſy, whoſe Knowledge is ſweet, whoſe Depth is unſearchable, whoſe Words are innumerable, and only one Word*; ALL." Seeing therefore the Wiſe, the Learned, and the Good, do thus generally expreſs their Approbation of, and concur in their Sentiments concerning, the Sacred Volume, we ought to abide by their Opinion, without ſhewing the leaſt Regard to thoſe little Wits, the Scoffers of our Age, who are *ſenſual, and know nothing, vainly puffed up by their fleſhly Mind*. When Julian the Apoſtate ſaid of the Scriptures, that "he had read them, underſtood them, and condemned them;" Baſil returned, excellently well, "that he had read them, but not underſtood them: for if he had underſtood them, he would not have condemned them." A very ſuitable Anſwer this, and fit for our Libertines, Free-thinkers, and all who cavil at the Scriptures, and who, becauſe they cannot comprehend the ſublime Truths contained in them, immediately determine them to be abſurd and ridiculous.

If Credibility of Perſons, Excellence of Doctrine, Prophecies, and Miracles; if any, or all of theſe, may be thought ſufficient to eſtabliſh the Truth and Divinity of the Scriptures, then do they not want Confirmation.

As for Credibility of Perſons; the Penmen of Holy Writ were, with regard to Character, Men of the moſt ſtrict Veracity, Honour, and Integrity; had no ſiniſter Deſigns in what they ſaid and did, no ſecular Advantages in View; could propoſe no temporal

Intereſt to themſelves, but ran directly counter to it; and inſtead of ſoothing, thwarted Men's Paſſions and Inclinations, and ſtrenuouſly oppoſed their Vices: For which they frequently experienced the greateſt Hardſhips, and ſuffered the moſt ſevere Perſecutions; they *had Trial of cruel Mockings and Scourgings,---of Bonds and Impriſonments. They were ſtoned, they were ſawn aſunder, were tempted, were ſlain with the Sword, they wandered about in Sheep-ſkins and Goat-ſkins, being deſtitute, afflicted, tormented.* And can it be thought, that they who endured ſuch Indignities, ſuch exquiſite Miſeries, were not in earneſt? Is it reaſonable to ſuppoſe, that any thing could have induced them to take upon themſelves ſo many real Sorrows, but this, that knowing the Terrors of the Lord, they became heartily affected with the Sins and Impieties of their Fellow-Creatures, and deſirous of their eternal Welfare? For which Reaſons, they perſiſted even unto the Death, conſcious to themſelves of the Obligation they lay under, of diſcharging their Duty in the Work of the Lord. "Woe be to me, (ſays one of them) if I preach not the Goſpel."

As to the Excellence of the Scripture Doctrines; if we regard moral Duties, it is certain, that all the ſelect Precepts of the moſt famous Legiſlators and Philoſophers that have ever been, will not furniſh us with ſuch a complete Syſtem of Ethics, as are to be found in the Bible: And yet, if there is nothing but natural Reaſon in the Caſe, one cannot imagine, why this ſhould be at all ſuperior to other Syſtems: But what are the Laws, Rules, *&c.* of Lycurgus, Solon, Plato, and Ariſtotle, compared with the golden Precepts of Holy Writ? The Scriptures contain a perfect Body of ſpeculative and practical Doctrines, of ſublime and rational Myſteries, and noble Precepts, which tend to make Men pious and devout towards God, and true and faithful in their Dealings with each other. There are Rules, and inſtructive Leſſons, for every Station, and for all Relations in Life, and which, well attended to, ſerve to form the ſincere Friend, the upright Magiſtrate, the loyal Subject, the tender Parent, in a Word, the good Man: teaching us, that *whatſoever Things are true, whatſoever Things are honeſt, whatſoever Things are juſt, whatſoever Things are pure, whatſoever Things are lovely, whatſoever Things are of good Report: and requiring us;---if there be any Virtue, if there be any Praiſe, to think of theſe Things.*

Again, another Proof of the Divinity of Scripture is, PROPHECY: We find here, Events predicted many Hundred Years before they came to paſs, and which yet did come to paſs moſt punctually: We find the exacteſt Deſcriptions of Things future, even as though they had been preſent; and ſuch particular Circumſtances foretold and related, as could be known to none but God, to whom all Things are naked and open, who ſees what is paſt, preſent, and to come, and diſcerns Effects yet lying hid within their Cauſes.

The MIRACLES recorded in the Scriptures are ſo many inconteſtible Evidences of their Divinity: Theſe were no petty, juggling Tricks; but all extraordinary, and their Effects viſible and permanent; ſuch were the dividing of Seas and Rivers, fetching down Fire from Heaven, and curing Diſeaſes, otherwiſe incurable, by a bare Word: Things above, and beyond the Power of created Nature to bring to paſs, and what muſt be acknowledged to have been done by the Finger of God.---All theſe concurrent

current Teſtimonies neceſſarily ſerve to corroborate our Faith, and to confirm our Belief in Scripture Divinity, obliging us to acquieſce in what the Apoſtle affirms; namely, that *all Scripture is given by Inſpiration of God*; and if ſo, we cannot reaſonably doubt of its Utility and Sufficiency, but muſt acknowledge, with the ſame Apoſtle, that it is indeed *profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs*, in order to make us *perfect*, and *thoroughly* to furniſh us *unto all good Works*. Certainly the Scriptures are a Fund of Knowledge, the moſt uſeful that can be imagined; and it was with good Reaſon that an Ancient Writer ſaid, *Adoro Scripturæ plenitudinem*, I adore the FULLNESS of the Scriptures.

In the OLD TESTAMENT, we trace the Depths of Science: Moſes ſatisfies the curious Enquirer, by giving him a clear, diſtinct, and rational Account of the Creation of the World, and the Origin of all Things; he ſhews him the Manner in which Moral Evil was at firſt introduced, a Subject that has exerciſed the Wits of many ancient Philoſophers; and which they attempted in vain to diſcover. Here too, the Scene of Man's Redemption by Chriſt, the Lamb ſlain (by God's eternal Decree) before the Foundation of the World, is laid open to View: The ſame Deſign we ſee purſued from one End of the Bible to the other, throughout the hiſtorical Books, the Prophets, and the Pſalms: We ſee how it was fulfilling by various Steps and Degrees, for four Thouſand Years before it was completed; and we obſerve ſuch a natural Coherence of one Part of Scripture with another as juſtly ſtrikes our Admiration, at the ſame time that it confirms and ſupports its own Authority.

In the Book of Job, we meet with an excellent Pattern of Patience and Reſignation to the Divine Will, Contentment under Calamities and Afflictions, and an Example of the moſt inflexible Virtue and unſhaken Conſtancy.

In the Pſalms we diſcern the Perfection of Piety; the bare reading of which raiſes devout Affections in the Soul, inſpires with a Love of Religion, teaches to reverence God, and truſt in his Providence: In a Word, this Book alone is a noble COMPENDIUM of DIVINITY, and contains a Variety of uſeful Inſtructions upon all Occaſions.

The Proverbs are a complete and perfect Syſtem of Ethics, inſtructing us in the Duties of civil and ſocial Life; ſetting forth excellent Documents to all, from the Higheſt to the Loweſt; and every Precept and Maxim contained in them, is drawn from Motives and Principles of Religion.

The Book of Eccleſiaſtes teaches us to deſpiſe the World, and not to put Confidence in the periſhable Things of this Life; it demonſtrates to us, that our chiefeſt Good is not to be found in any of the Creatures, and that all is Vanity under the Sun: This we are taught from the Experience of one, who perhaps had as large a Share of temporal Enjoyments as ever Man had; yet in the End deſpiſed them all: He retained ſo little Reliſh for the paſt Pleaſures and Foibles of Life, that he had no Deſire (like our modern Libertines) to have them acted over again; but was ſo thoroughly perſuaded of the Inſignificance and Inſufficiency of all ſublunary Things, that we find him, even while on his Throne, profeſſing, that *better is the Day of Death, than the Day of one's Birth*.

In the NEW TESTAMENT, we diſcern our Happineſs in the ſecond Adam, as in the OLD we do our Miſeries in the firſt: Here, the Covenant of Grace is unfolded:

folded: Here, we find what thoſe ſpiritual Privileges are, which belong to penitent Sinners in Chriſt Jeſus their Saviour: Here, we ſee Man aſcending gradually to his Maker, in ſpiritualized Affections, and by Steps of Holineſs: In the Goſpel it is, we hear the Divine Teacher of Mankind inculcating the nobleſt Precepts, enforcing the moſt ſacred Truths, and *ſpeaking as never Man ſpake*; making the moſt gracious Offers to poor Sinners, and doing Acts of Charity and Mercy both to the Bodies and Souls of Men; by this Means inſtilling into us a Love of God and Religion, and filling us with a Deſire of Heaven and Happineſs. Nor is this Divine Author of our Felicity like thoſe Egyptian Taſk-maſters, who required Brick without Straw; for he not only intreats us to be happy, ſetting Heaven before us, but directs what we are to believe and to do in order to obtain that Happineſs, that Bleſſedneſs of Glory and Immortality.

The other Books of the New Teſtament all tend to explain the great Myſtery of the Goſpel, and to ſet forth its Excellency; uſing the moſt powerful Arguments in order to perſuade Men to live up to its Precepts, and to behave in every Station of Life according to the Rules of Chriſtian Prudence; tendering to us moreover, every Bleſſing, whether of a temporal or a ſpiritual Nature, making us the Offers of *the Life that now is, and alſo of that which is to come.*

Such is the Excellence of that Book which we Chriſtians juſtly revere as ſacred; ſuch are the Rewards it offers to us, and ſuch the noble and important Doctrines it contains; to explain which Doctrines, I conceive to be the Work and Duty of a Miniſter of the Goſpel; and which I have therefore attempted in the following Sheets: I hope I need not make any Apology for what I have done, much leſs do I imagine that any will think the Taſk I have undertaken unneceſſary or ſuperfluous, becauſe Works of this Nature are already ſo common, for, *Omne bonum, melius quo communius; What is good, is ſo much the better for being common.*

All I have to ſay in favour of this Work is, that I have endeavoured to render it as perfect and complete as any of its Kind, have taken care to explain every difficult Paſſage that occurred, and to diſtinguiſh every where between literal and figurative Expreſſions, with which the Scripture abounds; have occaſionally illuſtrated the ſacred, by profane Hiſtory, and made a prudent Uſe of the moſt orthodox, learned, and judicious Commentators who have gone before me; have been particularly careful to let no one Paſſage want an Explanation that might ſeem to require it, that ſo the Reader's Expectation might not be diſappointed; and that in ſo conciſe and eaſy a Manner, as to render the Divine Writings intelligible to every Capacity. That the Great God may beſtow a Bleſſing upon this his own Work, and make it uſeful and beneficial to the Souls of my fellow Chriſtians, is the conſtant and hearty Prayer of,

Their Well-wiſher, and

Fellow Servant in Chriſt,

New Brentford, near London,
Auguſt 10, 1764.

WILLIAM LUKE PHILLIPS.

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Poole, Mr. New Bond-ſtreet
Paybody, Mr. Witch-ſtreet
Powell, Mr. Taſh-ſtreet
Paſſe, Mr. James
Parker, Mr. John
Partlet, Mr. Henry, at Witney
Parry, Mr. John, Bread-ſtreet
Parkingſon, Mr. John
Pellen, Mr. Thomas, Bromley
Prichard, Mr.
Pitts, Mr. Thomas, Dartford
Preſcot, Mr. James, Dartford
Pearſgood, Mr. William
Phiddeon, Mr. Moſes, Gray's-Inn-lane
Peither, Mrs. Abigal
Pecke, Mr. Guilford
Proctor, Mr. Edw. at Ware
Palin, Mr. J. Norbury
Paratt, Mr. Namptwich.

R.

Richardſon, Mr. Samuel, Brentford
Rapley, Jerem. Eſq;
Rouſe, Mrs. Campſey Aſh
Robertſon, Mr. of Shoreham
Rogers, Mr. Timothy
Redgrove, Mr. Ixleworth
Rollins, Mrs.
Rayner, Mr. Pall Mall
Robinſon, Mr. Oxford-road
Robinſon, Mr. New Bond-ſtreet
Ruſt, Mr. Minories
Ratclife, Mr. Charles
Roſs, Mr. Joſeph
Rooks, Mr.
Roberts, Mr. John
Richardſon, Mr. John
Rooks, Mr. Weſtham
Rackum, Mr. Middleton.

S.

Smith, Mr. and Co.
Stevens, Mrs. at Tatton
Savage, Mr. of Framfield
Saltſmarſh, Mr. John, of Thame
Stoodly, Miſs, of Exeter
Slater, Mr.
Stewart, Mr. Gutter-lane
Scarfield, Mr. Maſter of the Academy, Chancery-lane
Sanderſon, Mr. Strand
Smith, Mr. St. Martin's-lane
Sheppard, Mr. King's-ſtreet
Sharp, Mr. Leadenhall-ſtreet
Sinaby, Mr. White-chappel
Shirley, Mr. New ſtreet
Sweeton, Mr. George
Smith, Mr. George
Slager, Mr. Lauden
Simpſon, Mr. Walther
Siben, Mr. John, Fleet-ſtreet
Sheaf, Mr. Bond-ſtreet
Surr, Mr. George, York
Santler, Mr. John
Seaman, Mr. Peaſenhall

Scarrott, Mr. Joſ. of Portſmouth
Startridge, Capt. John
Scott, Mr. John, Grafton-ſtreet
Sidley, Mr. Richmond
Scott, Mr. Thomas
Smith, Mr. John
Spalding, Mr. Edw.
Sherman, Mr. William
Sugate, Mr. William
Stones, Mr. Thomas
Stevens, Mrs. Ann
Strike, Mr. Thomas
Seaton, Mr. Thomas
Salt, Mr. Sampſon, Butterſton
Spink, Mr.
Stevens, Mrs. Stratford
Snelſon, Mr. Joſeph, Kentiſh-town
Swan, Mr. John, Black-friers
Smith, Mr. Joſeph.

T.

Tombs, Mr. of Briſtol
Towns, Mr. George, of Briſtol
Twycroſe, Mr. Holborn
Twitchell, Mr. Joſiah, Church-ſtreet
Turner, Mrs. Anne, Moorfields
Totton, Mr. Stephen, Hummerton
Tudway, Mr. Charing-croſs
Taylor, Mr. Pall Mall
Taylor, Mr. Red-lion-ſtreet
Taylor, Mr. Holborn
Toms Mr. Park-ſtreet
Tole, Mr. White-chappel
Thomas, Mr. High Holborn
Tawney, Mr. Ealing
Trippel, Mr. John
Thomaſon, Mr.
Tapley, Mrs. of Topſham, Devon.
Tickell, Mr. John, Skinner-ſtreet
Turner, Mr. Phineas, of York
Tabram, Mr. Thomas
Travers, Mr. John, Chamber-ſtreet
Thompſon, Mr. John, Southwark
Tabraham, Mr. Thomas
Taylor, Mr. Lynn Regis
Turner, Mr. John, Chicheſter
Treacher, Mr. Namptwich
Tickell, Mr. Surgeon, Clement's-Inn
Tuckfield, Henry, Eſq;
Treacher, Mr. at Godalmin
Tean, Mr. John, Hampſtead
Tuck, Mr. Thomas.

U.

Uſborne, Mr. John, Ware
Verty, Mr. Chancery-lane
Underwood, Mr. Samuel, Goſport.

W.

Went, Mr. Thomas, Ware
Wray, Mr. Samuel, Tothill-ſtreet
Wilkins, Mr. Edward, of Warminſter
Woodward, Mr. at Wickham
Watts, Mr. John, Witch-ſtreet
Wells, Mr. Strand
Winter, Mr. Long-acre
Williams, Mr. Dukes-court
Warren, Mr. Marybone-ſtreet
Wilſon, Mr. John, Rumford
Whitehead, Mr. Robert
Wilkins, Mr. William, Putney
Wightman, Mr. Thomas, Wandſworth
Wimper, Mr. at Carſhalton
Wheeler, Mr. George, of Batterſea
Wheatly, Mr. William, Manſel-ſtreet
Wright, Mr. Joſeph
Williams, Mr. Bartholomew
Williams, Mr. William, Pool, Dorſet
Worſley, Mr. O. Surgeon, at Ware
Wood, Mr. John, Walpoole
Woods, Mr. at Godalmin
Wallis, Mr. John, Dartford
Welling, Mr. Nicholas, Dockhead
White, Mr. Thomas
Weſton, Mr. Samuel
Walker, Mr. Leeds
Wicks, Mrs. Mary
Wyatt, Mr. Thomas, Exciſe-man, at Oxford.

Y.

Yates, Mr. Samuel
Yeats, Mr. Brewers-ſtreet
Yalden, Mr. at Thruſley
Yeomans, Mr. Will. jun.

¶ The Names and Order of all the Books of the Old Teſtament, with the Number of their Chapters.

GENESIS hath Chapters	50
Exodus	40
Leviticus	27
Numbers	36
Deuteronomy	34
Joſhua	24
Judges	21
Ruth	4
I. Samuel	31
II. Samuel	24
I. Kings	22
II. Kings	25
I. Chronicles	29
II. Chronicles	36
Ezra	10
Nehemiah	13
Eſther	10
Job	42
Pſalms	150
Proverbs	31
Eccleſiaſtes hath Chapters	12
The Song of Solomon	8
Iſaiah	66
Jeremiah	52
Lamentations	5
Ezekiel	48
Daniel	12
Hoſea	14
Joel	3
Amos	9
Obadiah	1
Jonah	4
Micah	7
Nahum	3
Habbakuk	3
Zephaniah	3
Haggai	2
Zechariah	14
Malachi	4

¶ The Books called Apocrypha.

I. ESDRAS hath Chapters	9
II. Eſdras	16
Tobit	14
Judith	16
The reſt of Eſther	6
Wiſdom	19
Eccleſiaſticus	51
Baruch, with the Epiſtle of Jeremiah	6
The Song of the Three Children	
The Story of Suſannah	
The Idol Bel and the Dragon	
The Prayer of Suſannah	
I. Maccabees	16
II. Maccabees	15

¶ The Books of the New Teſtament.

MATTHEW hath Chapters	28
Mark	16
Luke	24
John	21
The Acts	28
The Epiſtle to the Romans	16
I. Corinthians	16
II. Corinthians	13
Galatians	6
Epheſians	6
Philippians	4
Coloſſians	4
I. Theſſalonians	5
II. Theſſalonians	3
I. Timothy hath Chapters	6
II. Timothy	4
Titus	3
Philemon	1
To the Hebrews	13
The Epiſtle of James	5
I. Peter	5
II. Peter	3
I. John	5
II. John	1
III. John	1
Jude	1
Revelation	22

Directions to the Bookbinder, for placing the Copper-Plates in the IMPERIAL BIBLE.

THE Frontiſpiece to face the Title	
Jacob at the well,	to face Gen. xxix. 10
The Philiſtines binding Sampſon	Judg. xvi. 21
Solomon and Sheba	1 Kings x. 1
Lot and the angels	Gen. xix. 1
Jacob inſtructed by Rebecca	Gen. xxvii. 6
Abraham ſending away Hagar	Gen. xxi. 14
The tabernacle of Moſes	Exod. xl. 22
Moſes marrying Zipporah	Exod. ii. 21
David playing on the harp	Pſal. i.
Abraham about to ſacrifice Iſaac	Gen. xxii. 10
Lot and his daughters going out of Sodom	Gen. xix. 16
The angel appearing to Moſes in a flame of fire	Exod. iii. 2
Abraham's ſervant meeting Rebecca	Gen. xxiv. 22
Abigail brings preſents to David	1 Sam. xxv.
Moſes found by Pharaoh's daughter	Exod. ii. 5
Eſther fainting before Ahaſuerus (Apocrypha)	Eſth. xv. 7
David killing Goliah	1 Sam. xv. 51
David with Goliah's head	1 Sam. xvii. 57
Dittto	1 Sam. xvii. 54
Jacob and Laban	Gen. xxix. 25
The prophet ſlain by the lion	1 Kings, xiii. 24
Judah and Tamar	Gen. xxxviii. 15
Saul ſlain	1 Chron. x. 4
Jacob's viſion	Gen. xxviii. 12
Joſeph ſold to the Iſhmaelites	Gen. xxxvii. 26
Daniel in the lion's den	Dan. vi. 20
The plague of frogs	Exod. viii. 6
Moſes aſſiſting Reuel's daughters,	to face Exod. ii. 17
Jael ſlayeth Siſera	Judg. iv. 21
The prieſts compaſſing Jericho ſeven times	Joſh. vi. 4
Moſes dieth	Deut. xxiv. 5
Sarai giving Hagar to Abram	Gen. xvi. 3
Jacob wreſtling with an angel	Gen. xxxii. 24
Joſhua commanding the ſun to ſtand ſtill	Joſh. x. 13
The angel leaving Manoah	Judg. xiii. 20
Jeſus diſputing with the doctors	Luke ii. 46
Moſes ſmiting the rock	Exod. xvii. 6
Solomon's temple	1 Kings, vi. 38
Balaam and the aſs	Numb. xxii. 23
Habits of the chief prieſts	Exod. xxxix.
Dagon fallen down	1 Sam. v. 4
Naomi and her two daughters	Ruth i. 7
Daniel's dream	Dan. vii. 1
The Philiſtines ſending back the ark	1 Sam. vi. 13
Judith and Holofernes	Judith xii. 8
The molten ſea	1 Kings, vii. 23
Solomon anointed king	1 Kings, i. 39
Chriſt mocked	Mark, xv. 17
The lame man healed	Acts iii.
The death of Ananias	Acts v.
Paul preaching at Athens	Acts xvii.
Chriſt and Zaccheus	Luke xix. 5
Elymas the ſorcerer ſtruck blind	Acts xiii. 11
The miraculous draught of fiſhes	Luke v. 6
Chriſt's reſurrection	Matt. xxviii. 1
Jeſus appeareth to Mary	John xx. 17
Chriſt crucified	Luke xxiii. 36
Chriſt baptized	Matt. iii. 13

N. B. The volumes are divided at the end of Iſaiah, and the title-page to the ſecond volume is to be placed at the beginning of Jeremiah.

S. Wale del. Jas. Kirk Sculp.

The FIRST BOOK of MOSES,

CALLED

GENESIS.

The ARGUMENT.

The word Geneſis *ſignifying* Generation, *this book is ſo called becauſe it gives an account of the generation or production of things. It is called* BERESITH, *by the Hebrews, being according to their cuſtom, ſo denominated from its initial word, and contains a hiſtory of* 2369 *years,* viz. *from the creation to the death of the patriarch* Joſeph.

CHAP. I.

The creation of heaven and earth, &c.

Before Chriſt 4004.

IN the beginning God created the heaven and the earth.

2 And the earth was without form, and void, and darkneſs *was* upon the face of the deep: and the Spirit of God moved upon the face of the waters.

3 And God ſaid, Let there be light: and there was light. Before Chriſt 4004.

4 And God ſaw the light, that *it was* good: and God divided the light from the darkneſs.

5 And God called the light Day, and the darkneſs he called Night: and the evening and the morning were the firſt day.

6 ¶ And God ſaid, Let there be a firmament in the midſt of the waters, and let it divide the waters from the waters.

7 And

NOTES on Chap. I.

Ver. 1. *In the beginning.*] In the beginning of time, to ſhew that all created beings had a beginning. The doctrine of the eternity of the world was unknown, till Ariſtotle firſt broached it, who lived not till many ages after Moſes. Atheiſts, however, of all denominations, have thought fit to adopt it ſince him, as a good argument for their irrational principles. But our author confutes this notion, by affirming that the heavens and the earth were made in the beginning; ſince which beginning, according to the ſcripture-chronology (which is the trueſt) it is not full ſix thouſand years. Some authors think theſe words ſhould be rendered *in wiſdom,* by wiſdom meaning the *word,* or *Son of God,* who ſays St. John, *made all things*; and that the Pſalmiſt

Before Christ 4004.

7 And God made the firmament; and divided the waters which *were* under the firmament, from the waters which *were* above the firmament: and it was ſo.

8 And God called the firmament Heaven: and the evening and the morning were the ſecond day.

9 ¶ And God ſaid, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was ſo.

Before Christ 4004.

10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God ſaw that *it was* good.

11 And God ſaid, Let the earth bring forth graſs, the herb yielding ſeed, *and* the fruit-tree yielding fruit after his kind, whoſe

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Pſalmiſt alludes to this, where he ſays, *in wiſdom haſt thou made them all.* Pſal. civ. 24.

God.] The word in the original is ELOHIM, or Gods, which, becauſe it is joined with BARA, a verb ſingular, ſeems to give ſome countenance to the foregoing obſervation. But ſome think it rather an idiom of the Hebrew language.

Created.] Made out of nothing, by his almighty power.

The Heaven.] The planetary ſyſtem, not the empy- + rean heaven, where God's majeſty dwells: for, ſays the Almighty, in his expoſtulation with Job, *when I laid the foundations of the earth, the morning ſtars ſang together, and all the ſons of God ſhouted for joy.* By the ſons of God muſt be meant the angels. From hence it is inferred, that they, as well as the place of their reſidence, were pre-exiſtent to this world; but how long, none but he can tell who knows all things.

The earth.] The terraqueous globe, conſiſting of land and water, which, together with all that is in it, was originally created from nothing. That maxim of philoſophy, *Ex nihilo nihil fit*, Nothing comes of nothing, is of no weight with regard to Omnipotence.

Ver. 2. *Without form, and void.*] The earth was at firſt a chaos, *i. e.* an heavy maſs of ſhapeleſs matter; *Rudis indigeſtaque moles*, as the poet ſpeaks. And from what may be gathered, it appears to have been a fluid body, containing the firſt principles and properties of all material bodies; in like manner, as a plant is contained in the ſeed. This, therefore, is what God previouſly produced, as the rudiment, or as it were a rough draught of the future creation.

Darkneſs, &c.] Nothing was viſible, the light was concealed in the vaſt abyſs. All was inveloped with thick darkneſs, and bore the aſpect of a pitchy black, and wet tempeſtuous night.

The Spirit of God moved, &c.] What the words BUACH ELOHIM mean, has been variouſly conjectured. Some take it to be the *anima mundi*, or ſoul of the world; ſome that it was only a great wind; and others, that it was a kind of emanation, proceeding from the Almighty; but the moſt probable opinion is, that it was the Holy Spirit, the third perſon in the ſacred trinity, who did at this time ſpread abroad his influences, in order to impregnate the dead and lifeleſs maſs, and to prepare it for the ſubſequent productions. The manner of its operation is repreſented by his hovering over, or rather (as the word ſignifies) brooding upon, the ſurface of the waters, in alluſion to a hen's brooding her chickens.

Ver. 3. *Let there be light*, &c.] The ſublimity of this expreſſion has been much taken notice of by authors, and among the reſt by Longinus, the celebrated critic: For, God is here repreſented, as ſpeaking things into being by his bare word. As the whole was involved in darkneſs, it was neceſſary that the firſt ſtep in the creation ſhould be a tendency towards light. Accordingly, the word given, light in an inſtant ſtarts into exiſtence. The fiery, lucid particles, till now hid in chaos, fly off from the maſs into the upper regions, and there become united, or collected into a body.

Ver. 4. *That it was good.*] He approved of what he had done, as being ſuitable to the end for which it was deſigned. So are all the works of this great Being admirably adapted to their ſeveral ends and uſes!

God divided the light from the darkneſs.] Made them to ſucceed each other alternately, perhaps, by putting that light he had juſt now created into a circular motion, that ſo it might viſit all parts of the earth within the ſpace of twenty-four hours; or elſe, it may be, fixing it in ſome conſpicuous place, at a convenient diſtance, and cauſing the earth to revolve on its own axis.

Ver. 5. *God called*, &c.] Some think God gave names himſelf to ſuch creatures as he had reſerved under his own more immediate juriſdiction; but as for thoſe which were made ſubject to man, he brought them to Adam, to ſee what he would call them. Gen. ii. 19.

The evening and the morning were the firſt day.] As darkneſs was antecedent to light, for that reaſon perhaps, the evening is firſt mentioned. It is well known that the Jews and ſome other nations, count their day from evening to evening.

Ver. 6. *Let there be a firmament*, &c.] RAKIAGH. This is ſpeaking, *ad captum vulgi*, according to the common notion. For the ancients in general, imagined the heaven was a ſolid body. The firmament, or expanſion, here ſpoken of, is no other than the air, or atmoſphere, which ſurrounds the earth.

Divide the waters from the waters.] The air, or atmoſphere, coming between, made a ſeparation of the parts of water, bearing them aloft. By the waters above the firmament then, are meant the clouds, and by thoſe under it, what remained behind, to be afterwards formed into ſeas, rivers, lakes, &c.

† Ver. 9. *Be gathered together*, &c.] Thoſe waters, which till now had covered the face of the earth, were commanded to ſubſide. Accordingly, the mountains rearing their lofty heads, they ſuddenly fell into their reſpective channels. Now the earth and ſeas were formed, and now it was, that God ſaid to the foaming billow, *hitherto ſhalt thou come, and no farther, and here ſhall thy proud waves be ſtaid.*

Ver. 11. *Let the earth bring forth graſs*, &c.] Now came forth again the almighty *Fiat*, when the vegetable creation began to appear. In an inſtant was the whole earth overſpread with a green carpet, beſprinkled with odoriferous

Before Christ 4004.

whoſe ſeed *is* in *itſelf*, upon the earth: and it was ſo.

12 And the earth brought forth graſs, *and* herb yielding ſeed after his kind, and the tree yielding fruit, whoſe ſeed *was* in *itſelf*, after his kind: and God ſaw that *it was* good.

13 And the evening and the morning were the third day.

14 ¶ And God ſaid, Let there be lights in the firmament of the heaven, to divide the day from the night: and let them be for ſigns, and for ſeaſons, and for days, and years.

15 And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was ſo.

16 And God made two great lights; the greater light to rule the day, and the leſſer light to rule the night: *he made* the ſtars alſo.

Before Christ 4004.

17 And God ſet them in the firmament of the heaven, to give light upon the earth,

18 And to rule over the day and over the night, and to divide the light from the darkneſs: and God ſaw that *it was* good.

19 And the evening and the morning were the fourth day.

20 And God ſaid, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God ſaw that *it was* good.

22 And

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ferous flowers, and the trees were laden with the moſt delicious fruits.———It is ſurpriſing, when we reflect how twenty thouſand different ſpecies of trees, herbs, and plants (for ſo many botaniſts affirm have been claſſed) have continued their exiſtence through ſuch a number of years. Is not this the ſole effect of that primitive command of God, which ordered each one to bear ſeed in itſelf, that ſhould contain within it the rudiments of the future vegetable?

Ver. 14. *Let there be lights*, &c.] Meaning the ſun, moon, and ſtars, which it is to be preſumed were formed out of that great luminous body created the firſt day.

For ſigns and for ſeaſons, &c.] The year, and conſequently the different ſeaſons, are cauſed by the ſun's paſſing through the twelve ſigns of the Zodiac; or, to ſpeak more agreeably to the new hypotheſis, by the annual revolution of the earth round the ſun; as the day is, by its diurnal motion on its own axis. As to the ſigns and conſtellations in the heavens, it is well known what uſe they are of in navigation, and that by their means we carry on a correſpondence with the inhabitants of the utmoſt parts of the earth.

Ver. 16. *The greater light*, &c.] The body of the ſun is thought to be equal in magnitude to one million of our earth's, and ſituated at about eighty-one millions of miles diſtant from it. It is ſuppoſed likewiſe, to be placed in the center of the univerſe, at an immenſe diſtance from the fixed ſtars, and that round it the earth, with the planets and comets, perform their ſeveral revolutions. It is to be noted, that there is nothing which contradicts this new hypotheſis in the Moſaic account, but rather eſtabliſhes it.

The leſſer light, &c.] It is evident, that the moon is an opaque body, and ſhines with a borrowed light reflected from the ſun; yet it is not improperly called a light, becauſe it illuminates our earth.

The ſtars alſo.] Late aſtronomers have conſidered the fixed ſtars as ſo many ſuns, and each one the center of a different ſyſtem. However, nothing but revelation can aſſure us of this; this, as the poet expreſſes it,

> \- - - - - - No man's pervading ſoul
> Can pierce. How can a part contain the whole?

A late author thinks that the words were originally intended as a marginal note, and that at length they crept into the text; becauſe they ſeem to come in a little abruptly.

Ver. 20. *Let the waters bring forth*, &c.] This may poſſibly ſound to ſome like equivocal generation, which notion has long been the refuge of atheiſm; but is now exploded, ſince the uſe of microſcopes. Thoſe inſects, which were thought to have been bred merely by the heat of the ſun, are found to be produced in the ordinary way of generation, and that there is really no ſuch thing as a ſpontaneous production. The eggs of minute inſects may be diſcerned adhering to leaves, fruit, and other bodies, in vaſt numbers.

Fowl that may fly above the earth, &c.] The mechaniſm of birds is very curious: their inſtinct is alſo wonderful: nothing can exceed their care in hatching and cheriſhing their young, turning their eggs with great aſſiduity, that they may acquire an equal degree of heat on all ſides, and when the brood comes forth, tenderly nouriſhing and defending them from every thing that threatens danger. How full of art and contrivance are they in the ſtructure of their neſts? How do they which are birds of paſſage, depart at an appointed ſeaſon, and conſtantly return again? What beauty appears in their colouring, and plumage, whether we behold the oſtrich, the peacock, the pheaſant, the dove? *&c.*

Ver. 21. *Great whales*, &c.] Moſes inſtances in the whale, becauſe it is the largeſt of all the fiſh kind. Fiſhes as well as birds, are admirably adapted to the nature of the element they live in. And ſeeing it is their property more particularly, to devour one another, and even thoſe of their own ſpecies, God has provided a ſufficient ſupply by making them more fruitful than ordinary. A ſingle

fiſh

Before Chriſt 4004.

22 And God bleſſed them, ſaying, Be fruitful, and multiply, and fill the waters in the ſeas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God ſaid, Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beaſt of the earth after his kind: and it was ſo.

25 And God made the beaſt of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God ſaw that *it was* good.

26 ¶ And God ſaid, Let us make man in our image, after our likeneſs: and let them have dominion over the fiſh of the ſea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him: male and female created he them.

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28 And God bleſſed them, and God ſaid unto them, Be fruitful and multiply, and repleniſh the earth, and ſubdue it: and have dominion over the fiſh of the ſea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 ¶ And God ſaid, Behold, I have given you every herb bearing ſeed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding ſeed: to you it ſhall be for meat.

30 And to every beaſt of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was ſo.

31 And God ſaw every thing that he had made, and behold, *it was* very good. And the evening and the morning were the ſixth day.

CHAP.

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fiſh has been computed to be capable of producing eight or ten millions in a ſeaſon: Aſtoniſhing!

The Hebrew, HATHANINIM, comprehends ſeveral ſorts of fiſhes: it ſignifies alſo a crododile.

Ver. 22. *God bleſſed them*, &c.] Which bleſſing, we evidently ſee, reſts upon them to this day, in their continuing to be prolific, as alſo in their preſervation. This conſideration of the efficacy of the divine benediction ought to be an inducement to us to call upon him frequently for a bleſſing on us, and ours.

Ver. 24. *The living creature*, &c.] Quadrupedes, or four-footed creatures, with other terreſtrial animals, which Moſes diſtributes into three kinds, 1. Beaſts; ſuch as are wild and ſavage; lions, tygers, *&c.* 2. Cattle; tame and domeſtic; horſes, ſheep, *&c.* 3. Creeping things; ſerpents, *&c.* and inſects of all kinds, which laſt are very numerous, and of great variety of forms and textures; and ſome of them undergo ſeveral ſtrange, though regular transformations and metamorphoſes, all which ſerve to ſhew the great power of God.

Ver. 26. *Let us make man.*] God had now prepared the world for his laſt, though nobleſt creature, Man, (for it is obſervable that in the creation he began with the leſs perfect things firſt, and had richly furniſhed it with every delight and convenience) and next proceeds to call him forth to the enjoyment of them. And ſince he was to be a creature of a more exalted nature than others, we find him deliberating as it were, before he undertook his creation, and even holding a conſultation (for this is the opinion of divines) with the two other perſons in the ſacred trinity, and ſaying to the ſon, and holy ſpirit, *Let us make man.*

In our image, &c.] By which is meant the ſpiritual and immortal nature of the human ſoul, and the ſeveral faculties and endowments of the mind, underſtanding, reaſon, will, wiſdom, holineſs, and the like; all which bear a great reſemblance to the eſſence and attributes of God.

Ver. 28. *God bleſſed them.*] By this he declared his great love to man, and that he did actually rejoice in his welfare and happineſs.

Be fruitful and multiply, &c.] Some imagine this to lay an obligation upon all to marry; but whatever it might do in thoſe early ages of the world, it may be conſidered, now the world is peopled, as no longer obligatory, eſpecially, ſeeing St. Paul commends celibacy in thoſe to whom it is given.

Have dominion, &c.] God gave man authority over the creatures, 'tis true, but never meant he ſhould tyrannize. It was neceſſary Adam ſhould be acquainted with the power given him, of ſubduing them, to remove from him all apprehenſion of danger from their ferocity.

Ver. 29. *Every herb*, &c.] We find no mention made in this place of cattle, for food, but only vegetables, which was the diet of Adam, and of his poſterity, before the flood. It has been thought this contributed, in ſome meaſure, to the prolongation of life.

Ver. 30. *To every beaſt of the earth*, &c.] We ſee, God ſecured a proviſion for other creatures, as well as for man. We muſt not think him unmindful of them, becauſe they are inferior to us; for they are God's workmanſhip as well as we, and his tender mercies are over all; over the beaſts of the field, and the fowls of the air.

Ver. 31. *Behold, it was very good.*] This being the ſixth and laſt day of creation, and every thing being now perfected, God took a ſurvey of all his works, and beholding their great beauty, order, and propriety, he rejoiced in them, and pronounced them to be very good.

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CHAP. II.

1 *The firſt ſabbath.* 4 *The manner of the creation.* 8 *The planting of the garden of Eden,* 10 *and the river thereof.* 17 *The tree of knowledge only forbidden.* 19, 20 *The naming of the creatures.* 21 *The making of woman, and inſtitution of marriage.*

THUS the heavens and the earth were finiſhed, and all the hoſt of them.

2 And on the ſeventh day God ended his work which he had made: and he reſted on the ſeventh day from all his work which he had made.

3 And God bleſſed the ſeventh day, and ſanctified it: becauſe that in it he had reſted from all his work, which God created and made.

4 ¶ Theſe *are* the generations of the heavens and of the earth, when they were created; in the day that the LORD God made the earth and the heavens,

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5 And every plant of the field, before it was in the earth, and every herb of the field, before it grew: for the LORD God had not cauſed it to rain upon the earth, and there *was* not a man to till the ground.

6 But there went up a miſt from the earth, and watered the whole face of the ground.

7 And the LORD God formed man *of* the duſt of the ground, and breathed into his noſtrils the breath of life; and man became a living ſoul.

8 ¶ And the LORD God planted a garden eaſtward in Eden; and there he put the man whom he had formed.

NOTES on Chap. II.

Ver. 1. *Hoſt.*] All created beings, which repreſent, as it were, an innumerable army, under the care and conduct of their great Creator.

Ver. 2. *Seventh day.*] The Almighty, if he had ſo pleaſed, could have ordered all things into being at once. But if we may be allowed to aſſign reaſons for his proceedings, he took ſix days, perhaps, purely to give man a clearer and more comprehenſive idea of his infinite power; and alſo that every day might afford him freſh matter of praiſe and thankſgiving. It is to be noted, that the number ſeven ſignifies Perfection, and denotes that every thing was now completed.

Ended, &c.] He ceaſed to ſhew his power in creating any more creatures, though he ceaſed not to work in their preſervation, ſuſtentation, and guiding them by his providence.

Reſted, &c.] Ceaſed from his work, for we are not to ſuppoſe this expreſſion implies any wearineſs in God, who fainteth not.

Ver. 3. *Bleſſed the ſeventh day,* &c.] Granted it this prerogative, that no bodily labours ſhould be performed on it. He ſanctified it, by ſeparating it from common uſe, and making a ſolemn dedication of it to his own peculiar ſervice, to be employed in acts of piety and religion, and in a commemoration of his wonderful works. The ſeventh day was undoubtedly obſerved, before the giving of the law, by Adam and his poſterity. Philo the Jew calls it the birth-day of the world; and EORTE PANDEMOS, the univerſal feſtival.

Ver. 4. *The Lord,* &c.] Hitherto the Deity has been diſtinguiſhed by the name of God, ſimply, which ſignifies exiſtence; but now the Lord God, to ſhew his dominion over the creatures.

Ver. 5. *Before it grew,* &c.] Plants, herbs, *&c.* were at the firſt produced inſtantaneouſly, and in their full perfection, by the power of God; but were afterwards propagated by ſeeds, and their vegetation aſſiſted, both by natural and artificial means, *viz.* rains and dews, and the cultivation afforded them by the labour of man.

Ver. 7. *Of the duſt of the ground.*] Though we may boaſt of the dignity of our nature, and being poſſeſſed of an immortal ſoul, yet, methinks, the reflection of our being but the ſlime of the earth is enough to mortify our pride, eſpecially conſidering we muſt ſhortly return to our original duſt: No doubt but God intended it to humble us.

Breathed into his noſtrils the breath of life, &c.] By the breath of life is meant the human ſoul, without which the body is but as a lump of clay. Now it was God inlivened man, and quickened him with a never-dying ſpirit, by his divine inſufflation: but of what the ſoul is compoſed is known to God alone. What we render noſtrils here, ſignifies alſo the head, or face.

Ver. 8. *Planted a garden.*] Or, he had planted it, *viz.* on the third day of the creation. This is what the Hebrews and Greeks call Paradiſe, becauſe of its fertility and happy ſituation; and it is frequently alluded to in the ſcriptures, and made an emblem of heaven.

Eaſtward in Eden, &c.] Eaſtward in reſpect to Judea, or where Moſes was when he wrote theſe things, which it is likely was in Arabia Petræa. Eden, in Hebrew, ſignifies Pleaſure, or Delight, and therefore has been frequently given as a name to ſuch places as were more than ordinarily fruitful. Where this delightful ſpot, the reſidence of our firſt parents, was ſituated, has been a matter of diſpute; that which beſt anſwers the deſcription given by Moſes, and other paſſages of ſcripture, where this country is mentioned, is that tract of land ſituated between Bagdat and Baſſora, near the Perſian gulph. This is thought, with good reaſon, to be the country of Eden. Herodotus, who was an eye-witneſs, informs us, that it is ſo fertile in corn, as to yield two hundred fold, and that they drive their cattle from paſture, leſt they ſhould ſurfeit themſelves. Where the garden of Paradiſe was, is judged to be directly on the eaſtern

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9 And out of the ground made the LORD God to grow every tree that is pleaſant to the ſight, and good for food: the tree of life alſo in the midſt of the garden, and the tree of knowledge of good and evil.

10 And a river went out of Eden, to water the garden; and from thence it was parted, and became into four heads.

11 The name of the firſt *is* Piſon: that *is* it which compaſſeth the whole land of Havilah, where *there is* gold.

12 And the gold of that land *is* good: there *is* bdellium and the onyx-ſtone.

13 And the name of the ſecond river *is* Gihon: the ſame *is* it that compaſſeth the whole land of Ethiopia.

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14 And the name of the third river *is* Hiddekel: that *is* it which goeth toward the eaſt of Aſſyria. And the fourth river *is* Euphrates.

15 And the LORD God took the man, and put him into the garden of Eden, to dreſs it, and to keep it.

16 And the LORD God commanded the man, ſaying, Of every tree of the garden thou mayeſt freely eat:

17 But of the tree of the knowledge of good and evil, thou ſhalt not eat of it: for in the day that thou eateſt thereof, thou ſhalt ſurely die.

18 ¶ And the LORD God ſaid, *It is* not good

ſide of one of the windings of that river, which is made by the conjunction of the Tigris and Euphrates, near the place where Erec, or Aracca, now ſtands.

Ver. 9. *The tree of life, &c.*] It has much puzzled commentators to gueſs at the meaning of this. Some imagine the fruit had a peculiar virtue in it, to keep the animal ſpirits always in the ſame ſtate of perfection in which they were at firſt created, free from ſickneſs and diſorders, till God ſhould have tranſlated man to heaven (for it is certain he had not died if he had not ſinned.) Others look upon it to have been only a ſymbol of that eternal life, promiſed to Adam upon condition of obedience.

Tree of knowledge of good and evil.] So called, not becauſe it had any virtue to confer ſuch knowledge, but only that the devil made this pretence to the woman; or, which ſeems moſt likely, becauſe that Adam, when he had eaten of it, would experimentally find that he had forſaken the divine command, and done evil in the ſight of God.

Ver. 10. *Four heads.*] Though the univerſal deluge muſt have greatly altered the face of nature, yet we ſhall ſtill find that ſpot juſt before mentioned, for the garden of Paradiſe, to anſwer the deſcription pretty exactly; for, if we look from thence up towards Babylon, we ſee the Tigris and Euphrates coming into it, and downwards towards the Perſian Gulph, the Piſon and Gihon running out.

Ver. 11. *Piſon.*] It is thought to be that branch of the Euphrates and Tigris which runs weſterly, though now it has loſt its name. It is ſaid to paſs through a plain and low country, which ſeems to be intimated in its name, ſignifying rather a pond than a river.

Havilah.] That tract of land which lies upon the Perſian Gulph, on the eaſt ſide, afterwards inhabited by the poſterity of Havilah, of the generation of Shem.

Ver. 12. *The gold of that land is good.*] In this country of Arabia there is found plenty of gold, and that, as we are told, of ſo pure a nature, it needs no refining. Here are alſo choice pearls and precious ſtones of the greateſt value, and rich gums.

Bdellium.] This is a tranſparent odoriferous gum, of a ruſty red colour, and has ſomewhat of the appearance of myrrh, with a bitteriſh taſte. Some think it ſignifies a pearl in this place.

Onyx-ſtone.] This is a very elegant and beautiful gem, of great luſtre, and the diſpoſition of its colours are very regular: they are found in a variety of forms, and when larger than ordinary are of a conſiderable value; ſome are white, ſome brown, and others of a bluiſh caſt.

Ver. 13. *Gihon.*] The name of this river is quite loſt; but it is thought to be the eaſtern ſtream, ariſing from the parting of the Euphrates and Tigris. It is ſaid to run ſwiftly through an high country. This ſeems to be intimated in the name.

Ethiopia.] Thus the Septuagint tranſlation renders the word *Cuſh*, which always ſignifies a part of Arabia. By Ethiopia here, then, is meant that country which lies upon the eaſtern ſtream of the Gihon, and which is now called Suſiana, and by the inhabitants Chuzeſtan.

Ver. 14. *Hiddekel.*] This is undoubtedly the Tigris, which parts Aſſyria from Meſopotamia, and it would be better tranſlated, that which goeth along the ſide of Aſſyria.

Euphrates.] This river was ſo well known, it was needleſs for Moſes to deſcribe it.

Ver. 15. *To dreſs it, &c.*] God would have him employed, and therefore placed him in this delectable ſituation, that he might exerciſe his body as well as his mind, and by that means not lay open to temptation.

Ver. 17. *Thou ſhalt not eat of it, &c.*] God had been liberal in his bounty to man, having given him the full enjoyment of all, and had only reſtrained him from the uſe of this one tree; and this he did, no doubt, merely to make trial of his obedience, and to ſhew him, that he was to acknowledge him for his ſovereign; and that therefore whatever he forbid, however trifling it might appear, it was not lawful, no not ſo much as to touch it.

Thou ſhalt ſurely die.] Not immediately (as the event ſhewed) but that he ſhould, from the very moment of his diſobedience, become frail and mortal, be ſubjected

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good that the man ſhould be alone: I will make him an help meet for him.

19 And out of the ground the LORD God formed every beaſt of the field, and every fowl of the air, and brought *them* unto Adam to ſee what he would call them: and whatſoever Adam called every living creature, that *was* the name thereof.

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beaſt of the field: but for Adam there was not found an help meet for him.

21 And the LORD God cauſed a deep ſleep to fall upon Adam, and he ſlept: and he took one of his ribs, and cloſed up the fleſh inſtead thereof.

22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

23 And Adam ſaid, This *is* now bone of my bones, and fleſh of my fleſh: ſhe ſhall be called Woman, becauſe ſhe was taken out of man.

24 Therefore ſhall a man leave his father and his mother, and ſhall cleave unto his wife: and they ſhall be one fleſh.

25 And they were both naked, the man and his wife, and were not aſhamed.

CHAP. III.

1 *The ſerpent deceiveth Eve.* 6 *Man's ſhameful fall.* 9 *God arraigneth them.* 14 *The ſerpent is curſed.* 15 *The promiſed ſeed.* 16 *The puniſhment of mankind.* 21 *Their firſt cloathing.* 22 *Their caſting out of paradiſe.*

NOW the ſerpent was more ſubtil than any beaſt of the field which the LORD God had made: and he ſaid unto the woman, Yea, hath God ſaid, Ye ſhall not eat of every tree of the garden?

2 And

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ed to ſickneſs, diſeaſes, and infirmities, and, in the end, to death.

Ver. 18. *It is not good that*, &c.] As every other creature had its mate, ſo it was not convenient that man ſhould be ſolitary and alone; but that he, likewiſe, ſhould have a partner of the ſame nature with himſelf, with whom he might freely converſe, and that they might afford to each other mutual help and aſſiſtance.

Ver. 19. *Brought them unto Adam*, &c.] This privilege God gave to man, and, as it is likely, by ſome ſecret inſtinct, cauſed them to appear voluntarily before him. However, this ſeems to have been a work of time, and that Adam named them as he ſaw them occaſionally, and as he and his ſpouſe converſed together about them. It is obſervable, that the Hebrew names (for this is certainly the moſt ancient language) of beaſts, *&c.* are very ſignificant, and nearly adapted to their natures.

The Hebrew word ADAM ſignifies red earth, alluding to the ground from which he was taken.

Ver. 21. *A deep ſleep*, &c.] A kind of trance, to render him inſenſible of the operation, which, it is natural to think, muſt otherwiſe have been exceeding painful to him.

One of his ribs.] What we tranſlate a rib, ſhould be rendered, according to the Septuagint tranſlation, *the ſide*; which, as it is about the region of the heart, ſhews the near alliance between the man and the woman, and conſequently that the greateſt tenderneſs and affection ought to ſubſiſt between them. We may obſerve, that, as the woman was not taken out of the head, leſt ſhe ſhould have been intitled to ſuperiority over her huſband, ſo ſhe was not taken from the feet, or intended to be made (as ſome ſeem to think) a ſlave, and to be trampled upon; or from any other leſs honourable part, to be deſpiſed, rejected, or forſaken. If ſhe is inferior to man in point of authority, ſhe is equal to him with regard to her nature, conſiſting both of ſoul and body.

Cloſed up the fleſh, &c.] It has been a vulgar error that there is a deficiency of that rib in man to this day, which anatomiſts find to be otherwiſe, and which aroſe from the before-mentioned miſtake of the rib being put for the ſide.

Ver. 22. *Made he a woman*, &c.] The woman was not made at this time, as it it thought, but on the ſame day with the man: (for we find it is ſaid, Chap. i. ver. 27. *male and female created he them,*) but that Moſes only reaſſumes the ſtory here.

Ver. 23. *This is now bone of my bones.*] Adam ſeems to be endued with a prophetic ſpirit. To be ſure he muſt have been acquainted with this either by inſpiration, or ſome viſion in his ſleep, during the operation.

She ſhall be called woman, &c.] Should partake of his name as well as his nature; and as he was called ISCH in the Hebrew, ſhe ſhould be called ISCHA.

Ver. 24. *Leave his father and his mother*, &c.] He ſhews there is no tie like the nuptial, but that a man ſhall willingly leave his friends and family to enter into a new ſociety of life with his wife; for marriage is a re-union of the man and the woman into one again.

Ver. 25. *And were not aſhamed.*] Becauſe, as yet, they retained that original purity and integrity of ſoul and mind, in which they were at firſt created, and were not tainted with impure thoughts and corrupt imaginations, being unacquainted with ſin, which is the parent of ſhame.

NOTES on Chap. III.

Ver. 1. *Now the ſerpent was more ſubtil*, &c.] The ſacred hiſtorian all along deſcribes ſpiritual things under ſenſible and corporeal images; and ſo here, by the ſerpent,

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2 And the woman ſaid unto the ſerpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which *is* in the midſt of the garden, God hath ſaid, Ye ſhall not eat of it, neither ſhall ye touch it, leſt ye die.

4 And the ſerpent ſaid unto the woman, Ye ſhall not ſurely die.

5 For God doth know, that in the day ye eat thereof, then your eyes ſhall be opened: and ye ſhall be as gods, knowing good and evil.

6 And when the woman ſaw that the tree *was* good for food, and that it *was* pleaſant to the eyes, and a tree to be deſired to make *one* wiſe; ſhe took of the fruit thereof, and did eat, and gave alſo unto her huſband with her, and he did eat.

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7 And the eyes of them both were opened, and they knew that they were naked: and they ſewed fig-leaves together, and made themſelves aprons.

8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themſelves from the preſence of the LORD God amongſt the trees of the garden.

9 And

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pent, he means that cunning and artful deceiver, the devil, who indeed concealed himſelf under the form of a real ſerpent. This, then, was the inſtrument he made uſe of, and that, as ſome ſuppoſe, for this reaſon, becauſe that as it was a more noble creature before the fall than what we ſee it now, and withal extraordinarily beautiful, it had allured the woman to take notice of it (that ſex being fond of finery) and that ſhe had accuſtomed herſelf to play with and fondle it, till it became familiar; conſequently, ſhe was more likely to be deceived under that form than any other: but ſeeing there are a kind of fiery flying ſerpents both in Egypt and Arabia, called *Seraphims*, and that poſſibly the angels might aſſume ſome ſuch ſhape (for they are ſaid to be very beautiful both in form and colouring) when they brought their mandates from heaven to our firſt parents, Satan might attempt the like, and poſſeſs one of theſe creatures, in order to look the more like an angel of light.———Moſes has given us no account of this great enemy of God and man; but we may gather from ſcripture, that he was once an angel of heaven, and happy in his ſtation, but, as we may ſuppoſe, through his ambition, fell into ſome crime for which he and his accomplices were baniſhed from God's preſence; and that deſpairing of a reconciliation, he became abandoned, and now, out of pure envy to the happineſs of man, was determined, if poſſible, to work his ruin.

Yea, hath God ſaid, &c.] Satan thus diſguiſed, after ſome previous diſcourſe (as it may be ſuppoſed) with the woman, ſeems on a ſudden to put on an air of ſurprize that God ſhould forbid the uſe of a tree, ſo deſirable on all accounts as that appeared to be.

Ver. 4. *Ye ſhall not ſurely die.*] He makes her believe this was a mere threat, and that God would never deſtroy the work of his hands for ſuch a trifle.

Ver. 5. *For God doth know*, &c.] He farther pretends to her, that it was God's deſign to keep them in ignorance; and that becauſe he knew the eating the fruit of that tree would cauſe them to be wiſe, and underſtanding like himſelf, he had therefore purpoſely prohibited it.

Ver. 6. *And when the woman ſaw*, &c.] The woman hearing ſo many rare commendations of this tree, and that it was endued with ſuch extraordinary virtues, had no longer patience to forbear it, but eagerly put forth her hand to the forbidden fruit, and taſted it; then (as the poet ſings)

Earth felt the wound, and nature, from her ſeat
Sighing, thro' all her works gave ſounds of woe,
That all was loſt. *Milton.*

After ſhe had taſted ſhe then preſented it to her huſband, who, won by all the ſoft blandiſhments of his wife, and not able to reſiſt her charms, or deny her any requeſt, takes the fruit out of her hand, and likewiſe eat; then,

Earth trembled from her entrails, as again
In pangs, and nature gave a ſecond groan;
Sky lower'd, and, murmuring thunder, ſome ſad drops
Wept, at compleating of the mortal ſin.

Thus was the firſt perfect man ruined by female ſeduction, and all his poſterity.

Ver. 7. *The eyes of them both were opened.*] Opened to their own miſery, and quite in a different manner than what they ſuſpected; for they now, too late, ſaw their folly. Their conſciences were awakened from lethargy, and they were now, in reality, arrived to the knowledge of Good and Evil; but it was the good they had loſt, and the evil they had acquired, the curſe of God, miſery, and death. Inſtead of being as gods, they perceived themſelves to be the children of the devil.

They knew that they were naked.] No ſooner were the ideas of their mind corrupted by ſin, than they began to be impreſſed with the conſciouſneſs of ſhame, to which they had been ſtrangers before, and as they perceived the nakedneſs of their bodies, ſo alſo they found their ſouls diveſted of moral and intellectual virtues.

They ſewed fig leaves together, &c.] What we tranſlate *ſewing* is better rendered *platting*, and what we call *leaves* ſhould rather be termed *branches*, according to the original; ſo that it ſignifies, they twined branches of fig-trees round about their waiſts. The word rendered *apron* means as properly an *arbor*, or *bower*.

Ver. 8. *They heard the voice*, &c.] Or as the word may ſignify, a noiſe. It is likely God appeared to them in a more awful and terrible manner than uſual, and their terror was no doubt greatly increaſed by their guilt.

In the cool of the day.] Or the wind of the day, as the Hebrew ſignifies, *i. e.* in the morning, when they awoke to a ſenſe of their guilt.

Hid

Before Chriſt 4004.

9 And the LORD God called unto Adam, and ſaid unto him, Where *art* thou?

10 And he ſaid, I heard thy voice in the garden: and I was afraid, becauſe I *was* naked; and I hid myſelf.

11 And he ſaid, Who told thee that thou *waſt* naked? Haſt thou eaten of the tree, whereof I commanded thee, that thou ſhouldeſt not eat?

12 And the man ſaid, The woman, whom thou gaveſt *to be* with me, ſhe gave me of the tree, and I did eat.

13 And the LORD God ſaid unto the woman, What *is* this *that* thou haſt done? And the woman ſaid, The ſerpent beguiled me, and I did eat.

14 And the LORD God ſaid unto the ſerpent, Becauſe thou haſt done this, thou *art* curſed above all cattle, and above every beaſt of the field: upon thy belly ſhalt thou go, and duſt ſhalt thou eat all the days of thy life.

15 And I will put enmity between thee and the woman, and between thy ſeed and her ſeed: it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel.

Before Chriſt 4004.

16 Unto the woman he ſaid, I will greatly multiply thy ſorrow and thy conception; in ſorrow thou ſhalt bring forth children: and thy deſire *ſhall be* to thy huſband, and he ſhall rule over thee.

17 And unto Adam he ſaid, Becauſe thou haſt hearkened unto the voice of thy wife, and haſt eaten of the tree of which I commanded thee, ſaying, Thou ſhalt not eat of it: curſed *is* the ground for thy ſake; in ſorrow ſhalt thou eat *of* it all the days of thy life.

18 Thorns alſo and thiſtles ſhall it bring forth to thee: and thou ſhalt eat the herb of the field.

19 In the ſweat of thy face ſhalt thou eat bread, till thou return unto the ground; for out of it waſt thou taken: for duſt thou *art*, and unto duſt ſhalt thou return.

20 And

Hid themſelves, &c.] Such is the dreadful conſequence of guilt, which ſtrives to conceal itſelf in retirement, but cannot be concealed from God.

Ver. 9. *Where art thou?*] Not that the Almighty needed to be informed; but only to awaken the offender to a ſenſe of his guilt.

Ver. 12. *The woman whom thou gaveſt*, &c.] So natural is it for mankind to excuſe their own faults, and charge others with that with which they ought to charge themſelves.

Ver. 14. *The Lord God ſaid unto the ſerpent*, &c.] We may learn hence God Almighty's hatred of ſin, who degraded the ſerpent, and from a noble creature, as it is thought, either flying in the air, or going erect on his tail, deſtined him to crawl upon the earth, and to lick the duſt, even though he was only uſed as an inſtrument of it. This animal remains a monument to us of the wickedneſs of our firſt parents, and it is ſaid that theſe creatures do actually eat the duſt, and that it is upon this account they ſubſiſt ſo well in dry and ſandy deſarts.

Ver. 15. *I will put enmity*, &c.] I will render thee hateful and abominable to all mankind, as thou haſt been inſtrumental in their ruin, and more particularly to the female ſex; and as for thee, Satan, who haſt made this creature an inſtrument for thy vile purpoſes, and ſo deceived the woman, know, that the ſeed of that very ſex (even the Meſſias) ſhall deſtroy both thee and thy empire, and though thou ſhalt maintain a continual war with my choſen people, you with them, and they with you, yet thou ſhalt not be able to overcome; for Chriſt Jeſus, their invincible captain in this warfare, ſhall fight for them, and defeat all thy ſtratagems.

Ver. 16. *Unto the woman he ſaid*, &c.] God next pronounces ſentence upon the woman, becauſe ſhe was the next aggreſſor, having tempted the man to ſin. Her puniſhment was ſorrow in conception, and pain in childbearing, together with ſubjection and ſubmiſſion to her huſband. It has been remarked, that there are no creatures which bring forth their offspring with ſuch intenſe pain and agony as woman; notwithſtanding ſhe has an advantage above them in her formation; nor are there any attended with ſuch a variety of diſorders as ſhe is, during the time of pregnancy. As for ſubjection to the man, we too often ſee that verified upon them, even to abuſe. Theſe effects were immediately conſequent of the ſentence given.

Ver. 17. *Unto Adam he ſaid*, &c.] The earth is deprived of its great fertility, and ſhall not be capable of bringing forth any thing profitable; nothing but what it ſhall produce by your conſtant labour and induſtry.

Ver. 19. *Duſt thou art, and unto duſt*, &c.] Oh! ſinful man, what haſt thou forfeited by thy diſobedience? for hadſt thou perſiſted in thine obedience, thou ſhouldſt have been bleſſed with a long and happy life here in this world, free from cares and diſaſters, and afterwards God would have tranſlated thee, without ever dying, to a life of endleſs glory: but now, alas! thou muſt enter into life through the gates of death. Few are thy days, and thoſe full of miſery, ſorrow, labour, and diſtreſs; hourly art thou expecting to drop into thy grave of duſt, Before Christ 4004. 20 And Adam called his wife's name Eve, becauſe ſhe was the mother of all living.

21 Unto Adam alſo and to his wife did the LORD God make coats of ſkins, and clothed them.

22 ¶ And the LORD God ſaid, Behold, the man is become as one of us, to know good and evil. And now leſt he put forth his hand, and take alſo of the tree of life, and eat, and live for ever:

23 Therefore the LORD God ſent him forth from the garden of Eden, to till the ground from whence he was taken.

24 So he drove out the man: and he placed at the eaſt of the garden of Eden, Cherubims, and a flaming ſword which turned every way, to keep the way of the tree of life.

CHAP. IV.

Before Christ 4004.

1 *The birth, trade, and religion of Cain and Abel.* 8 *The murder of Abel.* 11 *The curſe of Cain.* 17 *Enoch the firſt city.* 19 *Lamech and his two wives.* 25 *The birth of Seth,* 26 *and Enos.*

AND Adam knew Eve his wife: and ſhe conceived, and bare Cain, and ſaid, I have gotten a man from the LORD. 4003.

2 And ſhe again bare his brother Abel. And Abel was a keeper of ſheep, but Cain was a tiller of the ground.

3 And in proceſs of time it came to paſs, that Cain brought of the fruit of the ground an offering unto the LORD.

4 And Abel, he alſo brought of the firſtlings of his flock, and of the fat thereof.

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and to become the food of worms; but, bleſſed be God, we ſhall not be always held by theſe chains of darkneſs: In the midſt of judgment we found mercy; yea, *bleſſed be God, who giveth us the victory through our Lord Jeſus Chriſt.*

Ver. 20. *Called his wife's name Eve,* &c.] Adam now calls his wife by a new name, *viz.* Eve, that is to ſay, Life; becauſe ſhe was the mother of mankind, and alſo on account of the promiſed ſeed, who was to bring life and immortality to light.

Ver. 21. *The Lord God made coats of ſkins,* &c.] God taught them to make coats for themſelves, or coverings, to keep off the inclemency of the weather, and to cover their nakedneſs. Some think theſe were ſkins of beaſts which they had ſlain in ſacrifice; but this could not be, for as yet there were but two of each ſpecies of creatures. They might therefore be made of the bark of trees, called *Dermata:* or, rather, God taught them to make coats to cover their ſkins, the word ſignifying *cutis,* as well as *pellis.*

Ver. 22. *Behold, the man is become as one of us.*] Some think theſe words contain a moſt ſevere ſarcaſm or irony, and that God here reproves them for their great folly, in attempting to increaſe their knowledge without the divine permiſſion; but he is not uſed thus to inſult over the miſery of his creatures: It is therefore better to underſtand it, that the Lord acknowledges, with pity and commiſeration, that man had *indeed,* to his own ſad experience, attained to the knowledge of good and evil.

And now leſt he put forth his hand, &c.] The tree of life, whatever it was, had undoubtedly loſt its virtue ſince the fall, and if our firſt parents had then eaten of it, it is likely it would not have had any ſalutary effect; God therefore, perhaps, would not ſuffer them to approach, or come within ſight of it, leſt it ſhould have tempted them to be preſumptuous, and to offend again by offering to lay hold of that tree, vainly hoping to repair their loſs. Or elſe, the meaning is ſpiritual: *and now,* ſeeing man is come under condemnation, *leſt he* lays hold on my mercy, by faith in the promiſed Redeemer (who is the true tree of life, and of which this was an emblematical repreſentation, Rev. ii. 7. and xxii. 14. *and eat,* for *he that eateth me,* ſays Chriſt, *even he ſhall live by me)* *and live for ever.*

Ver. 24. *Cherubims, and a flaming ſword,* &c.] A guard of angels, who, having aſſumed fiery bodies, and flying to and fro in the air, had the appearance of the vibrations of a flaming ſword, and rendered all acceſs to the tree impracticable.

NOTES on Chap. IV.

Ver. 1. *I have gotten a man from the Lord.*] Eve took this her firſt born ſon for the promiſed Meſſias, who ſhould avenge her of the ſerpent by bruiſing his head; and therefore ſhe cries out in a rapture, *I have gotten a man from the Lord*; or, *the man: the Lord.* And ſhe called his name Cain, which ſignifies poſſeſſion, or acquiſition.

Ver. 2. *Abel.*] The word means vanity, either to ſhew the little eſteem ſhe had for him in compariſon of her firſt-born; or elſe the vanity of her hope in taking Cain for the Meſſias. It will ſignify likewiſe ſorrow and mourning, and then, perhaps, this name might not be given him till after his tragical end.

Ver. 3. *In proceſs of time,* &c.] Theſe brothers each offered up ſomewhat ſuitable to their reſpective callings, which offerings, no doubt, were by the particular command and appointment of God, and were intended to teach man that there was homage due to him for the gifts he beſtowed upon him: and, as Abel is ſaid to have offered of the firſtlings of his flock, this might be a type of the ſacrifice of Chriſt Jeſus, the lamb ſlain from the foundation of the world; though ſome will have it there were no ſacrifices of beaſts before the flood, and therefore tranſlated it inſtead of the fat, the milk of his flock.

Before Chriſt 4003.

of. And the Lord had reſpect unto Abel, and to his offering:

5 But unto Cain, and to his offering, he had not reſpect. And Cain was very wroth, and his countenance fell.

6 And the Lord ſaid unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doeſt well, ſhalt thou not be accepted? and if thou doeſt not well, ſin lieth at the door. And unto thee *ſhall be* his deſire, and thou ſhalt rule over him.

8 And Cain talked with Abel his brother: and it came to paſs when they were in the field, that Cain roſe up againſt Abel his brother, and ſlew him.

9 ¶ And the Lord ſaid unto Cain, Where *is* Abel thy brother? And he ſaid, I know not: *Am* I my brother's keeper?

10 And he ſaid, What haſt thou done? the voice of thy brother's blood crieth unto me from the ground.

11 And now *art* thou curſed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.

Before Chriſt 4003.

12 When thou tilleſt the ground, it ſhall not henceforth yield unto thee her ſtrength. A fugitive and a vagabond ſhalt thou be in the earth.

13 And Cain ſaid unto the Lord, My puniſhment *is* greater than I can bear.

14 Behold, thou haſt driven me out this day from the face of the earth: and from thy face ſhall I be hid, and I ſhall be a fugitive and a vagabond in the earth, and it ſhall come to paſs, that every one *that* findeth me ſhall ſlay me.

15 And the Lord ſaid unto him, Therefore whoſoever ſlayeth Cain, vengeance ſhall be taken on him ſeven-fold. And the Lord ſet a mark upon Cain, leſt any finding him ſhould kill him.

16 ¶ And Cain went out from the preſence of the Lord, and dwelt in the land of Nod, on the eaſt of Eden.

17 And Cain knew his wife, and ſhe conceived and bare Enoch: and he builded a city,

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Ver. 4. *The Lord had reſpect unto Abel,* &c.] Shewed his acceptance, by ſome viſible ſign from heaven, and perhaps by a fire which fell and conſumed the ſacrifice. We meet with an inſtance of this, Gen. xv. 17. and on ſeveral other occaſions.

Ver. 5. *Cain was very wroth,* &c.] It has been thought that the intent of their ſacrificing at this time, was to know which of them God would be pleaſed to accept to fulfil the promiſe, and to produce the ſeed that ſhould bruiſe the ſerpent's head; and that, obſerving God's approbation of Abel, he could not help expreſſing his reſentment in his very countenance. He thought, verily, it belonged to him by right of primogeniture.

Ver. 7. *If thou doeſt well, ſhalt thou not be accepted?* &c.] This ſhews that God is no reſpecter of perſons, but regards the intention. The apoſtle explains the reaſon why Abel was accepted; becauſe that, by faith, he offered a more excellent ſacrifice than Cain, who, it may be preſumed, was puffed up with a conceit of the merit of his performances, that his religion was merely external, and not in the heart, otherwiſe God would have accepted him, but he hates the hypocrite.

Sin lieth at the door.] The puniſhment of ſin, which is near at hand, and ready to overtake the wicked.

Unto thee ſhall be his deſire, &c.] He ſhall ſtill honour you in a civil reſpect, as an elder brother.

Ver. 9. *Am I my brother's keeper?*] So great was his rage he could not refrain from returning rude and indecent language even to his Maker.

Ver. 10. *Thy brother's blood,* &c.] Or bloods, as it is in the Hebrew; indicating the heinous crime of murder, and that by it a man's poſterity is deſtroyed with him.

Ver. 13. *My puniſhment is greater than I can bear.*] The Hebrew word *Aven,* ſignifies Iniquity, and *Naſha,* as well to be forgiven as to bear; and therefore theſe words may be rendered either poſitively, My iniquity is too great to be forgiven; or interrogatively, Is my iniquity too great to be forgiven?

Ver. 15. *The Lord ſet a mark upon Cain.*] It ſhould be tranſlated, the Lord ſet a ſign before Cain, and as it is thought wrought a miracle, to convince him that his providence ſhould protect him from extreme violence. For God intended he ſhould live to be an example of vengeance.

Leſt any finding him ſhould kill him.] As the world was at this time one hundred and twenty, or one hundred and thirty years old, it has been computed that there might have been at that time no fewer than 421,164 men in it, deſcended from all the ſons and daughters of Adam.

Ver. 16. *From the preſence of the Lord,* &c.] From his native place, where he went to behold the *Sheckinah,* or glory of God, which it is thought appeared to men from the beginning: this he was never to ſee more.

Land of Nod, &c.] The Land of Baniſhment, ſo called from the curſe inflicted upon him.

Ver. 17. *And Cain knew his wife,* &c.] Though at firſt, there was an abſolute neceſſity of marrying within the degrees of conſanguinity; yet, when the world was well peopled, ſuch marriages were juſtly prohibited.

He builded a city, &c.] After ſome time, when his family was conſiderably increaſed. Joſephus tells us, he was the firſt who invaded the common rights of mankind,

by

Before Christ 4003. city, and called the name of the city after the name of his ſon, Enoch.

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methuſael: and Methuſael begat Lamech.

19 ¶ And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father of ſuch as dwell in tents, and *of ſuch as have* cattle.

21 And his brother's name *was* Jubal: he was the father of all ſuch as handle the harp and organ.

22 And Zillah, ſhe alſo bare Tubal-cain, an inſtructer of every artificer in braſs and iron: and the ſiſter of Tubal-cain *was* Naamah.

23 And Lamech ſaid unto his wives, Adah and Zillah, Hear my voice, ye wives of Lamech, hearken unto my ſpeech: for I have ſlain a man to my wounding, and a young man to my hurt.

24 If Cain ſhall be avenged ſeven-fold, truly Lamech ſeventy and ſeven-fold.

25 ¶ And Adam knew his wife again, Before Christ 3874.
and ſhe bare a ſon, and called his name Seth: For God, *ſaid ſhe,* hath appointed me another ſeed inſtead of Abel, whom
Cain ſlew. 3769.

26 And to Seth, to him alſo there was born a ſon; and he called his name Enos: then began men to call upon the name of the LORD.

CHAP. V.

1 *The genealogy, age, and death of the patriarchs from Adam unto Noah.* 24 *The godlineſs and tranſlation of Enoch.*

THIS *is* the book of the generations 4004.
of Adam: In the day that God created man, in the likeneſs of God made he him:

2 Male and female created he them; and bleſſed them, and called their name
Adam, in the day when they were created. 3609.

3 ¶ And Adam lived an hundred and thirty years, and begat *a ſon* in his own likeneſs, after his image; and called his name Seth.

4 And the days of Adam after he had begotten 3544.

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by boundaries and incloſures, and that he corrupted the ſimplicity and plain dealing of former times, by the invention of weights and meaſures, for new tricks of policy and craft; and, in ſhort, that he enriched himſelf by rapine and violence.

Enoch.] A dedication.

Ver. 19. *Two wives.*] This is the firſt time we read of polygamy; whether, as ſome think, there were more women than men in the world, that induced him to it, or whether it was not with a view to ſecure to himſelf, if poſſible, that ſeed of the promiſed Meſſias, which he thought belonged to him. This appeared to be the intention of the patriarchs in after times, in taking a plurality of wives.

Ver. 20. *The father of ſuch as dwell in tents,* &c.] The Jews called thoſe who were the original inventors of any art or ſcience the fathers of it; as here Jabal is ſaid to be the father of ſuch as dwell in tents, *i. e.* following the paſture with their cattle from place to place, in moveable huts, which the Arabians and others practiſe at this day.

Ver. 23. *Lamech ſaid unto his wivs,* &c.] This paſſage has greatly puzzled the commentators. Some imagine it to be a kind of hymn of Lamech's compoſing, and preſerved by Moſes as a ſpecimen, in which he makes a boaſt of his own cruelty. But the Chaldee and Arabic verſion both ſpeak interrogatively; Have I ſlain a man to my wounding, or a young man to my hurt? The deſcendants of Cain had long lived in fear of the poſterity of Adam, as it is conjectured, leſt they ſhould one time avenge upon them the murder of Abel; and Lamech's wives being in dread of this, he argues thus, to convince them of the unreaſonableneſs of their fears. If Cain, who was guilty, ſhall be avenged ſeven-fold; ſurely Lamech, and his family, being innocent, ſeventy and ſeven.

Ver. 25. *Called his name Seth.*] The ſubſtituted, or appointed, inſtead of Abel.

Ver. 26. *Then began men to call,* &c.] The children of Seth began to ſeparate themſelves from the wicked poſterity of Cain, and to appoint places for the public worſhip of Almighty God, which hitherto had been performed privately, and apart. In the margin of our Bibles, indeed, it is, then began men to call themſelves by the name of the Lord, *i. e.* ſay ſome, to aſſume divine honours. Jabal being the Pallas, Jubal the Apollo, Tubal-Cain the Vulcan, and Naamah the Venus of the Gentile world. But Moſes ſeems not to be pointing out the beginning of idolatry, but rather the inſtitution of religious rites.

NOTES on Chap. V.

Ver. 1. *The Book of the generations of Adam.*] A catalogue of the antediluvian patriarchs, from Adam to Noah, not the collateral branches, but in a right line from Seth.

Ver. 3. *In his own likeneſs.*] This means, either that he reſembled his father in his features, and in wiſdom, and

Before Christ 4004. begotten Seth were eight hundred years: and he begat ſons and daughters.

5 And all the days that Adam lived were nine hundred and thirty years: and he died.

3769. 6 ¶ And Seth lived an hundred and five years, and begat Enos.

7 And Seth lived after he begat Enos eight hundred and ſeven years, and begat ſons and daughters.

8 And all the days of Seth were nine hundred and twelve years: and he died.

3679. 9 ¶ And Enos lived ninety years, and begat Cainan.

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat ſons and daughters.

11 And all the days of Enos were nine hundred and five years: and he died.

3609. 12 ¶ And Cainan lived ſeventy years, and begat Mahalaleel.

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat ſons and daughters.

14 And all the days of Cainan were nine hundred and ten years: and he died.

3544. 15 ¶ And Mahalaleel lived ſixty and five years, and begat Jared.

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat ſons and daughters.

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died. Before Christ 3544.

18 ¶ And Jared lived an hundred ſixty and two years, and he begat Enoch. 3382.

19 And Jared lived after he begat Enoch eight hundred years, and begat ſons and daughters.

20 And all the days of Jared were nine hundred ſixty and two years: and he died.

21 ¶ And Enoch lived ſixty and five years, and begat Methuſelah. 3317.

22 And Enoch walked with God after he begat Methuſelah three hundred years, and begat ſons and daughters.

23 And all the days of Enoch were three hundred ſixty and five years.

24 And Enoch walked with God, and he *was* not: for God took him.

25 ¶ And Methuſelah lived an hundred eighty and ſeven years, and begat Lamech. 3130.

26 And Methuſelah lived after he begat Lamech ſeven hundred eighty and two years, and begat ſons and daughters.

27 And all the days of Methuſelah were nine hundred ſixty and nine years: and he died.

28 ¶ And Lamech lived an hundred eighty and two years, and begat a ſon. 2948.

29 And he called his name Noah, ſaying,

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and goodneſs; or elſe, in being mortal like himſelf, and depraved in his nature through the fall.

Ver. 5. *Lived nine hundred and thirty years,* &c.] Adam, after having lived to ſee a numerous progeny, ſubmitted at laſt, to the ſentence which God had paſſed upon him for his diſobedience, by returning to his original duſt. Some have been led to think, from the account of the long lives of the antediluvian patriarchs, that Moſes, when he ſpeaks of years, means the lunar, and conſequently, that they lived but ſo many months. However, this conjecture is attended with too many abſurdities to be admitted. For then there could be no more than about one hundred and twenty ſeven ſolar years, from the creation to the flood; the great age of Methuſelah will dwindle into about eighty years; and what is worſe, ſome of theſe perſons muſt have been fathers at a little more than five years of age. The true cauſes of their longevity is known to God only; but perhaps he ordained it to be ſo, that the world might be well peopled, religion propagated, and the arts brought to perfection.

Ver. 21. *Enoch begat Methuſelah.*] This perſon lived to the year of the deluge, and Enoch, his father, being a prophet, *Jude* xiv. and therefore foreſeeing that the deſolation of the world would immediately ſucceed his ſon's death, gave him the name of Methuſelah; the word *Methu* ſignifying, he dies, and *Selah*, the ſending forth, or the pouring out of water.

Ver. 24. *God took him.*] Enoch having lived a life of true religion, in godlineſs, righteouſneſs, and ſobriety; God was pleaſed to exempt him from the common fate of mankind, by tranſlating him immediately into heaven, without taſting of death; thereby comforting the virtuous of that age with the hope of future immortality and glory.

Ver. 29. *He called his name Noah,* &c.] Reſt, or refreſhment; ſignifying, that he would prove a comfort and help in their old age, eaſing them of the labours

Before Christ 2948. ing, This *ſame* ſhall comfort us concerning our work and toil of our hands, becauſe of the ground which the LORD hath curſed.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat ſons and daughters.

2353. 31 And all the days of Lamech were ſeven hundred ſeventy and ſeven years: and he died.

2448. 32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

CHAP. VI.

1. *The wickedneſs of the world, which provoked God's wrath, and cauſed the flood.* 8. *Noah findeth grace.* 14. *The order, form, and end of the ark.*

AND it came to paſs, when men began to multiply on the face of the earth, and daughters were born unto them,

2 That the ſons of God ſaw the daughters of men, that they *were* fair; and they took them wives of all which they choſe.

3 And the LORD ſaid, My ſpirit ſhall not always ſtrive with man, for that he alſo *is* fleſh: yet his days ſhall be an hundred and twenty years. 2469.

Before Christ 2469. 4 There were giants in the earth in thoſe days; and alſo after that, when the ſons of God came in unto the daughters of men, and they bare *children* to them: the ſame *became* mighty men, which *were* of old, men of renown.

5 ¶ And God ſaw that the wickedneſs of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

7 And the LORD ſaid, I will deſtroy man, whom I have created, from the face of the earth, both man and beaſt, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them.

8 But Noah found grace in the eyes of the LORD.

9 ¶ Theſe *are* the generations of Noah: Noah was a juſt man, *and* perfect in his generations, *and* Noah walked with God.

10 And Noah begat three ſons, Shem, Ham, and Japheth.

11 The earth alſo was corrupt before God; and the earth was filled with violence.

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which were required in tillage, by reaſon of the curſe pronounced on the earth from the beginning; or, as it is more probable, becauſe that he ſhould be the reſtorer of mankind, after the deſtruction by water, which Enoch foretold.

NOTES on Chap. VI.

Ver. 1. *When men began to multiply,* &c.] Some have ſhewn, by a moderate computation, that there might be at leaſt, one hundred thouſand millions of ſouls in the world at this time, which is almoſt twenty times as many as there are now on the earth. One reaſon of this muſt have been the long lives of the antediluvians.

Ver. 2. *The ſons of God,* &c.] It is thought that by the ſons of God in this place, is meant the poſterity of Seth, who being ſeparated from the reſt of the world, became devoted to religion, and ſo obtained this appellation; and that the family of Cain, being abandoned to wickedneſs, was diſtinguiſhed by the name of the ſons of men. Theſe Sethites, therefore, being ſmitten with the beauty of the Cainite women, forgot their father's advice, and made inter-marriages, and an alliance with them, quickly degenerating into their evil ways; ſo that all the world being now corrupted, God was reſolved to deſtroy it.

Ver. 3. *My ſpirit ſhall not always ſtrive,* &c.] Since man is become incorrigible, and gentle admonitions have proved in vain, I will proceed to puniſh with ſeverity.

Yet his days ſhall be an hundred and twenty years.] Notwithſtanding, I will be ſo merciful as to allow him ſpace to repent in, even one hundred and twenty years, and if by that time there is no amendment, the meaſure of his iniquity will be filled up, and I will proceed to the intended puniſhment.

Ver. 4 *There were giants in the earth,* &c.] Giants in wickedneſs, as well as in bulk and ſtature, who exerciſed all manner of tyranny upon the earth.

Ver. 6 *It repented the Lord,* &c.] Not that he is ſubject to paſſions as we are, and therefore this is an expreſſion accommodated to our underſtanding, and is ſpoken according to our method of acting, who when we do any thing we diſapprove, uſually endeavour to undo it.

Ver. 7. *Both man and beaſt,* &c.] By this we may ſee how great an offence ſin is to God Almighty, for he not

Before Chriſt 2448. 12 And God looked upon the earth, and behold, it was corrupt: for all fleſh had corrupted his way upon the earth.

13 And God ſaid unto Noah, The end of all fleſh is come before me; for the earth is filled with violence through them: and behold, I will deſtroy them with the earth.

14 ¶ Make thee an ark of Gopher-wood: rooms ſhalt thou make in the ark, and ſhalt pitch it within and without with pitch.

15 And this *is the faſhion* which thou ſhalt make it *of*: The length of the ark *ſhall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window ſhalt thou make to the ark, and in a cubit ſhalt thou finiſh it above; and the door of the ark ſhalt thou ſet in the ſide thereof: *with* lower, ſecond, and third *ſtories* ſhalt thou make it.

17 And behold, I, even I do bring a flood of waters upon the earth to deſtroy all fleſh, wherein *is* the breath of life, from under heaven: *and* every thing that *is* in the earth ſhall die.

18 But with thee will I eſtabliſh my covenant: and thou ſhalt come into the ark; thou, and thy ſons, and thy wife, and thy ſons wives with thee.

19 And of every living thing of all fleſh, two of every *ſort* ſhalt thou bring into the ark, to keep *them* alive with thee: they ſhall be male and female.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind: two of every *ſort* ſhall come unto thee, to keep *them* alive. Before Chriſt 2448.

21 And take thou unto thee of all food that is eaten, and thou ſhalt gather *it* to thee; and it ſhall be for food for thee, and for them.

22 Thus did Noah; according to all that God commanded him, ſo did he.

CHAP. VII.

1 *Noah with his family and the living creatures enter into the ark.* 17 *The beginning, increaſe, and continuance of the flood.*

AND the LORD ſaid unto Noah, Come thou, and all thy houſe, into the ark: for thee have I ſeen righteous before me in this generation. 2349.

2 Of every clean beaſt thou ſhalt take to thee by ſevens, the male and his female: and of beaſts that *are* not clean by two, the male and his female.

3 Of fowls alſo of the air by ſevens, the male and the female; to keep ſeed alive upon the face of all the earth.

4 For yet ſeven days, and I will cauſe it to rain upon the earth forty days and forty nights: and every living ſubſtance that I have made, will I deſtroy from off the face of the earth.

5 And Noah did according unto all that the LORD commanded him.

6 And Noah *was* ſix hundred years old when

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only puniſhed man, but the beaſts, &c. made for man's uſe; and as it is likely, becauſe he had perverted them to evil purpoſes.

Ver. 14. *Gopher-wood.*] It is the general opinion, that the ark was built with Cypreſs, the country about Babylon, where Noah reſided, affording a great abundance of thoſe trees. The Greek name is KUPARISSOS, which, taking away the termination, is Cupar, a ſound nearly like that of Gopher. Beſides, the wood of this tree is known to be moſt durable, not ſubject to decay, nor will the worm breed in it.

Ver. 15. *And this is the faſhion*, &c.] The ark appears to have been a kind of cheſt, with three ſtories, or decks, each of which were divided into ſeveral ſtalls, or apartments, for the creatures, and their proviſion, with a range of windows above, that went quite round, to enlighten the whole, and a door in its ſide: Its roof was built ſloping, to carry off the rain; the length about five hundred and forty-ſeven Engliſh feet, the breadth ninety-one, and the height fifty-four, allowing twenty-two inches to the cubit; ſo that it was capacious enough to hold all the animals.

Cubits.] The Jewiſh cubit (according to the beſt calculations) was twenty-two of our inches nearly.

Ver. 18. *With thee will I eſtabliſh my covenant*, &c.] We may underſtand this either as a promiſe that God would preſerve Noah from the general deſtruction; or elſe as a renewal of the Meſſias.

Ver. 22. *According to all that God commanded him, ſo did he.*] Noah, no doubt, when he undertook the building of the ark, became the ſport and ridicule of the wits of that age; notwithſtanding which, he perſiſted in his under-

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when the flood of waters was upon the earth.

7 ¶ And Noah went in, and his ſons, and his wife, and his ſons wives with him, into the ark, becauſe of the waters of the flood.

8 Of clean beaſts, and of beaſts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 And it came to paſs after ſeven days, that the waters of the flood were upon the earth.

11 ¶ In the ſix hundredth year of Noah's life, in the ſecond month, the ſeventeenth day of the month, the ſame day were all the fountains of the great deep broken up, and the windows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

13 In the ſelf-ſame day entered Noah, and Shem, and Ham, and Japheth, the ſons of Noah, and Noah's wife, and the three wives of his ſons with them, into the ark:

14 They, and every beaſt after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every ſort.

15 And they went in unto Noah into the ark, two and two of all fleſh, wherein *is* the breath of life.

16 And they that went in, went in male and female of all fleſh, as God had commanded him: and the LORD ſhut him in.

17 And the flood was forty days upon the earth: and the waters increaſed, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increaſed greatly upon the earth: and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth: and all the high hills, that *were* under the whole heaven, were covered.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 And all fleſh died that moved upon the earth, both of fowl, and of cattle, and of beaſt, and of every creeping thing that creepeth upon the earth, and every man.

22 All in whoſe noſtrils *was* the breath of life, of all that *was* in the dry land, died.

23 And every living ſubſtance was deſtroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were deſtroyed from the earth: and Noah only remained *alive*, and they that *were* with him in the ark.

24 And the waters prevailed upon the earth an hundred and fifty days.

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undertaking, and declared thereby his ſtrong faith, in that *being warned of God, of things not yet ſeen, he prepared an ark to the ſaving of his houſe.* Heb. vii. 7.

NOTES on Chap. VII.

Ver. 11. *In the ſecond month*, &c.] Anciently, that is, before the Iſraelites came forth out of Egypt, the year began about the middle of September, or at the autumnal equinox; therefore the ſecond month anſwers to our October, and part of November.

The ſeventeenth day.] This anſwers to our November the ſeventh.

The ſame day were all the fountains, &c.] The ſeas ſwelling to a prodigious height, cauſed an inundation of the waters, which broke in upon the land with great fury and impetuoſity; at the ſame time, the rain poured down from the clouds in torrents; and the caverns of the earth, at the command of God, burſting, emitted whole floods of water. This continued near ſix weeks without intermiſſion, till all was overwhelmed.

Ver. 19. *All the hills*, &c.] This plainly proves that the deluge was univerſal, ſeeing the waters were fifteen cubits, or twenty-two feet and one half above the higheſt mountains. The memory of it is preſerved by univerſal tradition, and the face and bowels of the earth are a plain proof that ſuch a thing once was. How elſe came the ſpoils of the ocean, fiſh bones, *&c.* to be found on the higheſt eminences of the earth?

Ver. 24. *An hundred and fifty days.*] The violence of the flood continued forty days without intermiſſion, and in the whole one hundred and fifty, before there was any decreaſe.

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CHAP. VIII.

1 *The waters aſſwage.* 4 *The ark reſteth on Ararat.* 7 *The raven and the dove.* 15 *Noah, being commanded,* 18 *goeth forth of the ark:* 20 *He buildeth an altar, and offereth ſacrifice,* 21 *which God accepteth, and promiſeth to curſe the earth no more.*

AND God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: and God made a wind to paſs over the earth, and the waters aſſwaged.

2 The fountains alſo of the deep, and the windows of heaven were ſtopped, and the rain from heaven was reſtrained.

3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

4 ¶ And the ark reſted in the ſeventh month, on the ſeventeenth day of the month, upon the mountains of Ararat.

5 And the waters decreaſed continually until the tenth month: in the tenth *month,* on the firſt *day* of the month, were the tops of the mountains ſeen.

6 ¶ And it came to paſs at the end of forty days, that Noah opened the window of the ark which he had made.

7 And he ſent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

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8 Alſo he ſent forth a dove from him, to ſee if the waters were abated from off the face of the ground.

9 But the dove found no reſt for the ſole of her foot, and ſhe returned unto him into the ark: for the waters *were* on the face of the whole earth. Then he put forth his hand, and took her, and pulled her in unto him into the ark.

10 And he ſtayed yet other ſeven days, and again he ſent forth the dove out of the ark.

11 And the dove came in to him in the evening, and lo, in her mouth *was* on olive-leaf pluckt off: So Noah knew that the waters were abated from off the earth.

12 And he ſtayed yet other ſeven days, and ſent forth the dove; which returned not again unto him any more.

13 ¶ And it came to paſs in the ſix hundredth and firſt year, in the firſt *month,* the firſt *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked; and behold, the face of the ground was dry. 2348.

14 And in the ſecond month, on the ſeven and twentieth day of the month, was the earth dried.

15 ¶ And

NOTES on Chap. VIII.

Ver. 1. *And God remembered Noah,* &c.] Thus does our gracious God remember mercy, even in the midſt of judgment; he had compaſſion on Noah and his family in the ark: he cauſed a ſtrong drying wind to blow, reſtrained the fountains of the deep, cloſed the windows of heaven, and made the ſea to return again to its bounds.

Ver. 4. *The ark reſted in the ſeventh month.*] Anſwering to our April the tenth.

Upon the mountains of Ararat.] This mountain is thought to be ſituated in the plains of Armenia, near the river Araxes, being that which is now called mount Taurus, and is one of the higheſt mountains in the world; ſo high, that it is always covered with ſnow.

Ver. 6. *At the end of forty days,* &c.] About the end of July.

Ver. 7. *He ſent forth a raven,* &c.] This is a bird of a quick ſcent, and carnivorous withal; ſo that Noah did this for an experiment, to try whether any parts of the earth were dry, knowing that the ſmell of dead carcaſes would ſoon tempt the raven to quit the ark; at firſt however it continued hovering about it, and returned again; till at length, when the earth was dry, it flew clean away, and returned no more.

Ver. 8. *He ſent forth a dove,* &c.] A bird of a ſtrong flight, and which delights to pick up its meat from the ground, and to return home with it; but at this time it returned to the ark empty.

Ver. 11. *And the dove came in to him in the evening,* &c.] The dove's returning with an olive leaf was a certain ſign that the waters were departed from the lower grounds. The olive is no doubt an emblem of peace.

Ver. 14. *In the ſecond month,* &c.] Therefore, the duration

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15 ¶ And God ſpake unto Noah, ſaying,

16 Go forth of the ark, thou, and thy wife, and thy ſons, and thy ſons wives with thee.

17 Bring forth with thee every living thing that *is* with thee, of all fleſh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

18 And Noah went forth, and his ſons, and his wife, and his ſons wives with him:

19 Every beaſt, every creeping thing, and every fowl, *and* whatſoever creepeth upon the earth after their kinds, went forth out of the ark.

20 ¶ And Noah builded an altar unto the Lord, and took of every clean beaſt, and of every clean fowl, and offered burnt-offerings on the altar.

21 And the Lord ſmelled a ſweet ſavour; and the Lord ſaid in his heart, I will not again curſe the ground any more for mans ſake; for the imagination of mans heart is evil from his youth: neither will I again ſmite any more every thing living, as I have done.

22 While the earth remaineth, ſeed-time and harveſt, and cold and heat, and ſummer and winter, and day and night ſhall not ceaſe.

CHAP. IX.

Before Christ 2348.

1 *God bleſſeth Noah.* 4 *Blood and murder are forbidden.* 8 *Gods covenant,* 13 *ſignified by the rainbow.* 18 *Noah repleniſheth the world,* 20 *planteth a vineyard,* 21 *is drunken, and mocked of his ſon,* 25 *Curſeth Canaan,* 26 *bleſſeth Shem,* 27 *prayeth for Japheth,* 29 *and dieth.*

AND God bleſſed Noah and his ſons, and ſaid unto them, Be fruitful and multiply, and repleniſh the earth.

2 And the fear of you and the dread of you ſhall be upon every beaſt of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fiſhes of the ſea; into your hand are they delivered.

3 Every moving thing that liveth ſhall be meat for you; even as the green herb have I given you all things:

4 But fleſh with the life thereof, *which is* the blood thereof, ſhall you not eat.

5 And ſurely your blood of your lives will I require: at the hand of every beaſt will I require it; and at the hand of man, at the hand of every mans brother will I require the life of man.

6 Whoſo ſheddeth mans blood, by man ſhall his blood be ſhed: for in the image of God made he man.

7 And you, be ye fruitful, and multiply

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ration of the flood was a ſolar year compleat, beginning on the ſeventeenth day of the ſecond month, and ending the twenty ſeventh of the ſame month in the year following; or from November the ſeventh, to November the ſeventeenth.

Ver. 16. *Go forth of the ark,* &c.] Though Noah knew the waters were abated, and gone from the earth, and however impatient he might be to be releaſed from his confinement; yet ſuch was the regard he paid to the divine commands, that he would not offer to ſtir till he had received an order ſo to do.

Ver. 20. *Noah builded an altar,* &c.] Noah in gratitude to God for his preſervation, offered a burnt offering, being the firſt ſacrifice of ſlain beaſts we read of: and now, it is ſaid, Ver. 21. *The Lord ſmelled a ſweet ſavour,* that is, it was grateful to him, as ſweet odours are to us; not that he had a delight in burnt offerings, but becauſe of the ſincerity and uprightneſs of Noah's heart.

Notes on Chap. IX.

Ver. 3. *Every moving thing,* &c.] It appears that this was the firſt grant made to mankind, by which the uſe of animal food was allowed; and that perhaps becauſe vegetables afforded leſs nutriment now than before the flood, or man's body might be debilitated, and require a ſtronger food; or elſe it was deſigned to ſhorten his age.

Ver. 4. *The blood thereof,* &c.] The blood is forbid to be eaten, in order to inſpire man with tenderneſs and humanity, not only towards the beaſts, but our fellow creatures alſo. A prohibition this, intended as a preſervative againſt murder.

Ver. 5. *At the hand of every beaſt,* &c.] This ſerves to ſhew God's great regard to man, above all other creatures on earth.

Ver. 6. *By man ſhall his blood be ſhed,* &c] By magiſtrates, or judges, in the ordinary way of juſtice. Murder, ſays Philo the Jew, is the moſt heinous ſacrilege, Before Christ 2348. tiply, bring forth abundantly in the earth, and multiply therein.

8 ¶ And God ſpake unto Noah, and to his ſons with him, ſaying,

9 And I, behold, I eſtabliſh my covenant with you, and with your ſeed after you;

10 And with every living creature that *is* with you, of the fowl, of the cattle, and of every beaſt of the earth with you, from all that go out of the ark, to every beaſt of the earth.

11 And I will eſtabliſh my covenant with you; neither ſhall all fleſh be cut off any more by the waters of a flood: neither ſhall there any more be a flood to deſtroy the earth.

12 And God ſaid, This *is* the token of the covenant which I make between me and you, and every living creature that *is* with you, for perpetual generations:

13 I do ſet my bow in the cloud, and it ſhall be for a token of a covenant between me and the earth.

14 And it ſhall come to paſs, when I bring a cloud over the earth, that the bow ſhall be ſeen in the cloud:

15 And I will remember my covenant which *is* between me, and you, and every living creature of all fleſh; and the waters ſhall no more become a flood to deſtroy all fleſh. Before Christ 2348.

16 And the bow ſhall be in the cloud; and I will look upon it, that I may remember the everlaſting covenant between God and every living creature of all fleſh that *is* upon the earth.

17 And God ſaid unto Noah, This *is* the token of the covenant which I have eſtabliſhed between me and all fleſh that *is* upon the earth.

18 ¶ And the ſons of Noah that went forth of the ark, were Shem, and Ham, and Japheth: and Ham *is* the father of Canaan. 2347.

19 Theſe *are* the three ſons of Noah: and of them was the whole earth overſpread.

20 And Noah began to *be* an huſbandman, and he planted a vineyard.

21 And he drank of the wine, and was drunken, and he was uncovered within his tent.

22 And Ham the father of Canaan ſaw the nakedneſs of his father, and told his two brethren without.

23 And Shem and Japheth took a garment, and laid *it* upon both their ſhoulders, and went backward, and covered the nakedneſs of their father; and their faces

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lege, becauſe of all things in the world, nothing is more ſacred, nothing ſtamped with more lively characters of the divinity than man. Murder is an act of high-treaſon againſt the Divine Majeſty, whom man repreſents in this lower world.

Ver. 13. *I do ſet my bow in the cloud*, &c.] The natural cauſe of the rainbow is known to be the rays of the ſun refracted in drops of falling rain; but it is likely the clouds had not that peculiar diſpoſition before the flood, which was required to the production of a rainbow. God ordered this for a new ſign, or token of his covenant with Noah, and the whole world, that he would no more deſtroy the earth with a flood. But had it been an uſual phænomenon, it had ſcarce reſtrained him from his fears. Therefore we may look upon the rainbow appearing at certain ſeaſons, to be a conſtant monitor to man of God's covenant with him for ever.

Ver. 20. *Noah began to be an huſbandman*, &c.] Or, as the word will ſignify, continued to be an huſbandman, returning to his occupation after the flood.

Ver. 21.] *And he drank of the wine*, &c.] This righteous man's miſcarriage ought to teach others, not to look *upon the wine when it is red, when it giveth its colour in the cup, and moveth itſelf aright*; but to conſider, that it *is a mocker, and that ſtrong drink is raging, and* that *whoſoever is deceived thereby is not wiſe.*

Ver. 22. *And Ham the father of Canaan ſaw the nakedneſs*, &c.] Interpreters differ in their opinion concerning the crime of Ham. The ſcripture phraſe to *ſee*, or *uncover* his father's nakedneſs, ſignifies to lie with his father's wife; ſome therefore have thought that it was inceſt he was guilty of; but it ſeems moſt likely that he diſcovering the nakedneſs of his aged father as he lay intoxicated, or rather overcome, (the wind, or ſome little accident having thrown aſide his thin garment, ſuch as were worn in thoſe days) made him the ſubject of raillery and deriſion, on account of his age and imbecility.

Ver. 23. *Went backward and covered the nakedneſs*, &c.] Ham had informed his two brethren of what he had ſeen, and expected they would have joined with him in

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24 And Noah awoke from his wine, and knew what his younger ſon had done unto him.

25 And he ſaid, Curſed *be* Canaan; a ſervant of ſervants ſhall he be unto his brethren.

26 And he ſaid, Bleſſed *be* the LORD God of Shem; and Canaan ſhall be his ſervant.

27 God ſhall enlarge Japheth, and he ſhall dwell in the tents of Shem; and Canaan ſhall be his ſervant.

28 ¶ And Noah lived after the flood three hundred and fifty years.

1998. 29 And all the days of Noah were nine hundred and fifty years: and he died.

CHAP. X.

1 *The generations of Noah.* 2 *The ſons of Japheth.* 6 *The ſons of Ham.* 8 *Nimrod the firſt monarch.* 21 *The ſons of Shem.*

NOW theſe are the generations of the ſons of Noah; Shem, Ham, and Japheth: and unto them were ſons born after the flood. Before Christ 1998.

2 The ſons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meſhech, and Tiras.

3 And the ſons of Gomer; Aſhkenaz, and Riphath, and Togarmah.

4 And the ſons of Javan; Eliſhah, and Tarſhiſh, Kittim, and Dodanim.

5 By theſe were the iſles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

6 ¶ And the ſons of Ham; Cuſh, and Mizraim, and Phut, and Canaan.

7 And the ſons of Cuſh; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the ſons of Ramaah; Sheba, and Dedan.

8 And Cuſh begat Nimrod: he began to be a mighty one in the earth.

9 He was a mighty hunter before the LORD: wherefore it is ſaid, Even as Nimrod the mighty hunter before the LORD.

10 And

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the mockery; but they had more grace and modeſty than to be pleaſed with ſuch treatment of their aged father, and therefore contrived to cover him without beholding his nakedneſs.

Ver. 25. *Curſed be Canaan,* &c.] As Africa was peopled by the poſterity of Ham, it has been thought the curſe was fulfilled in that unhappy race of mortals, the Negroes, who are, in a literal ſenſe, ſervants of ſervants; and that the colour of their ſkin was changed in conſequence of it; but the original cauſe of that blackneſs ſeems rather to have been from the extraordinary heat of the climate; for we ſee people differing in complexion, according as they are removed nearer to, or farther from the tropics. This prophecy, it is likely, was literally fulfilled by the deſcendants of Shem, who drove out the poſterity of Canaan from Paleſtine, which afterwards became tributary to the Romans, the deſcendants of Japheth.

Ver. 26. *Bleſſed be the Lord God of Shem,* &c.] Or, the words may be rendered, *bleſſed of Jehovah, my God, be Shem.* Noah, by a prophetic ſpirit, foreſeeing the Meſſias would be deſcended from him, breaks forth into rapture, and joyfully praiſes God for the mercy and bleſſing vouchſafed to his ſon Shem.

Ver. 27. *God ſhall enlarge Japheth,* &c.] This prophecy was truly accompliſhed; for the deſcendants of Japheth were poſſeſſed of the continent of Europe. Aſia Minor, Media, part of Armenia, Iberia, Albania, and the vaſt Northern regions now inhabited by the Tartars.

He ſhall dwell in the tents of Shem, &c.] A part of the countries of Shem ſhall be in the poſſeſſion of the poſterity of Japheth. Fulfilled by the Medes and Babylonians overthrowing the Aſſyrian monarchy, and the Greeks and Romans conquering that part of Aſia which belonged to them. This prophecy was alſo ſpiritually accompliſhed by the Gentiles, the poſterity of Japheth, coming into the church of God, originally eſtabliſhed in the family of Shem.

NOTES on Chap. X.

Ver. 5. *The iſles of the Gentiles,* &c.] The word tranſlated Iſle ſignifies alſo a province or region, and therefore we are here to underſtand ſuch countries as were divided from Canaan by the ſea.

Ver. 9. *He was a mighty hunter before the Lord.*] By this phraſe we are to underſtand no more than this; that he excelled in the arts of the chace. As we may naturally ſuppoſe men dwelt in tents at this time, and conſequently were expoſed to the ravages of wild beaſts; and that Nimrod, in a great meaſure, freed his aſſociates from their annoyance, by his dexterity and conſtant practice in hunting; and by this means gaining their affections, took the opportunity of uſurping a ſovereign authority over them. He appears by his name, which ſignifies a rebel, or apoſtate, to have been a very tyrannical prince.

Before Christ 2218. 10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land went forth Aſſhur, and builded Nineveh, and the city Rehoboth, and Calah,

12 And Reſen between Nineveh and Calah: the ſame *is* a great city.

13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

14 And Pathruſim, and Caſluim (out of whom came Philiſtim) and Caphtorim.

15 ¶ And Canaan begat Sidon his firſtborn, and Heth,

16 And the Jebuſite, and the Emorite, and the Girgaſite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites ſpread abroad.

19 And the border of the Canaanites was from Sidon, as thou comeſt to Gerar, unto Gaza; as thou goeſt unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Laſhah.

20 Theſe *are* the ſons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

21 ¶ Unto Shem alſo the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born. Before Christ 2218.

22 The children of Shem; Elam, and Aſſhur, and Arphaxad, and Lud, and Aram.

23 And the children of Aram; Uz, and Hul, and Gether, and Maſh.

24 And Arphaxad begat Salah; and Salah begat Eber.

25 And unto Eber were born two ſons: the name of one *was* Peleg, for in his days was the earth divided; and his brothers name *was* Joktan. 2247.

26 And Joktan begat Almodad, and Sheleph, Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Havilah, and Jobab: all theſe *were* the ſons of Joktan.

30 And their dwelling was from Meſha, as thou goeſt unto Sephar, a mount of the eaſt.

31 Theſe *are* the ſons of Shem after their families, after their tongues, in their lands, after their nations.

32 Theſe *are* the families of the ſons of Noah after their generations, in their nations: and by theſe were the nations divided in the earth after the flood.

CHAP. XI.

1 *One language in the world.* 3 *The building of Babel.* 5 *The confuſion of tongues.* 10 *The generations of Shem.* 27 *The generations*

Ver. 10. *The beginning of his kingdom was Babel,* &c.] He was the founder of the Babylonian empire, and made Babel, which he then built, the metropolis, or capital city. He began his reign in the year of the world 1757, and reigned 148 years.

Ver. 11. *Out of that land went forth Aſſhur,* &c.] This is to be underſtood, either perſonally, that Aſſhur, not able to endure the tyranny of Nimrod, removed beyond the Tigris, and there founded the empire of Aſſyria, and built Nineveh, the capital; or, locally, that *he,* Nimrod, *out of that land went forth into Aſſhur,* and invaded Aſſyria, belonging to the poſterity of Shem, with a deſign of enlarging his dominions.

Ver. 21. *The father of all the children of Eber,* &c.] That is, the father of the Hebrew nation.

Ver. 25. *Peleg, for in his days was the earth divided.*] Abram was deſcended from this ſon of Eber. His name ſignifies diviſion: for about the time of his birth, the great diſperſion of mankind into all parts of the earth happened.

Ver. 32. *By theſe were the nations divided in the earth.*] The poſterity of Shem peopled Aſia; Japheth, Europe; Ham, Africa; and here it may be aſked, who peopled the iſlands, and the large continent of America, which is ſeparated from the reſt of the world by a vaſt ocean? The anſwer is, We are not aſſured that this tract of land is ſeparated, for it is very probable there may be ſome iſthmus northward, which may join Europe and Aſia. And if not, there are always ſome narrow ſtraits to be found, which divide the lands in one part or other, ſo as to render a communication eaſy by the help of a ſmall bark, ſuch as we ſee the Indians uſe at this day. It is well known, that part of Europe and Aſia, and America, extend very far North, and that there are ſeveral iſlands which lay ſcattering between them at no great diſtance.

Before Chriſt 2247.

nerations of Terah the father of Abram.
31 *Terah goeth from Ur to Haran.*

AND the whole earth was of one language, and of one ſpeech.

2 And it came to paſs as they journeyed from the eaſt, that they found a plain in the land of Shinar; and they dwelt there.

3 And they ſaid one to another, Go to, let us make brick, and burn them throughly. And they had brick for ſtone, and ſlime had they for morter.

4 And they ſaid, Go to, let us build us a city and a tower, whoſe top *may reach* unto heaven, and let us make us a name, leſt we be ſcattered abroad upon the face of the whole earth.

5 And the LORD came down to ſee the city and the tower, which the children of men builded.

6 And the LORD ſaid, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be reſtrained from them, which they have imagined to do.

Before Chriſt 2247.

7 Go to, let us go down, and there confound their language, that they may not underſtand one anothers ſpeech:

8 So the LORD ſcattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called Babel, becauſe the LORD did there confound the language of all the earth: and from thence did the LORD ſcatter them abroad upon the face of all the earth.

10 ¶ Theſe *are* the generations of Shem: Shem *was* an hundred years old, and begat Arphaxad two years after the flood.

11 And Shem lived after he begat Arphaxad five hundred years, and begat ſons and daughters. 2346.

12 And

NOTES on Chap. XI.

Ver 1. *Of one language,* &c.] And that was undoubtedly the original Hebrew, which was ſpoken by Adam and the patriarchs before the flood.

Ver. 2. *A plain in the land of Shinar,* &c.] This plain comprehends the whole country of Eden, the habitation of man in his ſtate of innocence, ſituated on the banks of the Tigris.

Ver. 3. *Slime had they for morter.*] This was the aſphaltites, a liquid pitch, known by the name of bitumen, and plentiful in that country. Suidas tells us, that this cement, mixed with bricks and ſmall ſtones, became ſtrong as iron. With this the walls of Babylon were cemented.

Ver. 4. *Whoſe top may reach unto Heaven,* &c.] It cannot be imagined that theſe builders were ſo ſtupid, as to think by this means to climb into heaven; for then they would have choſe a mountain, and not a plain for ſuch a purpoſe. But this expreſſion ſignifies, that they intended to carry the work to a prodigious height, ſo that it might appear even to vie with the clouds.

Let us make us a name, leſt we be ſcattered abroad, &c.] This ſhews the reaſons which induced them to ſuch an undertaking, (for they hardly choſe a low plain, in order to preſerve themſelves from a ſecond deluge) the firſt was ambition, a deſire of fame and glory, which they aimed at by building a city that ſhould be the metropolis of the univerſe, and erecting of a tower, which for its ſtatelineſs, ſhould be the wonder of the world, and by that means record their memory to poſterity: ſecondly, ſecurity; that they might not be diſperſed. So that their intention ſeemed to be to make this their ſettlement; for perhaps they had been ſollicited by Noah, and it might be God Almighty's will, that they ſhould diſperſe themſelves into different parts, in order to repleniſh the earth, which they diſapproved of; though God, we ſee, brought this upon them, by the very means which they took to avoid it.

Ver. 5. *The Lord came down,* &c.] That is, he diſcerned the impiety of theſe men's hearts.

Which the children of men builded] In ſcripture language, the children of men denotes the wicked. It might therefore be only the children of Ham who engaged in this undertaking, and not thoſe from whom Abraham deſcended, who preſerved their religion (which it is likely theſe did not) and therefore eſcaped the puniſhment by retaining their ancient language, which continued in the family of Heber.

Ver. 8. *They left off to build the city.*] Thus eaſy is it for the Almighty to baffle the vain attempts of mortal man: but though they left the work unfiniſhed, yet it remained for a long time afterwards; and by what we may learn from authors, theſe were its dimenſions; it was a ſquare of half a mile in circumference, its height was equal to its baſis, the aſcent was on the outſide by circular winding ſtairs, of ſuch a width that carriages might paſs and turn with eaſe, which made it appear to the beholder like eight towers one above another, gradually decreaſing in the manner of a pyramid; each tower it is ſaid was ſeventy-five feet in height, which made in the whole ſix hundred feet, and its inſide contained many ſtately rooms with arched roofs, ſupported by pillars.

Ver. 9. *Babel.*] Confuſion.

Did there confound the language of all the earth, &c.] It perplexed the Heathen philoſophers to find out how there

came

Before Chriſt

12 And Arphaxad lived five and thirty years, and begat Salah.

2311. 13 And Arphaxad lived after he begat Salah four hundred and three years, and begat ſons and daughters.

14 And Salah lived thirty years, and begat Eber.

2281. 15 And Salah lived after he begat Eber four hundred and three years, and begat ſons and daughters.

16 And Eber lived four and thirty years, and begat Peleg.

2247. 17 And Eber lived after he begat Peleg four hundred and thirty years, and begat ſons and daughters.

18 And Peleg lived thirty years, and begat Reu.

2217. 19 And Peleg lived after he begat Reu two hundred and nine years, and begat ſons and daughters.

20 And Reu lived two and thirty years, and begat Serug.

2185. 21 And Reu lived after he begat Serug two hundred and ſeven years, and begat ſons and daughters.

22 And Serug lived thirty years, and begat Nahor.

23 And Serug lived after he begat Nahor two hundred years, and begat ſons and daughters.

24 And Nahor lived nine and twenty years, and begat Terah. Before Chriſt 2126.

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat ſons and daughters.

26 And Terah lived ſeventy years, and begat Abram, Nahor, and Haran. 2056.

27 ¶ Now theſe *are* the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot. 1996.

28 And Haran died before his father Terah, in the land of his nativity, in Ur of the Chaldees.

29 And Abram and Nahor took them wives: the name of Abrams wife *was* Sarai; and the name of Nahors wife, Milcah, the daughter of Haran, the father of Milcah, the father of Iſcah.

30 But Sarai was barren; ſhe had no child.

31 And Terah took Abram his ſon, and Lot the ſon of Haran his ſons ſon, and Sarai his daughter in law, his ſon Abrams wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

32 And the days of Terah were two hundred and five years: and Terah died in Haran. 1921.

CHAP.

Hundred

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came to be ſuch a multiplicity of languages. Here we are told, that it was the immediate work of God, and that he did it for wiſe reaſons. The languages here ſpoken of, were either entirely new and unknown before, or elſe were a diviſion of the old into a variety of different dialects, which, if we conſider the near affinity of languages in general, ſeems highly probable.

From thence did the Lord ſcatter them, &c.] Though there entered but eight perſons into the ark, yet the beſt authors agree, that there might be no leſs than 3,333,333,330 pair of men and women proceed from them by this time; and now God diſperſed them over the face of the earth, to repleniſh it: Thus, Japheth and his ſons peopled part of Aſia, and in proceſs of time, the offspring of his ſon Gomer extended themſelves beyond the Danube, into Germany and France, and were called Cimmerii, and Cimbri; from thence they paſſed into Britain, and are thought to have been the founders of the Welſh, who at this day call themſelves Kumero. Magog became the father of the Scythians: Medai of the Medes; Javan peopled Greece; Meſhech Muſcovy; Tiras Thrace; Ham Egypt; Cuſh the Aſian Ethiopia; Mizraim, the ſecond ſon of Ham, built Zoar, Thebes, and Memphis; Canaan poſſeſſed the land of Canaan; Heth was the father of the Hittites; Shem's eldeſt ſon, Elam, gave name to the Elamites, or Perſians; Aſhur to the Aſſyrians; his youngeſt ſon Aram poſſeſſed Armenia, Meſopotamia, and Syria; Joktan, Arphaxad's grandſon, had thirteen ſons, who founded ſo many different nations in India and Arabia Felix; and ſo the reſt.

Ver. 28. *Ur of the Chaldees.*] Situated in the eaſtern part of Meſopotamia, and is ſometimes included under the name of Chaldea. *Ur* ſignifies light or fire, and is ſo called, either becauſe the Chaldeans were addicted to the ſtudy of aſtronomy; or from fire, the ſymbol of the ſun, worſhipped by them in that city.

Ver. 31. *And Terah took Abram his ſon,* &c.] God intending to ſelect this family from the reſt of mankind, and to make them a peculiar people, ordered Terah to leave this place, now corrupted by idolatry.

Haran.] So called by Terah in memory of his ſon Haran.

Before Chriſt 1921.

CHAP. XII.

1 *God calleth Abram, and bleſſeth him with a promiſe of Chriſt:* 4 *He departeth with Lot from Haran:* 6 *He journeyeth through Canaan,* 7 *which is promiſed him in a viſion:* 10 *He is driven by a famine into Egypt:* 11 *Fear maketh him feign his wife to be his ſiſter.* 14 *Pharaoh having taken her from him, by plagues is compelled to reſtore her.*

NOW the LORD had ſaid unto Abram, Get thee out of thy country, and from thy kindred, and from thy fathers houſe, unto a land that I will ſhew thee.

2 And I will make of thee a great nation, and I will bleſs thee, and make thy name great; and thou ſhalt be a bleſſing.

3 And I will bleſs them that bleſs thee, and curſe him that curſeth thee: and in thee ſhall all families of the earth be bleſſed.

4 So Abram departed, as the LORD had ſpoken unto him; and Lot went with him: and Abram *was* ſeventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brothers ſon, and all their ſubſtance that they had gathered, and the ſouls that they had gotten in Haran; and (Before Chriſt 1921.) they went forth to go into the land of Canaan; and into the land of Canaan they came.

6 ¶ And Abram paſſed thro' the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land.

7 And the LORD appeared unto Abram, and ſaid, Unto thy ſeed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

8 And he removed from thence unto a mountain on the eaſt of Beth-el, and pitched his tent, *having* Beth-el on the weſt, and Hai on the eaſt: and there he builded an altar unto the LORD, and called upon the name of the LORD.

9 And Abram journeyed, going on ſtill toward the ſouth.

10 ¶ And there was a famine in the land: and Abram went down into Egypt to ſojourn there; for the famine *was* grievous in the land.

11 And it came to paſs, when he was come near to enter into Egypt, that he ſaid unto Sarai his wife, Behold now I know that thou *art* a fair woman to look upon.

12 There-

NOTES on Chap. XII.

Ver. 1. *Had ſaid unto Abram,* &c.] Had revealed himſelf to him while he lived in *Ur* of the Chaldees, either by a voice from the *Sheckinah,* or ſymbol of the divine preſence; or elſe in a dream.

Ver. 3. *In thee ſhall all the families of the earth,* &c.] This bleſſing was eminently fulfilled in the Meſſiah, in whom all the ends of the earth were truly bleſſed. The promiſe belonged to the Gentiles, as well as to the Jews, becauſe Abram received it before he received circumciſion; it was not therefore *under the law, but under grace.*

Ver. 5. *The ſouls that they had gotten.*] Domeſtics, or ſervants, and perhaps ſome whom he had made proſelytes to the worſhip of the one God.

The land of Canaan.] This country lies between the Mediterranean ſea, and the mountains of Arabia, extending from Egypt to Phœnicia: It was called Canaan from Cainan, the ſon of Ham; then Paleſtine, the Land of Promiſe, Iſrael, Judæa, and laſtly, the Holy Land.

Ver. 6. *The plain of Moreh.*] The oak, or grove of Moreh, where Sichem now ſtands. The faith of Abram was very great, who (as the apoſtle remarks) went out, *not knowing whither he went,* God commanding him; and here he ventured among the Canaanites, a cruel and ſavage people.

Ver. 7. *Unto thy ſeed will I give this land.*] It is thought that this land did originally belong to the children of Shem, and that Canaan uſurped it from them; and therefore God promiſes Abram, as a reward of his faith, that he would reſtore it to him again as his lawful inheritance.

Builded he an altar unto the Lord, &c.] Called upon God for a bleſſing on his ſojourning.

Ver. 8. *Beth-el*] So denominated here by way of anticipation, for it was then called Luz. See Gen. xxviii. 19.

Ver. 10. *Went down into Egypt,* &c.] Not doubting of God's promiſe in the leaſt, but purely on account of the famine; for we find in the next chapter, that he returned again into Canaan. Joſephus tells us, that during Abram's ſtay in Egypt, he taught the Egyptians the arts of arithmetic and aſtronomy, which he brought with him out of Chaldea, and of which they were before ignorant.

Before Chriſt 1920.

12 Therefore it ſhall come to paſs, when the Egyptians ſhall ſee thee, that they ſhall ſay, This *is* his wife: and they will kill me, but they will ſave thee alive.

13 Say, I pray thee, thou *art* my ſiſter: that it may be well with me for thy ſake; and my ſoul ſhall live becauſe of thee.

14 ¶ And it came to paſs, that when Abram was come into Egypt, the Egyptians beheld the woman, that ſhe *was* very fair.

15 The princes alſo of Pharaoh ſaw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's houſe.

16 And he intreated Abram well for her ſake: and he had ſheep, and oxen, and he-aſſes, and men-ſervants, and maid-ſervants, and ſhe-aſſes, and camels.

17 And the LORD plagued Pharaoh and his houſe with great plagues, becauſe of Sarai Abrams wife.

18 And Pharaoh called Abram, and ſaid, What *is* this *that* thou haſt done unto me? Why didſt thou not tell me that ſhe *was* thy wife?

19 Why ſaidſt thou, She *is* my ſiſter? ſo I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way.

20 And Pharaoh commanded *his* men concerning him: and they ſent him away, and his wife, and all that he had. Before Chriſt 1920.

CHAP. XIII.

1 *Abram and Lot return out of Egypt.* 7 *By diſagreement they part aſunder.* 10 *Lot goeth to wicked Sodom.* 14 *God reneweth the promiſe to Abram:* 18 *He removeth to Hebron, and there buildeth an altar.*

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the ſouth. 1918.

2 And Abram *was* very rich in cattle, in ſilver, and in gold.

3 And he went on his journeys from the ſouth, even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4 Unto the place of the altar, which he had made there at the firſt: and there Abram called on the name of the LORD.

5 ¶ And Lot alſo which went with Abram had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their ſubſtance was great, ſo that they could not dwell together.

7 And there was a ſtrife between the herdmen of Abrams cattle, and the herdmen of Lots cattle: And the Canaanite and the Perizzite dwelled then in the land.

8 And

Ver. 13. *Say, I pray thee, thou art my ſiſter.*] This action of Abram has been much cenſured. Indeed we have in it an inſtance of the weakneſs of human nature, and that the moſt perfect are not without their blemiſhes: He did not, however, in this, inſtruct his wife to tell a downright falſehood, but only to conceal the truth; for Sarai was in reality his ſiſter, both having the ſame father, tho' a different mother. The patriarch, therefore, may be juſtly charged with prevarication. *Let him that ſtandeth take heed leſt he fall.*

Ver. 15. *Pharaoh.*] Pharaoh is a name of dignity, and was common to the kings of Egypt, as Cæſar to the emperors of Rome; it is thought to be the ſame with the Egyptian word *(pouro,* or *pooro)* which ſignifies a king.

Ver. 17. *The Lord plagued Pharaoh,* &c.] What Pharaoh's puniſhment, and that of the Egyptians, was is not ſaid; but the Hebrew interpreters deem it to have been a ſwelling in the privities, ſo that the men could not enjoy Sarai, or other women.

Ver. 18. *Pharaoh called,* &c.] It does not appear from ſcripture how Pharaoh came to be acquainted that Sarai was Abram's wife; it is likely then, he had the knowledge of it from God in a dream, or a viſion.

NOTES on Chap. XIII.

Ver. 1. *Into the South.*] The ſouthern parts of Canaan; the famine being now abated.

Ver. 2. *And Abram was very rich,* &c.] As there was no uſe of money at this time, we muſt underſtand by gold and ſilver in this place, veſſels, *&c.* men in thoſe early ages having no commerce, but by interchanging commodities. Abram is here ſaid to have been very rich: hence we may learn, that riches and goodneſs are not incompatible; but it is the abuſe which is made of riches that renders them hurtful.

Ver. 6. *The land was not able to bear them.*] Not ſo much for want of fertility, perhaps, as room, the land being occupied by other nations.

Before Chriſt 1918. 8 And Abram ſaid unto Lot, Let there be no ſtrife, I pray thee, between me and thee, and between my herdmen and thy herdmen: for we *be* brethren.

9 *Is* not the whole land before thee? Separate thyſelf, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.

10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the Lord deſtroyed Sodom and Gomorrah, *even* as the garden of the Lord, like the land of Egypt, as thou comeſt unto Zoar.

1917. 11 Then Lot choſe him all the plain of Jordan; and Lot journeyed eaſt: and they ſeparated themſelves the one from the other.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom.

13 But the men of Sodom *were* wicked, and ſinners before the Lord, exceedingly.

14 ¶ And the Lord ſaid unto Abram, after that Lot was ſeparated from him, Before Chriſt 1917.
Lift up now thine eyes, and look from the place where thou art, northward, and ſouthward, and eaſtward, and weſtward.

15 For all the land which thou ſeeſt, to thee will I give it, and to thy ſeed for ever.

16 And I will make thy ſeed as the duſt of the earth: ſo that if a man can number the duſt of the earth, *then* ſhall thy ſeed alſo be numbered.

17 Ariſe, walk through the land, in the length of it, and in the breadth of it: for I will give it unto thee.

18 Then Abram removed *his* tent, and came and dwelt in the plain of Mamre, which *is* in Hebron, and built there an altar unto the Lord.

CHAP. XIV.

1 *The battle of four kings againſt five.* 12 *Lot is taken priſoner.* 14 *Abram reſcueth him.* 18 *Melchizedek bleſſeth Abram.* 20 *Abram giveth him tithe.* 22 *The reſt of the ſpoil, his partners having*

Ver. 8. *Abram ſaid unto Lot, let there be no ſtrife,* &c.] Abram's condeſcenſion is greatly to be admired, who, to prevent animoſities, gives the liberty to his nephew, who was younger than himſelf, and not ſo wealthy, to take his own choice; he did not deſire him to depart the country, but only propoſed a ſeparation, and that at no very great diſtance, that ſo they might, upon occaſion, afford each other mutual help, and adds this endearing reaſon (which ſeems to have ſuch little force now-a-days) *for we be brethren.*

Ver. 10. *Zoar.*] Either that Zoar, a town on the edge of the plain of Jordan, called ſo by way of anticipation, for it was at this time called Bela, Gen. xiv. 2. or elſe, according to the Syriac, *Zoan*, the ancient capital of Egypt before Memphis was built. However, it is not material, ſince the expreſſion is here uſed only comparatively, to deſcribe the fertility of the country.

Ver. 11. *The plain of Jordan.*] The river Jordan, from whence this plain took its name, has its ſource about Cæſarea Philippi, and running about fifty leagues from north to ſouth, diſcharges itſelf into the Dead Sea, or Aſphaltite Lake, where Sodom and Gomorrah once ſtood. Some aſſert that it derives its name from the Hebrew word Jor, ſignifying a ſpring, and Dan, a ſmall town near its ſource.

Ver. 13. *Exceedingly.*] This is ſpoken with an emphaſis, to ſhew, that their ſin was ſo much the more deteſtable in the ſight of God in that it was unnatural, *Crimen non nominandum.*

Ver. 15. *To thee will I give it,* &c:] Every ſucceeding revelation given to Abram, as a reward of his piety, is heightened and made clearer than the preceding one; he was before promiſed that his ſeed ſhould have a poſſeſſion in the land of Canaan, now its bounds are ſet by his utmoſt ken from the top of mount Ephraim, (afterwards ſo called) and he is aſſured by the Almighty, that he and his ſeed ſhould poſſeſs it, which ſhould be like the ſand of the ſea, or the duſt of the earth, for number.

Ver. 18. *Plain of Mamre.*] The oaken grove, or, according to the LXX. the oak of Mamre; this tree was of long duration, for Sozomen ſays that this oak was extant in the time of Conſtantine, and famous for the pilgrimages that were made to it, and ſtood at about ſix miles diſtant from

Hebron.] Accounted one of the moſt ancient cities in the world, built ſeven years before Tanais, the capital of Lower Egypt, ſituated on an eminence, twenty miles ſouth of Jeruſalem, and as many north of Beerſheba. Here the couples Abraham and Sarah, Iſaac and Rebecca, Jacob and Leah, were buried; and probably, therefore, it might derive its name from the word *Chevar*, to couple, or join. But it is rather ſuppoſed that the word *Hebron* was added to the text by Ezra, as the place was called Arba, or Kirjath Arba, till after the death of Moſes.

Before Chriſt 1926. *having had their portions, he reſtoreth to the king of Sodom.*

AND it came to paſs in the days of Amraphel king of Shinar, Arioch king of Ellaſar, Chedorlaomer king of Elam, and Tidal king of nations;

2 *That theſe* made war with Bera king of Sodom, and with Birſha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela which is Zoar.

3 All theſe were joined together in the vale of Siddim, which is the ſalt-ſea.

4 Twelve years they ſerved Chedorlaomer, and in the thirteenth year they rebelled.

1913. 5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and ſmote the Rephaims in Aſhteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim,

6 And the Horites in their mount Seir, unto El-paran, which *is* by the wilderneſs.

7 And they returned and came to Enmiſhpat, which *is* Kadeſh, and ſmote all the country of the Amalekites, and alſo the Amorites, that dwelt in Hazezontamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the ſame *is* Zoar) Before Chriſt 1913. and they joined battle with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellaſar: four kings with five.

10 And the vale of Siddim *was full of* ſlime-pits; and the kings of Sodom and Gomorrah fled, and fell there: and they that remained fled to the mountain.

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 And they took Lot Abrams brothers ſon (who dwelt in Sodom) and his goods, and departed.

13 And there came one that had eſcaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eſhcol, and brother of Aner: and theſe *were* confederate with Abram.

14 And when Abram heard that his brother was taken captive, he armed his trained *ſervants*, born in his own houſe, three hundred and eighteen, and purſued *them* unto Dan.

15 And he divided himſelf againſt them, he and his ſervants by night, and ſmote them, and purſued them unto Hobah, which *is* on the left hand of Damaſcus.

16 And he brought back all the goods, and alſo brought again his brother Lot, and

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NOTES on Chap. XIV.

Ver. 1. *Shinar.*] That is, Babylon: Ellaſar is Syria, Elam is Perſia.

Chedorlaomer.] Perhaps the ſame with Ninias, who was at that time head of the Aſſyrian monarchy.

Of nations.] Of a country inhabited by many nations, perhaps that which was afterwards called Galilee.

Ver. 2 *Theſe made war with Bera king of*, &c.] This is the firſt war we read of between contending princes, occaſioned, as it is thought, by the Canaanites unjuſtly detaining part of the poſſeſſions of the children of Shem, which Chedorlaomer, a deſcendant from him, with the aſſiſtance of thoſe allies, who, perhaps, were his dependent and tributary princes, now ſtrove to recover from them.

Ver. 3. *The ſalt-ſea.*] After the deſtruction of thoſe cities it became a ſea, and being impregnated with a great quantity of ſalt, was thence called the ſalt-ſea.

Ver. 10. *Slime-pits.*] Pits, or wells, of bitumen.

Ver. 13. *Abram the Hebrew.*] The word *Heber*, which we here render *the Hebrew*, ſignifies *the ſide*, and therefore the Septuagint tranſlates it, the ſtranger from beyond the river; an appellation which the Canaanites had beſtowed upon Abram, as coming from the other ſide of Euphrates.

Ver. 14. *He armed his trained ſervants*, &c.] Abram engaged in this war not as an ally to the Canaanites, or out of any ill will to his own family the children of Shem, but only to recover Lot his brother's ſon, who being but a ſojourner, had been unjuſtly ſeized, and had his effects plundered and taken away. It does not appear that Abram, till he had heard of this accident, took up arms at all.

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and his goods, and the women alſo, and the people.

17 ¶ And the king of Sodom went out to meet him (after his return from the ſlaughter of Chedorlaomer, and of the kings that *were* with him) at the valley of Shaveh, which is the Kings dale.

18 And Melchizedek king of Salem brought forth bread and wine: and he *was* the prieſt of the moſt high God.

19 And he bleſſed him and ſaid, Bleſſed *be* Abram of the moſt high God, poſſeſſor of heaven and earth:

20 And bleſſed *be* the moſt high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

21 And the king of Sodom ſaid unto Abram, Give me the perſons, and take the goods to thyſelf.

22 And Abram ſaid to the king of Sodom, I have lift up mine hand unto the LORD, the moſt high God, the poſſeſſor of heaven and earth,

23 That I will not take from a thread even to a ſhoe-latchet, and that I will not take any thing that *is* thine, leſt thou ſhouldſt ſay, I have made Abram rich:

24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eſhcol, and Mamre; let them take their portion.

Before Chriſt 1913.

CHAP. XV.

1 *God encourageth Abram.* 2 *Abram complaineth for want of an heir.* 4 *God promiſeth him a ſon, and a multiplying of his ſeed.* 6 *Abram is juſtified by faith.* 7 *Canaan is promiſed again, and confirmed by a ſign,* 12 *and a viſion.*

AFTER theſe things the word of the LORD came unto Abram in a viſion, ſaying, Fear not, Abram: I *am* thy ſhield, *and* thy exceeding great reward.

2 And Abram ſaid, Lord GOD, what wilt thou give me, ſeeing I go childleſs, and the ſteward of my houſe *is* this Eliezer of Damaſcus?

3 And Abram ſaid, Behold, to me thou haſt given no ſeed: and lo, one born in my houſe is mine heir.

4 And behold, the word of the LORD *came* unto him, ſaying, This ſhall not be thine heir, but he that ſhall come forth out of thine own bowels ſhall be thine heir.

5 And he brought him forth abroad, and ſaid, Look now toward heaven, and tell the ſtars, if thou be able to number them:

Ver, 17. *The king of Sodom.*] Probably the ſon of the king of Sodom before-mentioned, who fell among the ſlime-pits. Ver. 10.

Ver. 18. *Melchizedek.*] Who this perſon might be has been much diſputed. However, that it was Shem, as ſome think, is not in the leaſt probable; for it cannot be thought he ſhould preſide over the children of Ham. Some of the fathers took him for the Son of God, who now appeared to Abram in human likeneſs; but Chriſt could not be a type of himſelf, and yet the Apoſtle ſays, that Melchizedek was a type of Chriſt. After all, he certainly was one of the princes of Canaan, who, on account of his ſingular piety and eminent virtues, obtained the name of Melchizedek, i. e. King of Righteouſneſs; which ſeems rather to have been his character, than his real name.

King of Salem.] That is, Jeruſalem, which, in ſcripture, is called Salem. Pſalm lxxvi. 2.

He was the prieſt of the moſt high God.] The word *Cohen* ſignifies an high prieſt, as alſo a nobleman. There is no incongruity in finding the perſon here, mentioned under a double character; ſince it was cuſtomary in the firſt ages, to join the two offices of king and prieſt together, which latter title, that of *Pontifex maximus*, was thought to add a luſtre to their greatneſs, however deſpicable the office of prieſthood may appear in theſe times.

Ver. 20. *He gave him tithes of all.*] We ſee the cuſtom of paying a tenth part, was even at this time due by a divine right, and was afterwards confirmed by Moſes' law.

Ver. 22. *I have lift up mine hand*, &c.] This is a figurative expreſſion taken from the ancient manner of ſwearing, which was by lifting up the hand towards heaven. Abram did it to free himſelf from the imputation of covetouſneſs.

NOTES on Chap. XV.

Ver. 1. *Fear not, Abram*, &c.] Abram, without doubt, dreaded the return of the Aſſyrians, who, he apprehended, would renew the war, and, being but a ſtranger, knew he ſhould not be able, with a handful of men (his domeſtic ſervants) to reſiſt them, and therefore juſtly feared the conſequences; but God never forſakes thoſe whom he has taken under his protection, and therefore he appears to Abram, encouraging him, and ſaying, *Fear not, Abram; I am thy ſhield*, &c.

Ver. 2. *What wilt thou give me*, &c.] Of what conſequence

Before Christ 1913. them: and he ſaid unto him, So ſhall thy ſeed be.

6 And he believed in the LORD; and he counted it to him for righteouſneſs.

7 And he ſaid unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8 And he ſaid, LORD GOD, whereby ſhall I know that I ſhall inherit it?

9 And he ſaid unto him, Take me an heifer of three years old, and a ſhe-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

10 And he took unto him all theſe, and divided them in the midſt, and laid each piece one againſt another: but the birds divided he not.

11 And when the fowls came down upon the carcaſes, Abram drove them away.

12 And when the ſun was going down, a deep ſleep fell upon Abram; and lo, an horror of great darkneſs fell upon him. Before Christ 1913.

13 And he ſaid unto Abram, Know of a ſurety that thy ſeed ſhall be a ſtranger in a land *that is* not theirs, and ſhall ſerve them, and they ſhall afflict them four hundred years.

14 And alſo that nation whom they ſhall ſerve, will I judge: and afterwards ſhall they come out with great ſubſtance.

15 And thou ſhalt go to thy fathers in peace; thou ſhalt be buried in a good old age.

16 But in the fourth generation they ſhall come hither again: for the iniquity of the Amorites *is* not yet full.

17 And it came to paſs, that when the ſun went down, and it was dark, behold a ſmoking furnace, and a burning lamp that paſſed between thoſe pieces.

18 In

ſequence will the greateſt temporal bleſſings be to me who have no heir to inherit them, and who, for want of children, am obliged to put all my goods into the hand and power of a ſtranger, a ſervant of mine? which manner of expoſtulating was a modeſt way of trying whether or no God Almighty intended to bleſs him with a child; for he had always entertained hopes of being the father of the promiſed ſeed.

Ver. 6. *And he believed in the Lord*, &c.] Notwithſtanding his wife's age, and her natural ſterility, *even againſt hope he believed in God*, and *his faith was counted to him for righteouſneſs.*

Ver. 8. *Whereby ſhall I know*, &c.] He requires ſome token from God, as an aſſurance of this bleſſing, not out of any diffidence, but only for the greater confirmation of his faith.

Ver. 10. *And divided them in the midſt*, &c.] According to the manner of entering into covenant in thoſe days, and for a long time after. In the Iliad of Homer we meet with ſeveral inſtances of this practice, and in other heathen authors; and as their ceremony was originally derived from God's people, ſo it continued among the Jews. Jeremiah makes particular mention of it, and it was thus. The victim was divided, and its parts laid aſunder oppoſite to each other; then the contracting parties walked between them, ſignifying that the party who broke his contract, ſhould be cut aſunder as the victim then was.

Ver. 11. *When the fowls*, &c.] When the birds of prey attempted to alight upon the ſacrifice, Abram kept them off

Ver. 12. *An horror of great darkneſs*, &c.] It is uſual for thoſe who ſee viſions or phantaſms amidſt the ſhades of night, to be ſeized with a dread and horror of ſpirits; ſee Dan. x. 8. and Job iv. 14. In this manner was Abram affected, when he beheld the *Sheckinah* approaching in the appearance of a ſmoaking furnace, and a burning lamp, in turn paſſing between, and conſuming the ſacrifice.

Ver. 13. *Four hundred years.*] That is, from the birth of Iſaac, who was that ſeed to whom the promiſe was made. From his birth to that of Jacob, there were ſixty years intervening; from thence to the birth of Joſeph ninety years, and to his death one hundred and ten; from hence again, to Moſes's birth ſixty years; in the eightieth year of whoſe life, God brought forth the children of Iſrael out of Egypt. Theſe ſeveral periods added together, make the ſum of four hundred years preciſely, the time prefixed by the viſion.

Ver. 15. *Thou ſhalt go to thy fathers in peace.*] Shalt not be an eye-witneſs of thoſe calamities which ſhall befall thy family; but being bleſſed with a long life in this world, thou ſhalt be rewarded with an happy one in the next, where thou ſhalt enjoy the ſociety of *the ſpirits of juſt men made perfect.*

Ver. 16. *In the fourth generation*, &c.] Reckoning from the time of Jacob's going down into Egypt: Aaron and Moſes, (in whoſe time the Iſraelites returned to the Promiſed Land) were the fourth generation or deſcent from him.

The iniquity of the Amorites is not yet full.] Hence we may learn, that the corruption of a nation is a ſure token of its approaching ruin: we may ſee too, the goodneſs and long-ſuffering of God, who forbears to puniſh, whilſt there is the leaſt hope of amendment, and till men are arrived to the height of impiety.

Ver. 17. *A ſmoking furnace, and a burning lamp*, &c.] What we tranſlate a burning lamp, ſignifies a flaming fire, or lightning: both ſmoke and fire, are in many places

Before Christ 1913. 18 In that ſame day the LORD made a covenant with Abram, ſaying, Unto thy ſeed have I given this land, from the river of Egypt, unto the great river, the river Euphrates:

19 The Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgaſhites, and the Jebuſites.

CHAP. XVI.

1 *Sarai being barren, giveth Hagar to Abram.* 6 *Hagar being afflicted for deſpiſing her miſtreſs, runneth away.* 9 *An angel ſendeth her back to ſubmit herſelf,* 11 *and telleth her of her child.* 15 *Iſhmael is born.*

1911. NOW Sarai Abrams wife bare him no children: and ſhe had an handmaid, an Egyptian, whoſe name *was* Hagar.

2 And Sarai ſaid unto Abram, Behold now, the LORD hath reſtrained me from bearing: I pray thee go in unto my maid; it may be that I may obtain children by her: and Abram hearkened to the voice of Sarai.

3 And Sarai Abrams wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her huſband Abram to be his wife.

4 ¶ And he went in unto Hagar, and ſhe conceived: and when ſhe ſaw that ſhe had conceived, her miſtreſs was deſpiſed in her eyes. Before Christ 1911.

5 And Sarai ſaid unto Abram, My wrong *be* upon thee: I have given my maid into thy boſom; and when ſhe ſaw that ſhe had conceived, I was deſpiſed in her eyes: the LORD judge between me and thee.

6 But Abram ſaid unto Sarai, Behold, thy maid *is* in thy hand; do to her as it pleaſeth thee. And when Sarai dealt hardly with her, ſhe fled from her face.

7 ¶ And the angel of the LORD found her by a fountain of water in the wilderneſs, by the fountain in the way to Shur.

8 And he ſaid, Hagar, Sarai's maid, whence cameſt thou? and whither wilt thou go? And ſhe ſaid, I flee from the face of my miſtreſs Sarai.

9 And the angel of the LORD ſaid unto her, Return to thy miſtreſs, and ſubmit thyſelf under her hands.

10 And the angel of the LORD ſaid unto her, I will multiply thy ſeed exceedingly, that it ſhall not be numbered for multitude.

11 And the angel of the LORD ſaid unto her, Behold, thou *art* with child, and ſhalt bear a ſon, and ſhalt call his name Iſhmael; becauſe the LORD hath heard thy affliction.

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of ſcripture mentioned as emblems of the Divine preſence.

Ver. 18. *From the river of Egypt,* &c.] The river Sihor, running between Egypt and Paleſtine, and falling into the Egyptian ſea.

NOTES on Chap. XVI.

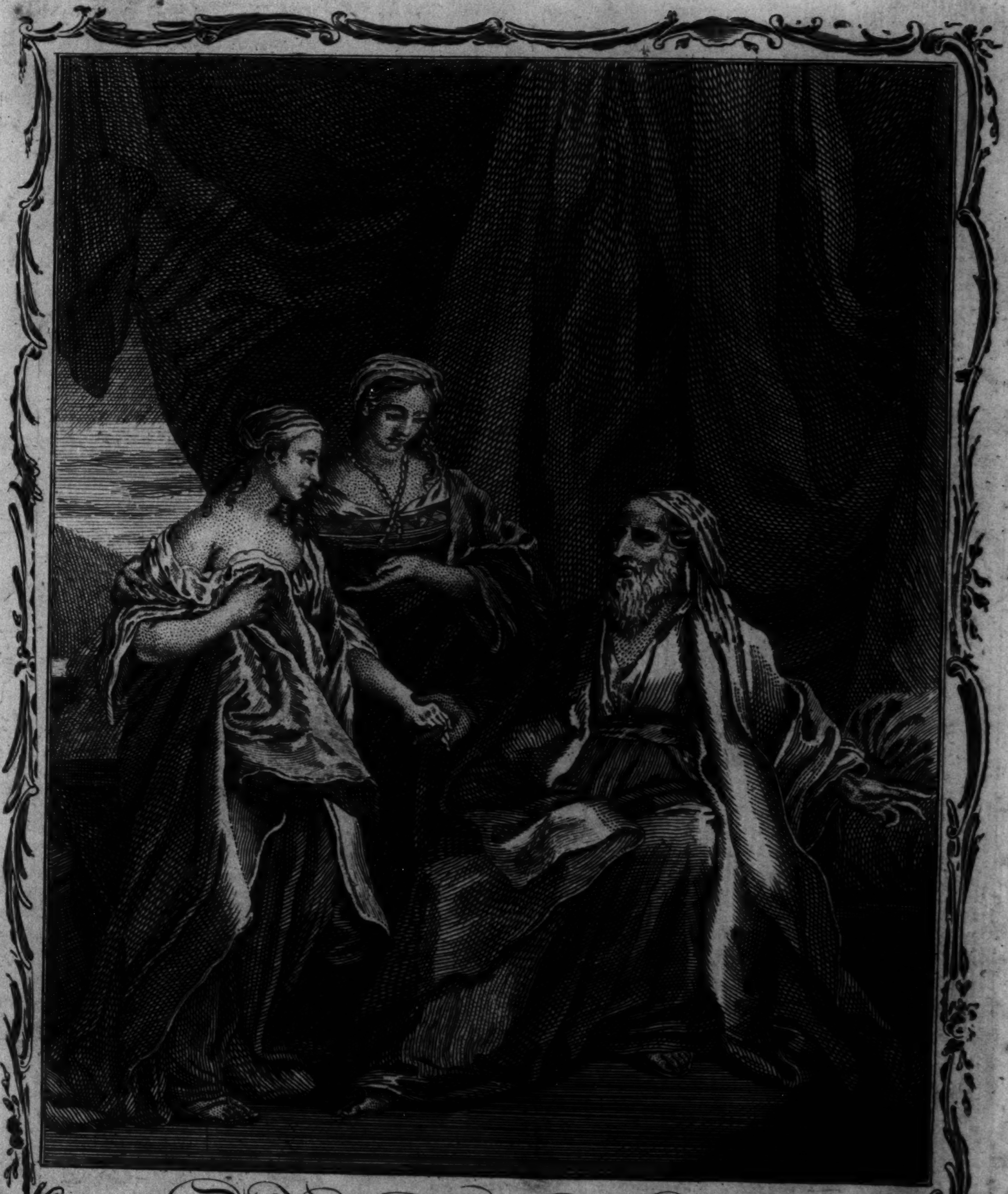
Ver. 2. *I pray thee go in unto my maid.*] A practice ſo foreign to the manners of our time, may be wondered at; but we are to reflect, that the hope of obtaining the promiſed ſeed, was the object in which the wiſhes of the Jewiſh nation concentered: Sarai well knew, that according to the courſe of nature, it was impoſſible for her to bear children; and therefore ſhe lays this ſcheme, hoping thus to have a child (her huſband's iſſue) by her handmaid Hagar, as his ſecondary wife; ſuch being allowable by the practice of thoſe times. Abram, therefore, (not through any motive of ſenſuality) but partly out of conjugal affection to his wife, and partly out of a deſire of a numerous iſſue (prevalent in thoſe days) conſented to take Hagar.

Ver. 4. *Her miſtreſs was deſpiſed in her eyes.*] Thus Sarai's diſtruſt of the divine providence became her puniſhment; and the means ſhe took to make herſelf happy proved a ſorrow to her; this ought to teach us to remain ſatisfied with God's diſpenſations, and with patience to wait his leiſure.

Ver. 6. *Behold, thy maid is in thy hand.*] This acquits Abram from having any particular regard for Hagar, becauſe he ſo readily gave her up to her miſtreſs's diſcretion.

Ver. 7. *In the wilderneſs,* &c.] Between Paleſtine and Egypt, which was her native country, and whither ſhe was now returning.

Ver. 11. *Iſhmael.*] It is a name compounded of the words *Iſhmag* and *El,* the Lord *hath,* or the Lord *will hear.*



Abram hearkned to the Voice of **Sarai.**

Sarai Abram's Wife took Hagar and gave her to her Husband Abram to be his Wife & he went in unto Hagar & She conceiv'd. GEN. Ch.XVI.Ver.3.4.

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Before Christ 1911. 12 And he will be a wild man; his hand *will be* againſt every man, and every mans hand againſt him: and he ſhall dwell in the preſence of all his brethren.

13 And ſhe called the name of the Lord that ſpake unto her, Thou God ſeeſt me: for ſhe ſaid, Have I alſo here looked after him that ſeeth me?

14 Wherefore the well was called Beer-lahai-roi; behold, *it is* between Kadeſh and Bered.

15 ¶ And Hagar bare Abram a ſon: and Abram called his ſons name, which Hagar bare, Iſhmael.

16 ¶ And Abram *was* fourſcore and ſix years old, when Hagar bare Iſhmael
1910. to Abram.

CHAP. XVII.

1 *God reneweth the covenant.* 5 *Abram his name is changed in token of a greater bleſſing.* 10 *Circumciſion is inſtituted.* 15 *Sarai her name is changed, and ſhe bleſſed.* 16 *Iſaac is promiſed.* 23 *Abraham and Iſhmael are circumciſed.*

1898. AND when Abram was ninety years old and nine, the Lord appeared to Abram, and ſaid unto him, I *am* the Almighty God; walk before me, and be thou perfect. Before Christ 1898.

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, ſaying,

4 As for me, behold, my covenant *is* with thee, and thou ſhalt be a father of many nations.

5 Neither ſhall thy name any more be called Abram; but thy name ſhall be Abraham; for a father of many nations have I made thee.

6 And I will make thee exceeding fruitful, and I will make nations of thee; and kings ſhall come out of thee.

7 And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, in their generations, for an everlaſting covenant; to be a God unto thee, and to thy ſeed after thee.

8 And I will give unto thee, and to thy ſeed after thee, the land wherein thou art a ſtranger, all the land of Canaan, for an

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Ver. 12. *He will be a wild man.*] The original is a wild-aſs man, *i. e.* a man reſembling the Zebra (which is a wild aſs of Arabia) in diſpoſition; ſee this creature deſcribed, Job xxxix. 5. Accordingly, Iſhmael was of an unſettled, roving temper, dwelling in the wilderneſs of Paran, and living by his bow.

His hand will be againſt every man, &c.] Being of a rugged and untractable diſpoſition, he will continually infeſt his neighbours, and they on the other hand, being provoked, will endeavour to return the injuries done them. And this is the character and diſpoſition of the wild Arabs, to this day, (who are his deſcendants) and who infeſt and ravage all the neighbouring countries, and urge the example of their anceſtor Iſhmael, for their protection.

He ſhall dwell in the preſence of all his brethren.] In a ſpacious country, bordering upon that poſſeſſed by the ſons of Keturah; and the other ſide inhabited by thoſe of Sarai (the Iſraelites) who were his brethren. This country is Arabia, from which they were never yet expelled, nor conquered by any nation: the victorious Romans could not bring them under ſubjection, and they remain, even to this day, *in the preſence of their brethren,* an unconquered, as well as an inhoſpitable people.

Ver. 13. *Have I alſo here looked after him that ſeeth me?*] It was a received opinion, that all divine appearances, were attended either with preſent death, or loſs of ſight to the beholders; Hagar, therefore, having ſeen this viſion, and finding no harm had happened to her, cries out for joy, *Do I live,* or *do I ſee after this viſion?*

Ver. 14. *Beer-lahai-roi.*] The well of the living viſion, or of him who lives and ſees me, *i. e.* of God.

Notes on Chap. XVII.

Ver. 1. *I am the Almighty God.*] The Hebrew El-shaddah, here uſed, ſignifies *who ſufficient,* a moſt proper introduction to the promiſe which the Almighty was now about to make, which, as it was beyond the courſe of nature, therefore, to aſſure Abram that he was able to perform his promiſe, he prefaces it with ſaying, I am the Almighty, or he who is ſufficient to do this great thing, and give thee a ſon, by thy wife Sarai, who ſhall multiply thy ſeed exceedingly, notwithſtanding thine age and her barrenneſs, and being paſt child-bearing.

Ver. 4. *Father of many nations.*] In the literal ſenſe, the *Arabians* and *Idumeans* from *Iſhmael,* the *Jews* from *Iſaac,* beſides the tribes ſprung from his children by *Keturah.* In the ſpiritual ſenſe, *Abram* is the father of the *faithful,* in all nations.

Ver. 5. *Thy name ſhall be Abraham.*] It was cuſtomary in the Eaſtern nations, to change the names of perſons, upon any ſingular event; the ſignification of the different

Before Christ 1898. an everlaſting poſſeſſion; and I will be their God.

9 ¶ And God ſaid unto Abraham, Thou ſhalt keep my covenant therefore, thou and thy ſeed after thee, in their generations.

10 This *is* my covenant, which ye ſhall keep between me and you, and thy ſeed after thee; Every man-child among you ſhall be circumciſed.

11 And ye ſhall circumciſe the fleſh of your fore-ſkin, and it ſhall be a token of the covenant betwixt me and you.

12 And he that is eight days old ſhall be circumciſed among you, every man-child in your generations; he that is born in the houſe, or bought with money of any ſtranger, which *is* not of thy ſeed.

13 He that is born in thy houſe, and he that is bought with thy money muſt needs be circumciſed; and my covenant ſhall be in your fleſh for an everlaſting covenant.

14 And the uncircumciſed man-child, whoſe fleſh of his fore-ſkin is not circumciſed, that ſoul ſhall be cut off from his people: he hath broken my covenant.

15 ¶ And God ſaid unto Abraham, As for Sarai thy wife, thou ſhalt not call her name Sarai, but Sarah *ſhall* her name *be*. Before Christ 1898.

16 And I will bleſs her, and give thee a ſon alſo of her: yea, I will bleſs her, and ſhe ſhall be *a mother of* nations; kings of people ſhall be of her.

17 Then Abraham fell upon his face, and laughed, and ſaid in his heart, Shall *a child* be born unto him that is an hundred years old? and ſhall Sarah, that is ninety years old, bear?

18 And Abraham ſaid unto God, O that Iſhmael might live before thee!

19 And God ſaid, Sarah thy wife ſhall bear thee a ſon indeed; and thou ſhalt call his name Iſaac: and I will eſtabliſh thy covenant with him for an everlaſting covenant, *and* with his ſeed after him.

20 And as for Iſhmael, I have heard thee: Behold, I have bleſſed him, and will make him fruitful, and will multiply him exceedingly: twelve princes ſhall he beget, and I will make him a great nation.

21 But my covenant will I eſtabliſh with Iſaac, whom Sarah ſhall bear unto thee at this ſet time in the next year.

22 And he left off talking with him, and God went up from Abraham.

23 ¶ And

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different names, ſhews the propriety of this change; for as *Abram* ſignifies *high father*, *Abraham* is *the father of a multitude*.

Ver. 10. *This is my covenant*, &c.] That circumciſion was of divine ordinance, is very plain, from the ſtrangeneſs and ſingularity of the thing itſelf, which can have no foundation from reaſon, nature, neceſſity, or intereſt; for mankind would never have put ſuch an uſeleſs ſeverity, and painful operation, voluntarily upon themſelves; the very indecency thereof, in a man of *Abraham*'s years and dignity, is an indiſputable argument of its being the expreſs command of God; for nothing leſs could have been of force ſufficient to have induced him to have performed ſuch a dangerous and painful operation. "This "ceremony was not given to *Abraham* as a mark of "ſeparation and diſtinction from other people, but for "a ſtanding memorial of the covenant between God "and him; though it afterwards became ſo; and preſerved the memory, or was a token of the covenant, "which naturally kept them ſeparate and diſtinct from "the reſt of mankind." *Div. Leg.*

Ver. 14. *That ſoul ſhall be cut off*, &c.] The ceremony of circumciſion, was not to be performed till the eighth day after the birth of the child, and by no means to be deferred any longer, unleſs the weakneſs of the infant rendered it abſolutely neceſſary; and in this caſe, it was to be done as ſoon as the child was able to bear it. If the parents neglected it, the youth himſelf, when at the age of thirteen years, was bound to have it performed; and this under the ſevere penalty of being cut off from his people.

Ver. 15. *Sarah ſhall her name be.*] *Sarai* ſignifies my princeſs, and *Sarah*, the princeſs of multitudes.

Ver. 17. *Then Abraham fell upon his face*, &c.] Now are *Abraham*'s doubts of the promiſed ſeed cleared up; and he is told plainly, that it ſhould proceed from his wife *Sarah*; but notwithſtanding, how great his joy might be on this occaſion (expreſſed in the text, by his laughing) yet ſo great was the fondneſs and attachment he had by this conceived for his ſon *Iſhmael*, that he ſeems to entreat the Almighty in his behalf, for the bleſſing to be beſtowed on him. In anſwer to which requeſt, God aſſures him, that it was in his ſon to be born of *Sarah*, that he would eſtabliſh his covenant; but that at his requeſt, and for his ſake, he would bleſs his ſon *Iſhmael* alſo, and multiply his ſeed, ſo that he ſhould become the father of twelve princes, and a great nation ſhould deſcend from him.

Before Chriſt 1898.

23 ¶ And Abraham took Iſhmael his ſon, and all that were born in his houſe, and all that were bought with his money, every male among the men of Abraham's houſe; and circumciſed the fleſh of their fore-ſkin, in the ſelf-ſame day, as God had ſaid unto him.

24 And Abraham *was* ninety years old and nine, when he was circumciſed in the fleſh of his fore-ſkin.

25 And Iſhmael his ſon *was* thirteen years old when he was circumciſed in the fleſh of his fore-ſkin.

26 In the ſelf-ſame day was Abraham circumciſed, and Iſhmael his ſon.

27 And all the men of his houſe, born in the houſe, and bought with money of the ſtranger, were circumciſed with him.

CHAP. XVIII.

1 *Abraham entertaineth three angels.* 9 *Sarah is reproved for laughing at the ſtrange promiſe.* 17 *The deſtruction of Sodom is revealed to Abraham.* 23 *Abraham maketh interceſſion for the men thereof.*

AND the LORD appeared unto him in the plains of Mamre: and he ſat in the tent-door in the heat of the day.

2 And he lifted up his eyes and looked, and lo, three men ſtood by him: and when he ſaw *them*, he ran to meet them from the tent-door, and bowed himſelf toward the ground.

3 And ſaid, My Lord, if now I have found favour in thy ſight, paſs not away, I pray thee, from thy ſervant:

Before Chriſt 1898.

4 Let a little water, I pray you, be fetched, and waſh your feet, and reſt yourſelves under the tree:

5 And I will fetch a morſel of bread, and comfort ye your hearts; after that ye ſhall paſs on: for therefore are ye come to your ſervant. And they ſaid, So do as thou haſt ſaid.

6 And Abraham haſtened into the tent unto Sarah, and ſaid, Make ready quickly three meaſures of fine meal, knead *it*, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he haſted to dreſs it.

8 And he took butter, and milk, and the calf which he had dreſſed, and ſet *it* before them; and he ſtood by them under the tree, and they did eat.

9 ¶ And they ſaid unto him, Where *is* Sarah thy wife? And he ſaid, Behold, in the tent.

10 And he ſaid, I will certainly return unto thee according to the time of life; and lo, Sarah thy wife ſhall have a ſon. And Sarah heard *it* in the tent-door, which *was* behind him.

11 Now Abraham and Sarah *were* old, *and* well ſtricken in age: *and* it ceaſed to be with Sarah after the manner of women.

12 Therefore Sarah laughed within herſelf,

Ver. 23. *In the ſelf-ſame day*, &c.] *Abraham* here gives full proof of his faith and piety, by an immediate obedience to the Divine command, notwithſtanding the pain and danger of the operation, to himſelf and his whole family.

NOTES on Chap. XVIII.

Ver. 1. *The Lord appeared unto him*, &c.] Divines in general ſuppoſe this to have been the LOGOS, or the ſon of God, ſometimes ſtiled the angel of the Divine preſence, and the arch-angel; the text plainly ſhews one to have been ſuperior to the other two, by Abraham's addreſſing himſelf to him, before the others. *Abraham*'s invitation to theſe ſtrangers gives us a true picture of the ancient eaſtern hoſpitality, of inviting ſtrangers to refreſh themſelves; and as there were no inns, or places of reception for travellers, this made it the more cuſtomary, and it was looked upon as the greateſt rudeneſs and brutality in any one, not to entertain ſtrangers, as may be ſeen in all antient hiſtories.

Ver. 6. *Three meaſures*, &c.] A meaſure was about twelve pounds, the quantity of bread therefore for this entertainment was thirty-ſix pounds; which, together with the calf, a great delicacy in thoſe countries, was ſeemingly much more than ſufficient, and not only a plentiful, but a very elegant entertainment, though Abraham probably dreſſed only the choiceſt and beſt pieces of the calf: or the hoſpitable patriarch, by this plentiful proviſion, might intend to furniſh out his gueſts with a *viaticum* for the reſt of their journey, according to the cuſtom of thoſe times.

Ver. 12. *Sarah laughed within herſelf*, &c.] This laugh of Sarah proceeded not like Abraham's, for joy on the

Before Christ 1898. ſelf, ſaying, After I am waxed old, ſhall I have pleaſure, my lord being old alſo?

13 And the Lord ſaid unto Abraham, Wherefore did Sarah laugh, ſaying, Shall I of a ſurety bear a child, which am old?

14 Is any thing too hard for the Lord? At the time appointed will I return unto thee, according to the time of life, and Sarah ſhall have a ſon.

15 Then Sarah denied, ſaying, I laughed not: for ſhe was afraid. And he ſaid, Nay, but thou didſt laugh.

16 ¶ And the men roſe up from thence, and looked towards Sodom: and Abraham went with them to bring them on the way.

17 And the Lord ſaid, Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham ſhall ſurely become a great and mighty nation, and all the nations of the earth ſhall be bleſſed in him?

19 For I know him, that he will command his children and his houſhold after him, and they ſhall keep the way of the Lord, to do juſtice and judgment; that the Lord may bring upon Abraham that which he hath ſpoken of him.

20 And the Lord ſaid, Becauſe the cry of Sodom and Gomorrah is great, and becauſe their ſin is very grievous;

21 I will go down now, and ſee whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22 And the men turned their faces from thence, and went toward Sodom: but Abraham ſtood yet before the Lord.

23 ¶ And Abraham drew near, and ſaid, Wilt thou alſo deſtroy the righteous with the wicked? Before Christ 1898.

24 Peradventure there be fifty righteous within the city: wilt thou alſo deſtroy and not ſpare the place for the fifty righteous that *are* therein?

25 That be far from thee to do after this manner, to ſlay the righteous with the wicked: and that the righteous ſhould be as the wicked, that be far from thee: ſhall not the Judge of all the earth do right?

26 And the Lord ſaid, If I find in Sodom fifty righteous within the city, then I will ſpare all the place for their ſakes.

27 And Abraham anſwered and ſaid, Behold now, I have taken upon me to ſpeak unto the Lord, who *am but* duſt and aſhes.

28 Peradventure there ſhall lack five of the fifty righteous: wilt thou deſtroy all the city for *lack of* five? And he ſaid, If I find there forty and five, I will not deſtroy *it*.

29 And he ſpake unto him yet again, and ſaid, Peradventure there ſhall be forty found there. And he ſaid, I will not do *it* for forties ſake.

30 And he ſaid *unto* him, Oh let not the Lord be angry, and I will ſpeak: Peradventure there ſhall thirty be found there. And he ſaid, I will not do *it*, if I find thirty there.

31 And he ſaid, Behold now, I have taken upon me to ſpeak unto the Lord: Peradventure there ſhall be twenty found there. And he ſaid, I will not deſtroy *it* for twenties ſake.

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occaſion, but from incredulity and diſtruſt, thinking it impoſſible for one at her years to bear a child, which ſhews, that the righteous are not altogether free from diffidence, notwithſtanding the promiſe of God: we ſhould not therefore be ſurprized, to find that the moſt pious are ſubject to human frailties.

Ver. 21. *I will go down now, and ſee,* &c.] This expreſſion is figuratively ſpoken, and not to be underſtood in the literal ſenſe, as if God wanted ſufficient information of the deteſtable crimes of the wicked inhabitants of the plains.

Ver. 23. *Wilt thou alſo deſtroy the righteous with the wicked?*] *Abraham,* in charity and compaſſion to mankind, takes occaſion to expoſtulate with God, and from his mercy and juſtice, deprecates the Almighty, that he would not deſtroy the righteous with the wicked, and that he would ſpare the wicked, for the ſake of the few righteous that might be found among them; concluding, that doubtleſs the judge of the whole earth would do right, and not puniſh the juſt with the unjuſt.

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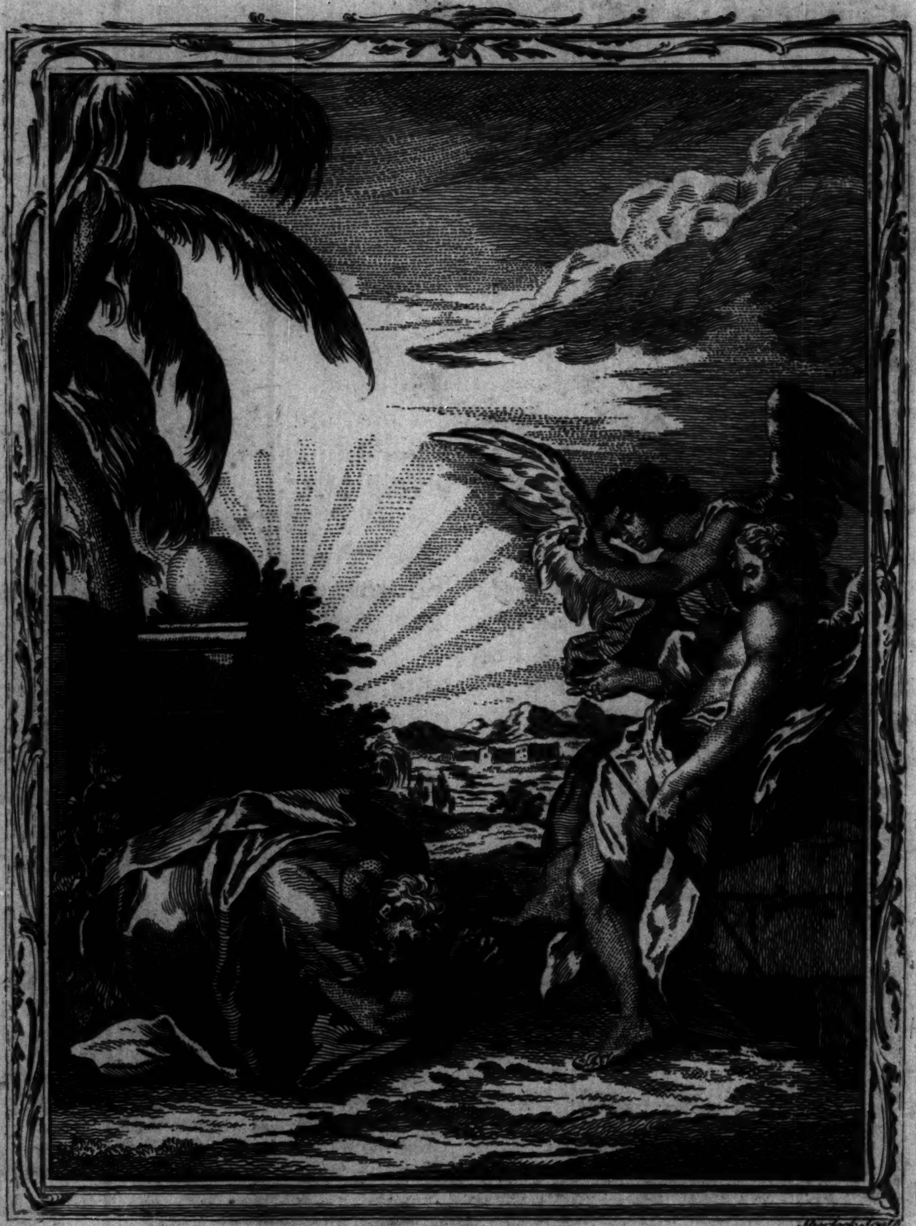


Sherlock Sculp.

And there came two Angels to Sodom — and Lot seeing them bowed himself with his Face towards the Ground. Gen. XIX, 1.

Before Christ 1898. 32 And he ſaid, Oh let not the Lord be angry, and I will ſpeak yet but this once: Peradventure ten ſhall be found there. And he ſaid, I will not deſtroy *it* for tens ſake.

33 And the LORD went his way, as ſoon as he had left communing with Abraham: and Abraham returned unto his place.

CHAP. XIX.

1 *Lot entertaineth two angels.* 4 *The vicious Sodomites are ſtricken with blindneſs.* 12 *Lot is ſent for ſafety into the mountains.* 18 *He obtaineth leave to go into Zoar.* 24 *Sodom and Gomorrah are deſtroyed.* 26 *Lot's wife is a pillar of ſalt.* 30 *Lot dwelleth in a cave.* 31 *The inceſtuous original of Moab and Ammon.*

AND there came two angels to Sodom at even; and Lot ſat in the gate of Sodom: and Lot ſeeing *them*, roſe up to meet them; and he bowed himſelf with his face toward the ground;

2 And he ſaid, Behold now, my lords, turn in, I pray you, into your ſervants houſe, and tarry all night, and waſh your feet, and ye ſhall riſe up early, and go on your ways. And they ſaid, Nay; but we will abide in the ſtreet all night.

3 And he preſſed upon them greatly; and they turned in unto him, and entered into his houſe: and he made them a feaſt, and did bake unleavened bread, and they did eat.

Before Christ 1998. 4 ¶ But before they lay down, the men of the city, *even* the men of Sodom, compaſſed the houſe round, both old and young; all the people from every quarter.

5 And they called unto Lot, and ſaid unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them.

6 And Lot went out at the door unto them, and ſhut the door after him,

7 And ſaid, I pray you, brethren, do not ſo wickedly.

8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto theſe men do nothing; for therefore came they under the ſhadow of my roof.

9 And they ſaid, Stand back. And they ſaid *again*, This one *fellow* came in to ſojourn, and he will needs be a judge: Now will we deal worſe with thee, than with them. And they preſſed ſore upon the man, *even* Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the houſe to them, and ſhut to the door.

11 And they ſmote the men that *were* at the door of the houſe with blindneſs, both ſmall and great: ſo that they wearied themſelves to find the door.

12 ¶ And

Ver. 32. *I will not deſtroy it for tens ſake.*] This ſhews the tranſcendent love and mercy of God towards man, and ſhould teach us to pray earneſtly to him for ſinners; that he would be pleaſed to convert their hearts, and ſave them from vengeance.

NOTES on Chap. XIX.

Ver. 2. *Turn in, I pray you*, &c.] The benevolence and hoſpitality of Lot, are remarkable in the importunity, with which he invites theſe heavenly ſtrangers, to become gueſts at his houſe; and more ſo, as he was ſettled among a people become inſolent by wealth, devoid of benevolence towards men, or piety towards God; ſtrangers to hoſpitality, and loſt to every principle of virtue; yet even among theſe did the righteous Lot retain his integrity and humanity, and rivalled even *Abraham* in hoſpitality.

Ver. 4. *Old and young; all the people.*] A ſhocking inſtance of an univerſal depravity through all ages, from ripening youth, to declining age.

Ver. 8. *Behold now, I have two daughters*, &c.] The men of Sodom having violated the laws of hoſpitality, proceed now to the violation of the laws of nature; and Lot willing to preſerve his gueſts from their violence, and to keep the laws of hoſpitality ſacred, offers his own daughters as a ſacrifice to their paſſions, rather than his gueſts ſhould be in the leaſt injured.

Ver. 11. *They ſmote the men with blindneſs*, &c.] This ſeems rather to have been a temporary defect, and dizzineſs of ſight, which repreſented things falſely and in confuſion, than any real or total blindneſs.

Before Chriſt 1898.

12 ¶ And the men ſaid unto Lot, Haſt thou here any beſides? ſon in law, and thy ſons, and thy daughters, and whatſoever thou haſt in the city, bring *them* out of this place.

13 For we will deſtroy this place: becauſe the cry of them is waxen great before the face of the Lord, and the Lord hath ſent us to deſtroy it.

14 And Lot went out, and ſpake unto his ſons in law, which married his daughters, and ſaid, Up, get ye out of this place; for the Lord will deſtroy this city: but he ſeemed as one that mocked unto his ſons in law.

15 ¶ And when the morning aroſe, then the angels haſtened Lot, ſaying, Ariſe, take thy wife, and thy two daughters which are here; leſt thou be conſumed in the iniquity of the city.

16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and ſet him without the city.

17 And it came to paſs when they had brought them forth abroad, that he ſaid, Eſcape for thy life; look not behind thee, neither ſtay thou in all the plain: eſcape to the mountain, leſt thou be conſumed.

18 And Lot ſaid unto them, Oh not ſo, my Lord.

Before Chriſt 1898.

19 Behold now, thy ſervant hath found grace in thy ſight, and thou haſt magnified thy mercy, which thou haſt ſhewed unto me in ſaving my life: and I cannot eſcape to the mountain, leſt ſome evil take me, and I die.

20 Behold now, this city *is* near to flee unto, and it *is* a little one: Oh let me eſcape thither, (*is* it not a little one?) and my ſoul ſhall live.

21 And he ſaid unto him, See, I have accepted thee concerning this thing alſo, that I will not overthrow this city, for the which thou haſt ſpoken.

22 Haſte thee, eſcape thither; for I cannot do any thing till thou be come thither: therefore the name of the city was called Zoar.

23 ¶ The ſun was riſen upon the earth when Lot entered into Zoar.

24 Then the Lord rained upon Sodom and upon Gomorrah brimſtone and fire from the Lord out of heaven.

25 And he overthrew thoſe cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26 ¶ But his wife looked back from behind him, and ſhe became a pillar of ſalt.

27 ¶ And Abraham gat up early in the morning, to the place where he ſtood before the Lord.

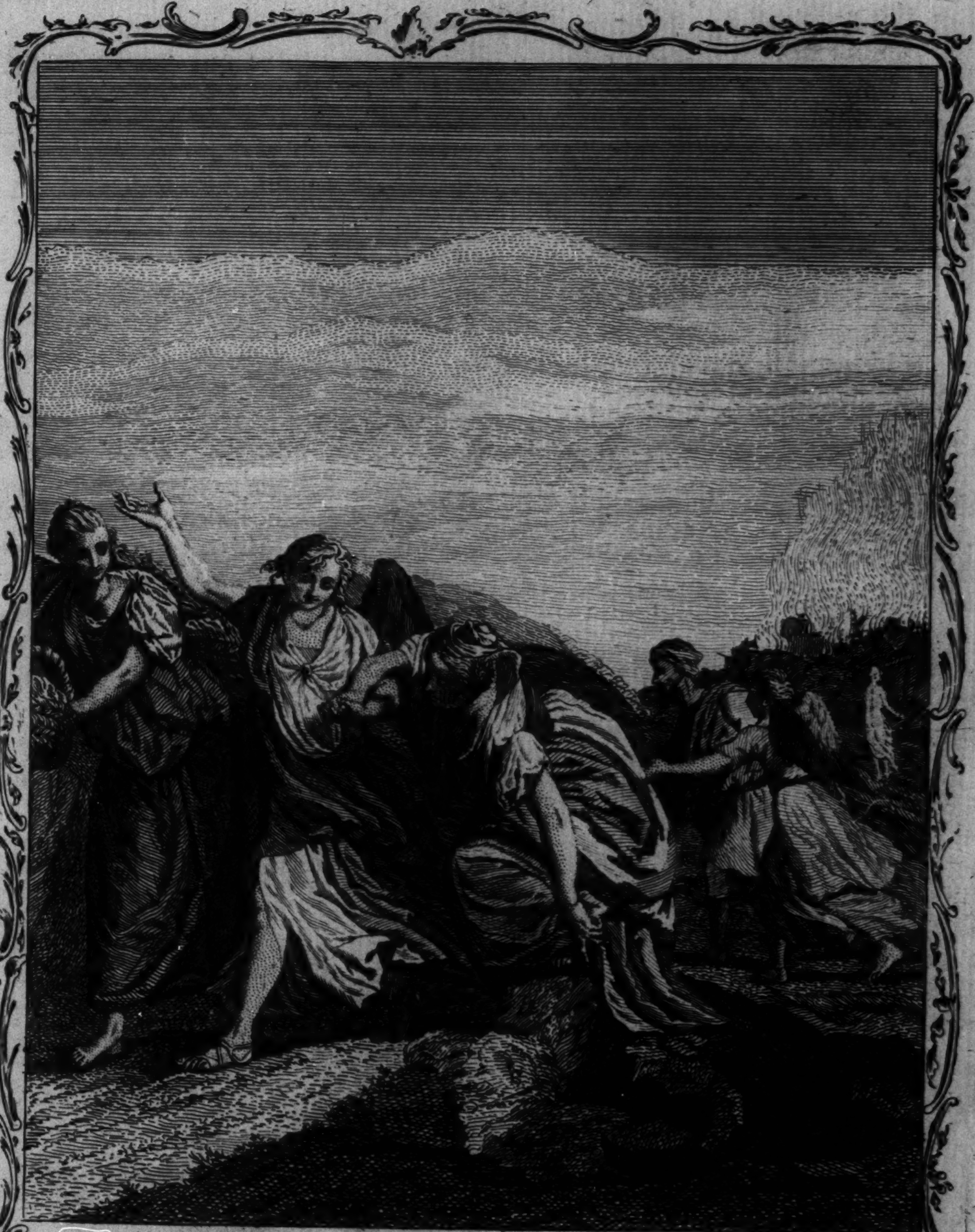
28 And

Ver. 14. *His ſons in law, which married his daughters.*] This would be better tranſlated, (according to the interpretation of *Onkelos*;) *His ſons in law, which were to marry his daughters*, the contract being paſt, but the marriage not as yet conſummated.

Ver. 20. *Behold now this city is near*, &c.] Lot perceiving the mountains to be at a great diſtance, and fearing, that he could not eſcape thither in time, or if he ſhould, yet ſome evil might befal him there, from wild beaſts or ſome other means, which he having no aſſiſtance, could not reſiſt, intreats the angel, that he might be permitted to retire to a ſmall town called *Bela*, in the plain, and not ſo far diſtant, and accordingly the Lord accepted the petition of his righteous ſervant, and ſpared the place, which was afterwards called *Zoar*, or the *little city* from thence.

Ver. 25. *And he overthrew thoſe cities*, &c.] From the overthrow of theſe cities, and the deſtruction of the old world, we may learn, that God is a God of juſtice, and will not ſuffer iniquity to go unpuniſhed, for though he may not always, as in theſe caſes, purſue the ſinner with immediate death, yet he ſhall not in the end eſcape the juſt judgment of God. How ought we then to keep theſe things in our minds as a monitor againſt the commiſſion of ſin; while we remember the eſcape of Lot, as an inſtigation to righteouſneſs.

Ver. 26. *She became a pillar of ſalt.*] She being a native of Sodom, ſtill retained a regard for the place, and looking back to take a laſt farewel, probably ſtood ſtill too long, and was overtaken by the ſtorm, which falling upon her, encloſed her body in a ſheet of nitro-ſulphureous matter, which incruſted and petrified around her, and changed her,



Lot and his two Daughters going out of Sodom.

Gen: XIX. 15 to 30.

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Before Chriſt 1898. 28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the ſmoke of the country went up as the ſmoke of a furnace.

29 ¶ And it came to paſs, when God deſtroyed the cities of the plain, that God remembered Abraham, and ſent Lot out of the midſt of the overthrow, when he overthrew the cities, in the which Lot dwelt.

30 ¶ And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

31 ¶ And the firſt-born ſaid unto the younger, Our father *is* old, and *there is* not a man in the earth to come in unto us after the manner of all the earth.

32 Come, let us make our father drink wine, and we will lie with him, that we may preſerve ſeed of our father.

33 And they made their father drink wine that night: and the firſt-born went in, and lay with her father; and he perceived not when ſhe lay down, nor when ſhe aroſe.

34 And it came to paſs on the morrow, that the firſt-born ſaid unto the younger, Behold, I lay yeſternight with my father: let us make him drink wine this night alſo; and go thou in, *and* lie with him, that we may preſerve ſeed of our father. Before Chriſt 1898.

35 And they made their father drink wine that night alſo: and the younger aroſe, and lay with him; and he perceived not when ſhe lay down, nor when ſhe aroſe.

36 Thus were both the daughters of Lot with child by their father.

37 And the firſt-born bare a ſon, and called his name Moab: the ſame *is* the father of the Moabites unto this day. 1897.

38 And the younger, ſhe alſo bare a ſon, and called his name Ben-ammi: the ſame *is* the father of the children of Ammon unto this day.

CHAP. XX.

1 *Abraham ſojourneth at Gerar,* 2 *denieth his wife, and loſeth her:* 3 *Abimelech is reproved for her in a dream:* 9 *He rebuketh Abraham,* 14 *reſtoreth Sarah,* 16 *and reproveth her:* 17 *He is healed by Abrahams prayer.*

AND Abraham journeyed from thence toward the ſouth country, and dwelled between Kadeſh and Shur, and ſojourned in Gerar. 1898.

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her, into a Pillar of *metallick Salt*, hard as a rock; to remain, a monument of Gods vengeance on obſtinate offenders; ſhe being guilty of ingratitude to God, for the preſervation he had given her, by leaving her home with reluctance, diſtruſting his providence for her future ſafety, and (at leaſt in her heart) turning back again towards Sodom.

Ver. 31. *In the earth*, &c.] That is, *in the land*; for having loſt their eſpouſed huſbands in the late cataſtrophe, they deſpaired of having any other, knowing that their kindred by the mother's ſide were all deſtroyed, and their father's lived at a great diſtance, that they had no brother, nor their father any wife.

Ver. 32. *Come, let us make our father drink*, &c.] From the above conſiderations, and that they might preſerve their name from periſhing, and perhaps too, for fear of loſing the hope of the promiſed ſeed, and not thro' any unruly paſſion, they were induced to commit ſo unjuſtifiable an action; and knowing their father to be too juſt and virtuous to be guilty of any ſuch thing, they therefore contrived firſt to deprive him of reaſon, by tempting him to drink.

Ver. 33. *They made their father drink*, &c.] Seeing he ſuffered himſelf to be intoxicated by the importunity of his daughters, he was ſo far blame-worthy; and they (whatever their pretences might be) much more ſo.

Ver. 37. *Moab.*] That is; *from my father.*

Ver. 38. *Ben-ammi.*] That is; *the ſon of my people.*

NOTES on Chap. XX.

Ver. 1. *And Abraham journeyed*, &c.] After the deſtruction of Sodom and Gomorrah, he removed from Mamre; as it is likely, to avoid the ſtench that aroſe from the Vale of Siddim.

Between Kadeſh and Shur, and ſojourned, &c.] Kadeſh was a city lying on the border of the land of Canaan, ſouthward of Hebron; and Shur, was the name of that Part of Arabia Petræa which joins Egypt and the Red ſea;

Before Chriſt 1898.

2 And Abraham ſaid of Sarah his wife, She *is* my ſiſter: And Abimelech king of Gerar ſent, and took Sarah.

3 But God came to Abimelech in a dream by night, and ſaid to him, Behold, thou *art but* a dead man, for the woman which thou haſt taken: for ſhe *is* a mans wife.

4 But Abimelech had not come near her: and he ſaid, Lord, wilt thou ſlay alſo a righteous nation?

5 Said he not unto me, She *is* my ſiſter? and ſhe, even ſhe herſelf ſaid, He *is* my brother: in the integrity of my heart, and innocency of my hands have I done this.

6 And God ſaid unto him in a dream, Yea, I know that thou didſt this in the integrity of thy heart; for I alſo withheld thee from ſinning againſt me: therefore ſuffered I thee not to touch her.

7 Now therefore reſtore the man *his* wife; for he *is* a prophet, and he ſhall pray for thee, and thou ſhalt live: and if thou reſtore *her* not, know thou that thou ſhalt ſurely die, thou, and all that *are* thine.

8 Therefore Abimelech roſe early in the morning, and called all his ſervants, and told all theſe things in their ears: and the men were ſore afraid.

9 Then Abimelech called Abraham, and ſaid unto him, What haſt thou done unto us? and what have I offended thee, that thou haſt brought on me and on my kingdom a great ſin? thou haſt done deeds unto me that ought not to be done.

10 And Abimelech ſaid unto Abraham, What ſaweſt thou, that thou haſt done this thing?

11 And Abraham ſaid, Becauſe I thought, Surely the fear of God *is* not in this place; and they will ſlay me for my wifes ſake.

12 And yet indeed ſhe *is my* ſiſter; ſhe *is* the daughter of my father, but not the daughter of my mother: and ſhe became my wife.

13 And it came to paſs, when God cauſed me to wander from my fathers houſe, that I ſaid unto her, This *is* thy kindneſs which thou ſhalt ſhew unto me; At every place whither we ſhall come, ſay of me, He *is* my brother.

14 And Abimelech took ſheep, and oxen, and men-ſervants, and women-ſervants, and gave *them* unto Abraham, and reſtored him Sarah his wife.

15 And Abimelech ſaid, Behold, my land *is* before thee: dwell where it pleaſeth thee.

16 And unto Sarah he ſaid, Behold, I have given thy brother a thouſand *pieces* of ſilver: behold, he *is* to thee a covering of the eyes, unto all that *are* with thee, and with all *other*: thus ſhe was reproved.

17 ¶ So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid-ſervants; and they bare *children*.

18 For

ſea; between which two, and near Gerar, (a regal city) ſituate not far from the angle where the ſouth and weſt ſides of Paleſtine meet, Abraham fixed his habitation.

Ver. 2. *Abimelech.*] A name or title common to the kings of Paleſtine, as that of Pharaoh to the Egyptians, and Cæſar to the Romans; and ſignifies, *my father the king.*

Sent, and took Sarah.] Sarah at this time was ninety years of age, and pregnant withal; and conſequently no deſirable object for a King, who could have commanded youthful beauties to his bed: this tranſaction therefore is not recorded in due order of time, but muſt have happened earlier; perhaps juſt after his coming out of Egypt.

Ver. 3. *But a dead man.*] God threatens death to him and his, in caſe he did not reſtore her untouched to her huſband.

Ver. 12. *She is my ſiſter.*] He had no nearer female relative, and therefore ſhe might properly enough be called his ſiſter. See note on Gen. xii. 13.

Ver. 16. *A thouſand pieces of ſilver.*] A thouſand ſhekels, (money being then paid by weight) which, allowing two hundred and nineteen grains to the ſhekel, amounts to about one hundred and fourteen pounds ſterling.

A Covering of the eyes, &c.] As if he had ſaid; I have paid thine huſband this mulct for having endeavoured to take thee from him, which will be a caution to others not

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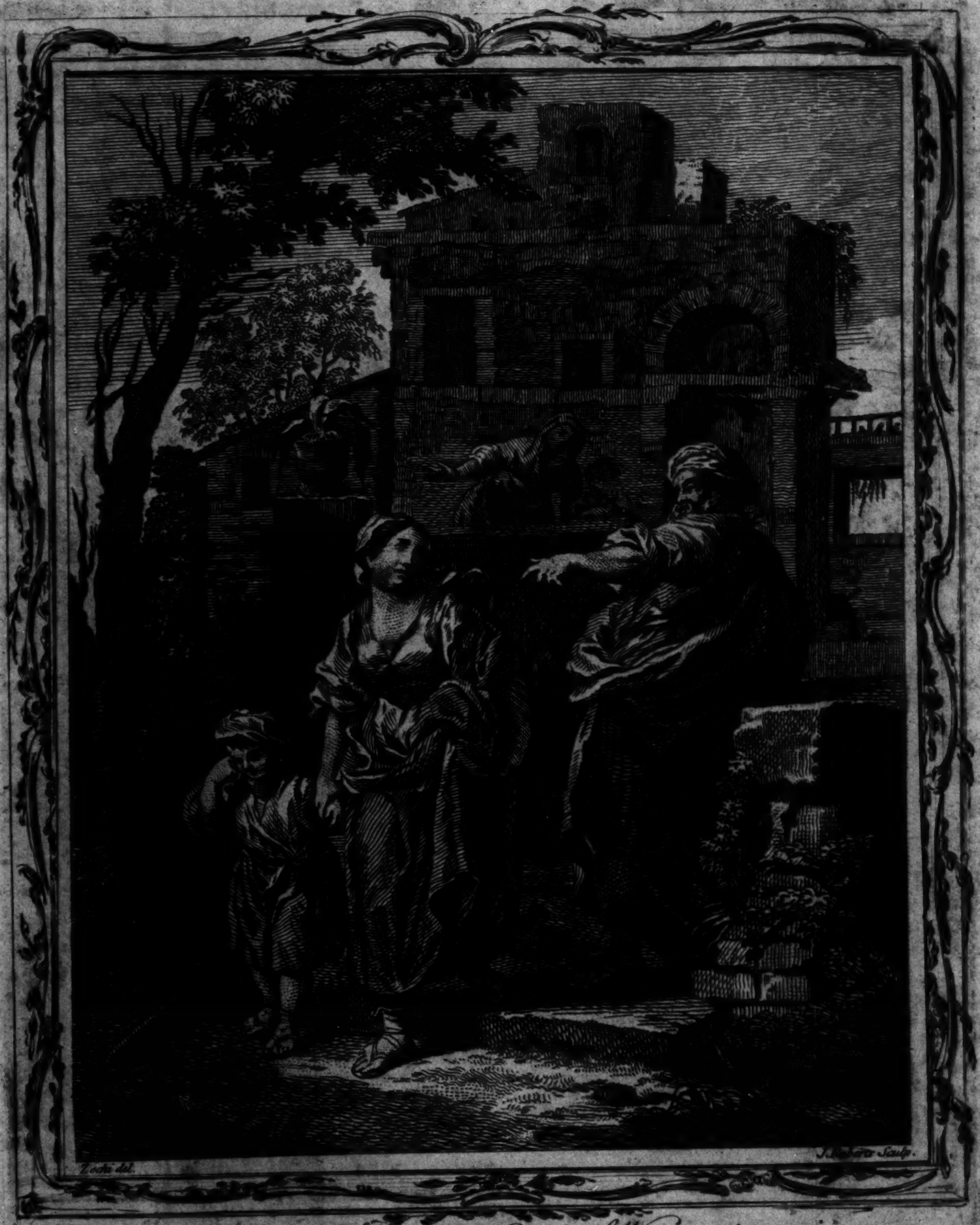
Zocchi del.
J. Roberts Sculp.

And Abraham took Bread and a Bottle of Water and gave it unto Hagar, & sent her away. Gen. XXI. 14.

Before Christ 1898.

18 For the Lord had faſt cloſed up all the wombs of the houſe of Abimelech, becauſe of Sarah Abrahams wife.

CHAP. XXI.

1 *Iſaac is born:* 4 *He is circumciſed.* 6 *Sarahs joy.* 9 *Hagar and Iſhmael are caſt forth.* 15 *Hagar in diſtreſs.* 17 *The angel comforteth her.* 22 *Abimelechs covenant with Abraham at Beer-ſheba.*

AND the Lord viſited Sarah as he had ſaid, and the Lord did unto Sarah as he had ſpoken.

2 For Sarah conceived, and bare Abraham a ſon in his old age, at the ſet time of which God had ſpoken to him.

3 And Abraham called the name of his ſon that was born unto him, whom Sarah bare to him, Iſaac.

4 And Abraham circumciſed his ſon Iſaac, being eight days old, as God had commanded him.

5 And Abraham was an hundred years old, when his ſon Iſaac was born unto him.

6 ¶ And Sarah ſaid, God hath made me to laugh, *ſo that* all that hear will laugh with me.

7 And ſhe ſaid, Who would have ſaid unto Abraham, that Sarah ſhould have given children ſuck? for I have borne *him* a ſon in his old age.

Before Christ 1897.

8 And the child grew, and was weaned: and Abraham made a great feaſt the *ſame* day that Iſaac was weaned.

9 ¶ And Sarah ſaw the ſon of Hagar the Egyptian, which ſhe had borne unto Abraham, mocking.

10 Wherefore ſhe ſaid unto Abraham, Caſt out this bond-woman and her ſon: for the ſon of this bond-woman ſhall not be heir with my ſon, *even* with Iſaac.

11 And the thing was very grievous in Abrahams ſight, becauſe of his ſon.

12 ¶ And God ſaid unto Abraham, Let it not be grievous in thy ſight, becauſe of the lad, and becauſe of thy bond-woman; in all that Sarah hath ſaid unto thee, hearken unto her voice: for in Iſaac ſhall thy ſeed be called.

13 And alſo of the ſon of the bond-woman will I make a nation, becauſe he *is* thy ſeed.

14 And Abraham roſe up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar (putting *it* on her ſhoulder) and the child, and ſent her away: and ſhe departed and wandered in the wilderneſs of Beer-ſheba.

15 And the water was ſpent in the bottle, and ſhe caſt the child under one of the ſhrubs.

16 And

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not to offend in like manner; nor needeſt thou any other defence of thy chaſtity than he, or to uſe any more ſuch equivocations as thou haſt done, by ſaying he is thy brother; for be aſſured he is ſo dear to God, that he will continually defend both him and all that he has.

Thus was ſhe reproved.] Or rather, as the word more properly ſignifies, *thus was ſhe inſtructed*; for Abimelech was ſo far from reproving, that he was ſeeking their friendſhip by conſiderable preſents.

Ver. 18. *Cloſed up all the wombs.*] Had (as it ſeems) affected them with ſores and ſwellings in their ſecret parts, ſo that the men could not enjoy the women, nor the women with child be delivered.

Notes on Chap. XXI.

Ver. 3. *Iſaac.*] Which ſignifies *laughter*, becauſe of the great joy occaſioned at his birth.

Ver. 9. *Mocking.*] She found him deriding and teazing her ſon Iſaac, which ſo irritated her, that ſhe continually importuned Abraham to turn both her and her ſon out of doors.

Ver. 11. *The thing was very grievous, &c.*] He continued to have a parental regard for Iſhmael notwithſtanding, and therefore, (though his conjugal affection was great) yet he thought his wife's requeſt unreaſonable, and cared not to comply with it, unleſs by an expreſs command from God.

Ver. 14. *Bread, and a bottle of water.*] By which is meant proviſion in general; and there is no doubt to be made, but that Abraham's known generoſity, as well as his affection for his child, induced him to grant them a ſupply of victuals, ſufficient for a two or three days journey through the wilderneſs.

Sent her away.] There was no cruelty or hard uſage in this action, as ſome have imagined. For as Iſhmael was the ſon of a ſervant, had he continued at home, he muſt have been in ſubjection to Iſaac; but by this means he was freed from ſervitude, and ſent out (as was uſual

in

Before Christ 1897. 16 And ſhe went, and ſat her down over againſt *him*, a good way off, as it were a bow-ſhot: for ſhe ſaid, Let me not ſee the death of the child. And ſhe ſat over againſt *him*, and lifted up her voice, and wept.

17 And God heard the voice of the lad: and the angel of God called to Hagar out of heaven, and ſaid unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*.

18 Ariſe, lift up the lad, and hold him in thine hand: for I will make him a great nation.

19 And God opened her eyes, and ſhe ſaw a well of water: and ſhe went, and filled the bottle with water, and gave the lad drink.

20 And God was with the lad; and he grew, and dwelt in the wilderneſs, and became an archer.

21 And he dwelt in the wilderneſs of Paran: and his mother took him a wife out of the land of Egypt.

1892. 22 ¶ And it came to paſs at that time, that Abimelech and Phichol the chief captain of his hoſt ſpake unto Abraham, ſaying, God *is* with thee in all that thou doeſt.

23 Now therefore ſwear unto me here by God, that thou wilt not deal falſly with me, nor with my ſon, nor with my ſons ſon: *but* according to the kindneſs that I have done unto thee, thou ſhalt do unto me, and to the land wherein thou haſt ſojourned. Before Chriſt 1892.

24 And Abraham ſaid, I will ſwear.

25 And Abraham reproved Abimelech becauſe of a well of water, which Abimelechs ſervants had violently taken away.

26 And Abimelech ſaid, I wot not who hath done this thing: neither didſt thou tell me, neither yet heard I *of it* but to day.

27 And Abraham took ſheep and oxen and gave them unto Abimelech: and both of them made a covenant.

28 And Abraham ſet ſeven ew-lambs of the flock by themſelves.

29 And Abimelech ſaid unto Abraham, What mean theſe ſeven ew-lambs which thou haſt ſet by themſelves?

30 And he ſaid, For *theſe* ſeven ew-lambs ſhalt thou take of my hand, that they may be a witneſs unto me, that I have digged this well.

31 Wherefore he called that place Beer-ſheba: becauſe there they ſware both of them.

32 Thus they made a covenant at Beer-ſheba: then Abimelech roſe up, and Phichol the chief captain of his hoſt, and they returned into the land of the Philiſtines.

33 ¶ And *Abraham* planted a grove in Beer-ſheba, and called there on the name of the LORD, the everlaſting God.

34 And

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in thoſe days) to acquire an independent fortune for himſelf. It is to be noted likewiſe, that Iſhmael, though he is here called a child, muſt have been at this time ſeventeen or eighteen years of age, ſince he was thirteen at his circumciſion, and therefore was able to provide for himſelf and his mother; there being plenty of cattle in the wilderneſs.

Wandered, &c.] Loſt her way, which was a thing merely accidental, and in which Abraham had no concern.

Ver. 20. *Became an archer.*] He liked his ſituation ſo well, that he continued in the wilderneſs, became an expert archer, and the father of a great nation, (the Arabs) who to this day continue to ſpend their lives in the ſame manner.

Ver. 22. *Spake unto Abraham*, &c.] Abimelech began to grow ſuſpicious of Abraham's increaſing power and greatneſs, and therefore ſought to enter into an alliance of friendſhip with him betimes.

Ver. 25. *Abraham reproved Abimelech*, &c.] He took this opportunity of deciding a controverſy about a well, which Abraham's ſervants had digged, and Abimelech's people had taken away from them; the reſtoring of which, was made a preliminary article of the treaty between them; nor need we wonder to find contention about a well, if we conſider the great ſcarcity of water in thoſe eaſtern countries.

Ver. 31. *Beer-ſheba.*] That is, *the well of the oath.*

Ver. 33. *A grove.*] A *Proſeucha*, or oratory for the worſhip of God: Theſe were certain ſpaces of ground, ſhaded with trees, which gave them a ſolemn appearance, and which, together with the ſilence of the place, was apt to excite contemplation and devotion. In the middle there was an altar placed.

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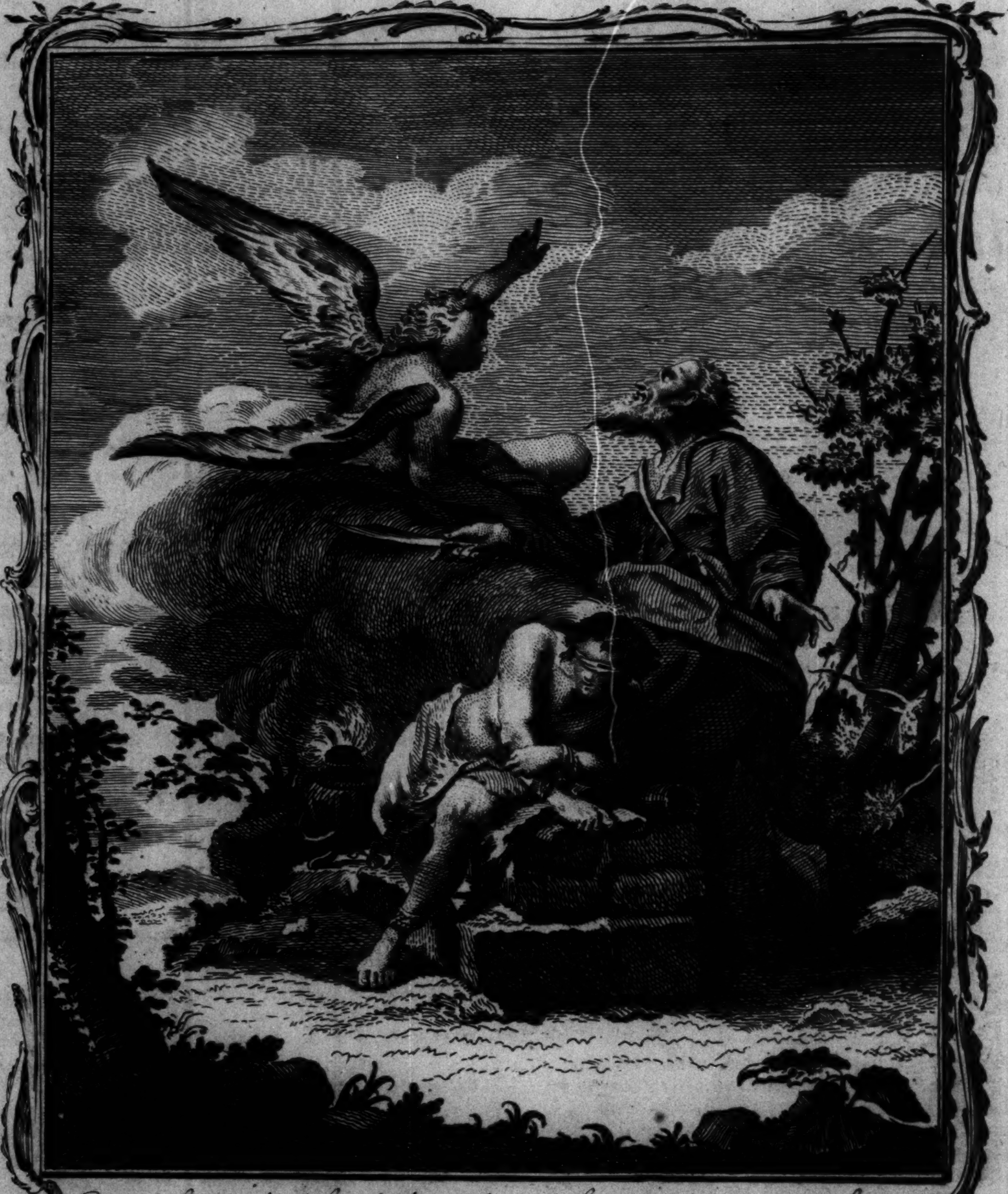

And the Angel of the Lord called upon him and ſaid. Abraham, Abraham; lay not thine Hand upon the Lad. Gen. XXII. 10. &c.

Before Chriſt 1892. 34 And Abraham ſojourned in the Philiſtines land many days.

CHAP. XXII.

1 *Abraham is tempted to offer Iſaac:* 3 *He giveth proof of his faith and obedience.* 11 *The angel ſtayeth him.* 13 *Iſaac is exchanged with a ram.* 14 *The place is called Jehovah-jireh.* 15 *Abraham is bleſſed again.* 20 *The generation of Nahor unto Rebekah.*

1872. AND it came to paſs after theſe things that God did tempt Abraham, and ſaid unto him, Abraham. And he ſaid, Behold, *here* I *am.*

2 And he ſaid, Take now thy ſon, thine only *ſon* Iſaac, whom thou loveſt, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

3 ¶ And Abraham roſe up early in the morning, and ſaddled his aſs, and took two of his young men with him, and Iſaac his ſon; and clave the wood for the burnt-offering, and roſe up, and went unto the place of which God had told him.

4 Then on the third day Abraham lifted up his eyes, and ſaw the place afar off.

5 And Abraham ſaid unto his young men, Abide you here with the aſs; and I and the lad will go yonder and worſhip, and come again to you.

6 And Abraham took the wood of the burnt-offering, and laid *it* upon Iſaac his ſon; and he took the fire in his hand, and a knife: and they went both of them together. Before Chriſt 1872.

7 And Iſaac ſpake unto Abraham his father, and ſaid, My father: and he ſaid, Here *am* I, my ſon. And he ſaid, Behold the fire and the wood: but where is the lamb for a burnt-offering?

8 And Abraham ſaid, My ſon, God will provide himſelf a lamb for a burnt-offering: ſo they went both of them together.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order; and bound Iſaac his ſon, and laid him on the altar upon the wood.

10 And Abraham ſtretched forth his hand, and took the knife to ſlay his ſon.

11 And the angel of the LORD called unto him out of heaven, and ſaid, Abraham, Abraham. And he ſaid, Here *am* I.

12 And he ſaid, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou feareſt God, ſeeing thou haſt not withheld thy ſon, thine only *ſon* from me.

13 And Abraham lifted up his eyes, and looked, and behold, behind *him* a ram caught in a thicket by his horns: And

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NOTES on Chap. XXII.

Ver. 1. *God did tempt Abraham.*] Made a trial of his faith, for God is ſaid to tempt no man; and that, not to inform himſelf of his ſincerity, but for the patriarch's own juſtification, and to make him a pattern to future generations, of entire dependence on the Almighty.

Ver. 2. *Moriah.*] This ſignifies, *proviſion of God*, and it was ſo called, for the reaſon ſet down ver. 14. It was undoubtedly the very ſame mountain upon which the temple was afterwards built, and upon part of which, *viz.* (mount Calvary) Chriſt Jeſus did afterwards actually offer himſelf, for the redemption of mankind; of which, this intentional offering of Iſaac was a type.

Ver. 3. *Abraham roſe up early*, &c.] Notwithſtanding the ſeverity of the injunction, and the ſeeming unlawfulneſs of it, Abraham never ſtood to expoſtulate with God, but immediately the next morning, as ſoon as it was light, ſet out without ſaying any thing to the reſt of his family, and got every thing ready for the journey, and the fulfilling the Divine command: He truſted in God to make good his own promiſes, and went in faith nothing doubting.

Ver. 4. *And ſaw the place*, &c.] It is thought the glory of the Lord appeared there; and the Jews have a tradition, that when Abraham came within ſight, he beheld a pillar of fire, reaching from the earth to the heavens; by which he knew that to be the very place.

Ver. 8. *God will provide himſelf a lamb.*] Abraham little thought how prophetically he ſpoke at this time.

Ver. 12. *Lay not thine hand*, &c.] Joſephus, thus comments upon this ſpeech which God made to Abraham. "Hold thy hand, and ſpare thy ſon; for I did not require it of thee, out of any delight I take in human blood; or that I would make a father the aſſaſſin of the

Before Christ 1872. Abraham went and took the ram, and offered him up for a burnt-offering, in the ſtead of his ſon.

14 And Abraham called the name of that place Jehovah-jireh: as it is ſaid *to* this day, In the mount of the LORD it ſhall be ſeen.

15 ¶ And the angel of the LORD called unto Abraham out of heaven the ſecond time,

16 And ſaid, By myſelf have I ſworn, ſaith the LORD, for becauſe thou haſt done this thing, and haſt not withheld thy ſon, thine only *ſon:*

17 That in bleſſing I will bleſs thee, and in multiplying I will multiply thy ſeed as the ſtars of the heaven, and as the ſand which *is* upon the ſea-ſhore; and thy ſeed ſhall poſſeſs the gate of his enemies;

18 And in thy ſeed ſhall all the nations of the earth be bleſſed: becauſe thou haſt obeyed my voice.

19 So Abraham returned unto his young men; and they roſe up, and went together to Beer-ſheba, and Abraham dwelt at Beer-ſheba.

20 ¶ And it came to paſs after theſe things, that it was told Abraham, ſaying, Behold Milcah, ſhe hath alſo borne children unto thy brother Nahor;

21 Huz his firſt-born, and Buz his brother, and Kemuel the father of Aram, Before Christ 1872.

22 And Cheſed, and Hazo, and Pildaſh, and Jidlaph, and Bethuel.

23 And Bethuel begat Rebekah: theſe eight Milcah did bear to Nahor Abrahams brother.

24 And his concubine whoſe name *was* Reumah, ſhe bare alſo Tebah, and Gaham, and Thahaſh, and Maachah.

CHAP. XXIII.

1 *The age and death of Sarah.* 3 *The purchaſe of Machpelah,* 19 *where Sarah was buried.*

AND Sarah was an hundred and ſeven and twenty years old: *theſe were* the years of the life of Sarah.

2 And Sarah died in Kirjath-arba; the ſame *is* Hebron in the land of Canaan: And Abraham came to mourn for Sarah, and to weep for her. 1860.

3 ¶ And Abraham ſtood up from before his dead, and ſpake unto the ſons of Heth, ſaying,

4 I *am* a ſtranger and a ſojourner with you: give me a poſſeſſion of a buryingplace with you, that I may bury my dead out of my ſight.

5 And the children of Heth anſwered Abraham, ſaying unto him,

6 Hear us, my lord; thou *art* a mighty prince amongſt us; in the choice of our ſepulchers

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"the very child which I myſelf have given him; but to "ſee how far thou wouldſt ſubmit to thy God, in a ſelf-"denial to thine own inclination and nature."

Ver. 14. *Jehovah-jireh.*] *The Lord will provide*; in alluſion to the anſwer which Abraham gave to his ſon, *God will provide himſelf a lamb.*

Ver. 17. *In bleſſing I will bleſs,* &c.] On account of this freſh inſtance of his faith and obedience, God here renews to him all his former promiſes.

Ver. 20. *Nahor.*] It is probable that Nahor, as well as his brother Abraham, removed with his father Terah from Ur in Chaldea, and ſettled at Haran in Meſopotamia; or not a great while after, becauſe the firſt news we hear of him is there, and that he had got a numerous family. On this account, Abraham calls it his own country, and the place *where his kindred dwelt.*

Ver. 23. *Rebekah.*] She was afterwards the wife of Iſaac.

NOTES on Chap. XXIII.

Ver. 2. *And Sarah died.*] The Arabian writers ſay, that Sarah, when ſhe had heard that Abraham had taken away her only ſon Iſaac, with an intent to offer him up in ſacrifice to God, fell into a great agony, which brought on a fit of ſickneſs, of which ſhe died: But it appears that ſhe lived eleven or twelve years after that tranſaction.

Kirjath-arba.] Afterwards called Hebron, but when, or on what account, Sarah came to dwell here, the ſcripture is ſilent; however, here it was ſhe ended her days, and here

Abraham came to mourn for Sarah, &c.] The rites of mourning for the dead in thoſe early days, may be gathered from the ſubſequent practice. On this occaſion, they uſed to ſeclude themſelves from all company, neglect

Before Christ 1860.

ſepulchers bury thy dead: none of us ſhall withhold from thee his ſepulcher, but that thou mayeſt bury thy dead.

7 And Abraham ſtood up, and bowed himſelf to the people of the land, *even* to the children of Heth.

8 And he communed with them, ſaying, If it be your mind that I ſhould bury my dead out of my ſight, hear me, and intreat for me to Ephron the ſon of Zohar:

9 That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for as much money as it is worth he ſhall give it me, for a poſſeſſion of a burying-place amongſt you.

10 And Ephron dwelt amongſt the children of Heth. And Ephron the Hittite anſwered Abraham in the audience of the children of Heth, *even* of all that went in at the gates of his city, ſaying,

11 Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the preſence of the ſons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himſelf before the people of the land.

13 And he ſpake unto Ephron in the audience of the people of the land, ſaying, But if thou *wilt give it*, I pray thee hear me: I will give thee money for the field; take *it* of me, and I will bury my dead there.

14 And Ephron anſwered Abraham, ſaying unto him,

15 My lord, hearken unto me: the land *is worth* four hundred ſhekels of ſilver; what *is* that betwixt me and thee? bury therefore thy dead.

Before Christ 1860.

16 And Abraham hearkened unto Ephron, and Abraham weighed to Ephron the ſilver, which he had named in the audience of the ſons of Heth, four hundred ſhekels of ſilver, current *money* with the merchant.

17 ¶ And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made ſure

18 Unto Abraham for a poſſeſſion in the preſence of the children of Heth, before all that went in at the gate of his city.

19 And after this Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the ſame *is* Hebron in the land of Canaan.

20 And the field and the cave that *is* therein were made ſure unto Abraham, for a poſſeſſion of a burying-place, by the ſons of Heth.

CHAP. XXIV.

1 *Abraham ſweareth his ſervant.* 10 *The ſervants journey:* 12 *His prayer:* 14 *His ſign:* 15 *Rebekah meeteth him,* 18 *fulfilleth his ſign,* 22 *receiveth jewels,* 23 *ſheweth her kindred,* 25 *and inviteth him home.* 26 *The ſervant bleſſeth God.* 29 *Laban entertaineth him.* 34 *The ſervant ſheweth his meſſage.* 50 *Laban and Bethuel approve it.* 58 *Rebekah conſenteth*

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lect their bodies, abſtain from food, faſt and weep, and tear their cloaths, ſmite their breaſts, *&c.* The time of mourning was uſually ſeven days, more or leſs, according to particular circumſtances.

Ver. 9. *Machpelah.*] Which ſignifies *double*; hence, ſome have concluded, that there were two, or more caves in this place, in one of which Sarah was buried, and afterwards Abraham in another. They who derive the word from the Arabic, tell us, that it ſignifies *ſhut*, or *walled up*, and if ſo, it may be tranſlated, *the cave that was walled up.*

In the end of his field.] The dormitories, or burying-places of the ancients, were never in cities and towns, but without the walls, in caves and grottos, which were in the fields and gardens.

Ver. 10. *At the gates of his city.*] The gates of cities were in thoſe times, made the places of judicature, and common reſort, where the governors aſſembled, to hear complaints, and adminiſter juſtice, and tranſact all buſineſs of a public nature. The place in which they aſſembled was, probably, in a room over the gateway; that ſo, thoſe who paſſed and repaſſed, might be eaſily called, when they were wanted to appear in any buſineſs.

Ver. 16. *Four hundred Shekels of ſilver.*] About ſixty pounds Sterling.

Before Christ 1857.

conſenteth to go. 62 Iſaac meeteth her.

AND Abraham was old *and* well ſtricken in age: and the LORD had bleſſed Abraham in all things.

2 And Abraham ſaid unto his eldeſt ſervant of his houſe, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:

3 And I will make thee ſwear by the LORD, the God of heaven and the God of the earth, that thou ſhalt not take a wife unto my ſon of the daughters of the Canaanites amongſt whom I dwell:

4 But thou ſhalt go unto my country, and to my kindred, and take a wife unto my ſon Iſaac.

5 And the ſervant ſaid unto him, Peradventure the woman will not be willing to follow me unto this land: muſt I needs bring thy ſon again unto the land from whence thou cameſt?

6 And Abraham ſaid unto him, Beware thou, that thou bring not my ſon thither again.

7 ¶ The LORD God of heaven which took me from my fathers houſe, and from the land of my kindred, and which ſpake unto me, and that ſwear unto me, ſaying, Unto thy ſeed will I give this land; he ſhall ſend his angel before thee, and thou ſhalt take a wife unto my ſon from thence.

8 And if the woman will not be willing to follow thee, then thou ſhalt be clear from this my oath: only bring not my ſon thither again.

Before Christ 1857.

9 And the ſervant put his hand under the thigh of Abraham his maſter, and ſware to him concerning that matter.

10 ¶ And the ſervant took ten camels, of the camels of his maſter, and departed (for all the goods of his maſter *were* in his hand:) and he aroſe and went to Meſopotamia, unto the city of Nahor.

11 And he made his camels to kneel down without the city, by a well of water, at the time of the evening, *even* the time that women go out to draw *water*.

12 And he ſaid, O LORD God of my maſter Abraham, I pray thee ſend me good ſpeed this day, and ſhew kindneſs unto my maſter Abraham.

13 Behold, I ſtand *here* by the well of water; and the daughters of the men of the city come out to draw water:

14 And let it come to paſs, that the damſel to whom I ſhall ſay, Let down thy pitcher, I pray thee, that I may drink; and ſhe ſhall ſay, Drink, and I will give thy camels drink alſo: *let the ſame be* ſhe *that* thou haſt appointed for thy ſervant Iſaac; and thereby ſhall I know that thou haſt ſhewed kindneſs unto my maſter.

15 ¶ And it came to paſs, before he had done ſpeaking, that behold, Rebekah came out, who was born to Bethuel ſon of Milcah the wife of Nahor Abrahams brother, with her pitcher upon her ſhoulder.

16 And the damſel *was* very fair to look upon, a virgin, neither had any man known her: and ſhe went down to the well,

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NOTES on Chap. XXIV.

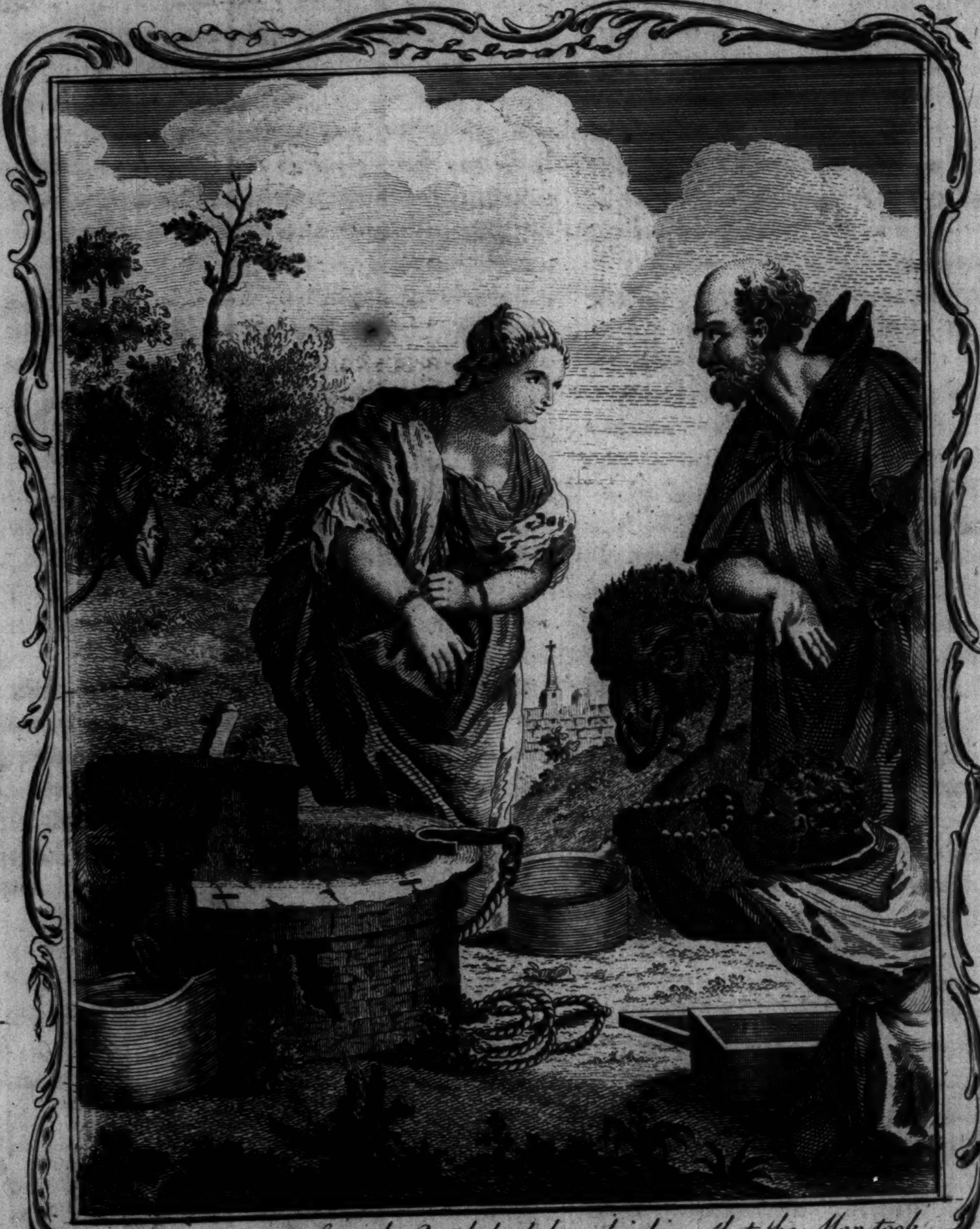
Ver. 2. *Under my thigh.*] As this could not be done but in a kneeling poſture, it is therefore to be looked upon as a ceremony, betokening homage and ſubjection, and we find it was afterwards uſed by Jacob and Joſeph, when they were dying. On account of this ceremony, it is ſuppoſed, that the Greek word ORKOS, *an oath*, is derived from the Hebrew, JERECK, *a thigh*.

Ver. 4. *To my kindred.*] Not but that Laban and his family were idolaters, as well as the Canaanites, though not ſuch groſs ones; becauſe he ſtill retained the worſhip of the true God, though mixed and blended with idolatry.

Ver. 10. *Meſopotamia.*] Viz. to Haran.

Ver. 15. *With her pitcher*, &c.] How may we admire the humility of thoſe early days, when perſons of the beſt rank, and even the female ſex, did not diſdain ſuch ſervile offices! It was ſome time after this, that Jacob found his couſin Rachel watering her father's ſheep, and many ages after, that the ſeven daughters of Jethro, a prince of Midian, tended their father's flocks, and drew water for the cattle. The ſame ſimplicity of manners is obſervable in Homer, Heſiod, and other ancient authors.

5 MA 56



And it came to paſs as the Camels had done drinking that the Man took
a golden ear-ring of half a Shekel weight and Bracelets for her Hands
of ten Shekels weight of Gold. Gen. XXIV. 22.

Before Chriſt 1857.

well, and filled her pitcher, and came up.

17 And the ſervant ran to meet her, and ſaid, Let me (I pray thee) drink a little water of thy pitcher.

18 And ſhe ſaid, Drink, my lord: and ſhe haſted, and let down her pitcher upon her hand, and gave him drink.

19 And when ſhe had done giving him drink, ſhe ſaid, I will draw *water* for thy camels alſo, until they have done drinking.

20 And ſhe haſted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man wondering at her, held his peace, to wit whether the LORD had made his journey proſperous, or not.

22 And it came to paſs as the camels had done drinking, that the man took a golden ear-ring, of half a ſhekel weight, and two bracelets for her hands, of ten *ſhekels* weight of gold;

23 And ſaid, Whoſe daughter *art* thou? tell me, I pray thee: is there room *in* thy fathers houſe for us to lodge in?

24 And ſhe ſaid unto him, I *am* the daughter of Bethuel the ſon of Milcah, which ſhe bare unto Nahor.

25 She ſaid moreover unto him, We have both ſtraw and provender enough, and room to lodge in.

26 And the man bowed down his head, and worſhipped the LORD.

27 And he ſaid, Bleſſed *be* the LORD God of my maſter Abraham, who hath not left deſtitute my maſter of his mercy and his truth: I *being* in the way, the LORD led me to the houſe of my maſters brethren.

28 And the damſel ran, and told *them of* her mothers houſe theſe things.

29 ¶ And Rebekah had a brother, and his name *was* Laban: and Laban ran out unto the man, unto the well.

30 And it came to paſs when he ſaw the ear-ring and bracelets upon his ſiſters hands, and when he heard the words of Rebekah his ſiſter, ſaying, Thus ſpake the man unto me; that he came unto the man, and behold, he ſtood by the camels at the well.

Before Chriſt 1857.

31 And he ſaid, Come in, thou bleſſed of the LORD; wherefore ſtandeſt thou without? for I have prepared the houſe, and room for the camels.

32 ¶ And the man came into the houſe: and he ungirded his camels, and gave ſtraw and provender for the camels, and water to waſh his feet, and the mens feet that *were* with him.

33 And there was ſet *meat* before him to eat: but he ſaid, I will not eat, until I have told mine errand. And he ſaid, Speak on.

34 And he ſaid, I *am* Abrahams ſervant.

35 And the LORD hath bleſſed my maſter greatly, and he is become great: and he hath given him flocks, and herds, and ſilver, and gold, and men-ſervants, and maid-ſervants, and camels, and aſſes.

36 And Sarah my maſters wife bare a ſon to my maſter when ſhe was old: and unto him hath he given all that he hath.

37 And my maſter made me ſwear, ſaying, Thou ſhalt not take a wife to my ſon of the daughters of the Canaanites, in whoſe land I dwell:

38 But thou ſhalt go unto my fathers houſe, and to my kindred, and take a wife unto my ſon.

39 And I ſaid unto my maſter, Peradventure the woman will not follow me.

40 And he ſaid unto me, The LORD before whom I walk, will ſend his angel with thee, and proſper thy way; and thou ſhalt take a wife for my ſon of my kindred, and of my fathers houſe.

41 Then ſhalt thou be clear from *this* my oath, when thou comeſt to my kindred; and if they give not thee *one*, thou ſhalt be clear from my oath.

42 And I came this day unto the well,

Before Christ 1857.

and ſaid, O LORD God of my maſter Abraham, if now thou do proſper my way which I go:

43 Behold, I ſtand by the well of water; and it ſhall come to paſs that when the virgin cometh forth to draw *water*, and I ſay to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And ſhe ſay to me, Both drink thou, and I will alſo draw for thy camels: *let* the ſame *be* the woman whom the LORD hath appointed out for my maſters ſon.

45 And before I had done ſpeaking in mine heart, behold, Rebekah came forth with her pitcher on her ſhoulder; and ſhe went down unto the well, and drew *water:* and I ſaid unto her, Let me drink, I pray thee.

46 And ſhe made haſte, and let down her pitcher from her *ſhoulder*, and ſaid, Drink, and I will give thy camels drink alſo: ſo I drank, and ſhe made the camels drink alſo.

47 And I aſked her, and ſaid, Whoſe daughter *art* thou? And ſhe ſaid, The daughter of Bethuel, Nahor's ſon, whom Milcah bare unto him: and I put the ear-ring upon her face, and the bracelets upon her hands.

48 And I bowed down my head and worſhipped the LORD, and bleſſed the LORD God of my maſter Abraham, which had led me in the right way to take my maſters brothers daughter unto his ſon.

49 And now if you will deal kindly and truly with my maſter, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

50 Then Laban and Bethuel anſwered and ſaid, The thing proceedeth from the LORD: we cannot ſpeak unto thee bad or good.

Before Christ 1857.

51 Behold, Rebekah *is* before thee, take *her*, and go, and let her be thy maſters ſons wife, as the LORD hath ſpoken.

52 And it came to paſs, that when Abrahams ſervant heard their words, he worſhipped the LORD, *bowing himſelf* to the earth.

53 And the ſervant brought forth jewels of ſilver, and jewels of gold, and raiment, and gave *them* to Rebekah: He gave alſo to her brother and to her mother precious things.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night: and they roſe up in the morning, and he ſaid, Send me away unto my maſter.

55 And her brother and her mother ſaid, Let the damſel abide with us *a few* days, at the leaſt ten; after that ſhe ſhall go.

56 And he ſaid unto them, Hinder me not, ſeeing the LORD hath proſpered my way: ſend me away that I may go to my maſter.

57 And they ſaid, We will call the damſel, and enquire at her mouth.

58 And they called Rebekah, and ſaid unto her, Wilt thou go with this man? And ſhe ſaid, I will go.

59 And they ſent away Rebekah their ſiſter, and her nurſe, and Abrahams ſervant, and his men.

60 And they bleſſed Rebekah, and ſaid unto her, Thou *art* our ſiſter, be thou *the mother* of thouſands of millions, and let thy

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Ver. 47. *The ear-ring upon her face.*] This was a kind of Carcanet which women wore upon their foreheads, and hung down upon the noſe. Thus, the margin of our Engliſh bibles has it, a *jewel for the forehead*, ver. 22. See Iſa. iii. 21. and Ezek. xvi. 12.

Ver. 50. *Bethuel.*] It is likely this was a younger brother of the family, for her father is ſuppoſed to have been dead, and that ſhe was left to the care of her brother Laban.

Ver. 59. *Her nurſe.*] Whoſe name was Deborah, Gen. xxxv. 8.

Ver. 60. *The mother of thouſands*, &c.] Theſe words were afterwards made uſe of as a ſolemn form of benediction, when the bride was had to her bridegroom.

Before Christ 1857. thy ſeed poſſeſs the gate of thoſe which hate them.

61 ¶ And Rebekah aroſe, and her damſels, and they rode upon the camels, and followed the man: and the ſervant took Rebekah, and went his way.

62 And Iſaac came from the way of the well Lahai-roi; for he dwelt in the ſouth country.

63 And Iſaac went out to meditate in the field at the even-tide: and he lifted up his eyes, and ſaw, and behold, the camels *were* coming.

64 And Rebekah lifted up her eyes, and when ſhe ſaw Iſaac, ſhe lighted off the camel.

65 For ſhe had ſaid unto the ſervant, What man *is* this that walketh in the field to meet us? And the ſervant had ſaid, It *is* my maſter: therefore ſhe took a vail and covered herſelf.

66 And the ſervant told Iſaac all things that he had done.

67 And Iſaac brought her into his mother Sarahs tent, and took Rebekah, and ſhe became his wife; and he loved her: and Iſaac was comforted after his mothers *death*.

CHAP. XXV.

1 The ſons of Abraham by Keturah. 5 The diviſion of his goods: 7 His age and death: 9 His burial. 12 The generations of Iſhmael: 17 His age and death. 21 Iſaac prayeth for Rebekah, being barren. 22 The children ſtrive in her womb. 24 The birth of Eſau and Jacob: 27 Their difference. 29 Eſau ſelleth his birth-right. Before Christ 1853.

THEN again Abraham took a wife, and her name *was* Keturah.

2 And ſhe bare him Zimran, and Jokſhan, and Medan, and Midian, and Iſhbak, and Shuah.

3 And Jokſhan begat Shebah, and Dedan. And the ſons of Dedan were Aſſhurim, and Letuſhim, and Leummim.

4 And the ſons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All theſe *were* the children of Keturah.

5 ¶ And Abraham gave all that he had unto Iſaac.

6 But unto the ſons of the concubines which Abraham had, Abraham gave gifts, and ſent them away from Iſaac his ſon (while he yet lived) eaſtward, unto the eaſt country.

7 And theſe *are* the days of the years 1822.
of Abrahams life which he lived, an hundred threeſcore and fifteen years.

8 Then Abraham gave up the ghoſt, and died in a good old age, an old man, and full *of years*; and was gathered to his people.

9 And

Ver. 65. *She took a vail,* &c.] The uſe of the vail for virgins, has been the univerſal practice among almoſt all nations, and was a token of modeſty and ſubjection.

NOTES on Chap. XXV.

Ver. 1. *Took a wife.*] Abraham, ſome years before this, is ſaid to have been dead to ſuch purpoſes, Rom. iv. 19. the renewal of his ſtrength was therefore miraculous; by which he was enabled (according to the promiſe) to become the father of a great multitude. From thoſe ſons by Keturah only, and their children, ſprang ſeveral different nations.

Keturah.] Some of the Jewiſh writers, ſuppoſe this Keturah to have been the ſame with Hagar, whom he now recalled after his wife's deceaſe; but this cannot be, for ſeveral reaſons that might be alledged: It is moſt likely that ſhe was a domeſtic, perhaps a Canaanite, whom he had converted to the true religion.

Ver. 6. *Unto the eaſt country.*] Syria and Arabia. The Zamarens mentioned by Pliny, deſcended from Zimram; the Sabeans from Sheba; Job i. 15. the Dedamims from Dedan, Iſa. xx. 13. the Midianites from Midian; the Shuites from Shuah, Job. ii. 11. From Ephah we find a town deriving its name, Iſa. lx. 6. and a country called Canauna from Hanoch, Plin. nat. hiſt. lib. 6. c 28. Mediana from Medan, in which is Mecca, the birth-place of Mahomet.

Ver. 8. *Gave up the Ghoſt, and died,* &c.] This relation of Abraham's death is by way of anticipation; for the text having recited his ſons, and their ſettlement, it brings him and Iſhmael to their graves, not that they died before the birth of Jacob and Eſau, for Abraham lived till they were

fifteen

Before Chriſt 1822. 9 And his ſons Iſaac and Iſhmael buried him in the cave of Machpelah, in the field of Ephron the ſon of Zoar the Hittite, which *is* before Mamre;

10 The field which Abraham purchaſed of the ſons of Heth: there was Abraham buried, and Sarah his wife.

11 ¶ And it came to paſs after the death of Abraham, that God bleſſed his ſon Iſaac: and Iſaac dwelt by the well Lahai-roi.

12 ¶ Now theſe *are* the generations of Iſhmael Abrahams ſon, whom Hagar the Egyptian, Sarahs handmaid, bare unto Abraham.

13 And theſe *are* the names of the ſons of Iſhmael, by their names, according to their generations: The firſt-born of Iſhmael, Nebajoth; and Kedar, and Adbeel, and Mibſam,

14 And Miſhma, and Dumah, and Maſſa,

15 Hadar, and Tema, Jetur, Naphiſh, and Kedemah.

16 Theſe *are* the ſons of Iſhmael, and theſe *are* their names by their towns, and by their caſtles; twelve princes according to their nations.

1773. 17 And theſe *are* the years of the life of Iſhmael, an hundred and thirty and ſeven years: and he gave up the ghoſt and died, and was gathered unto his people.

18 And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goeſt towards Aſſyria: *and* he died in the preſence of all his brethren. Before Chriſt 1773.

19 ¶ And theſe *are* the generations of Iſaac Abrahams ſon: Abraham begat Iſaac. 1857.

20 And Iſaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the ſiſter to Laban the Syrian.

21 And Iſaac intreated the Lord for his wife becauſe ſhe *was* barren: and the Lord was intreated of him, and Rebekah his wife conceived. 1838.

22 And the children ſtruggled together within her: and ſhe ſaid, If *it be* ſo, why *am* I thus? And ſhe went to enquire of the Lord.

23 And the Lord ſaid unto her, Two nations *are* in thy womb, and two manner of people ſhall be ſeparated from thy bowels: and *the one* people ſhall be ſtronger than *the other* people; and the elder ſhall ſerve the younger.

24 ¶ And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

25 And the firſt came out red, all over like an hairy garment: and they called his name Eſau.

26 And

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fifteen years of age, and Iſhmael till they were ſixty-three; but Moſes, as he had nothing more to relate concerning the father and ſon, finiſhes their hiſtory at once.

Ver. 18. *He died in the preſence of all his bretheren.*] It may be tranſlated *his lot fell*, i. e. *he dwelt in the preſence of all his bretheren*, according to the prediction of the angel a little before his birth, ch. xvi. 12.

Ver. 20. *Iſaac was forty years old.*] Many of the following particulars, though related after, yet happened before the death of Abraham, who lived fifteen years after the birth of Jacob and Eſau.

Ver. 22. *If it be ſo, why am I thus?*] Wherefore did I conceive if I muſt needs ſuffer ſuch exquiſite pains? Or as the Arabic paraphraſes it, *If I knew that the thing would have been ſo, I would not have requeſted it.*

She went to enquire of the Lord.] That is, ſhe had recourſe to ſome prophet; but who that prophet was, it is hard to determine: the Chaldee renders it, *ſhe went to enquire of the oracle.*

Ver. 23. *Two nations*, &c.] The founders of two nations, the Iſraelites being deſcended from Jacob, and the Idumeans from Eſau.

The elder ſhall ſerve the younger.] The poſterity of Eſau ſhall hereafter be in ſubjection to that of Jacob: accompliſhed when David ſubdued the Idumeans or Edomites.

Ver. 24. *Twins*, &c.] Who notwithſtanding, when they grew up, were of quite contrary diſpoſitions, as their poſterity differed in their cuſtoms, manners, and religion; for which reaſons they were conſtantly at variance with each other, and as they ſtruggled together in the womb, ſo they contended for ever afterwards in the World, a natural enmity ſubſiſting between the Edomites and the Jews.

Ver. 25. *Red, all over like an hairy garment.*] Being wholly covered with red hair as it were a garment of a ruddy colour.

Eſau.] Or *Eſchau*, which among the Hebrews ſignified an hair-cloth.

Before Christ 1837. 26 And after that came his brother out, and his hand took hold on Eſau's heel; and his name was called Jacob: and Iſaac *was* threeſcore years old when ſhe bare them.

27 And the boys grew: and Eſau was a cunning hunter, a man of the field; and Jacob *was* a plain man dwelling in tents.

28 And Iſaac loved Eſau, becauſe he did eat of *his* veniſon: but Rebekah loved Jacob.

29 ¶ And Jacob ſod pottage: and Eſau came from the field, and he *was* faint.

30 And Eſau ſaid to Jacob, Feed me, I pray thee, with that ſame red *pottage*; for I *am* faint: therefore was his name called Edom.

31 And Jacob ſaid, Sell me this day thy
1805. birth-right.

32 And Eſau ſaid, Behold, I *am* at the point to die: and what profit ſhall this birth-right do to me?

33 And Jacob ſaid, Swear to me this day; and he ſware unto him: and he ſold his birth-right unto Jacob.

34 Then Jacob gave Eſau bread and pottage of lentiles; and he did eat and drink, and roſe up and went his way: thus Eſau deſpiſed *his* birth-right.

CHAP. XXVI.

Before Christ 1804. 1 *Iſaac becauſe of famine went to Gerar:* 2 *God inſtructeth and bleſſeth him:* 7 *He is reproved by Abimelech for denying his wife:* 12 *He groweth rich:* 18 *He diggeth Eſek, Sitnah, and Rehoboth.* 26 *Abimelech maketh a covenant with him at Beer-ſheba.* 34 *Eſau's wives.*

AND there was a famine in the land, beſides the firſt famine that was in the days of Abraham. And Iſaac went unto Abimelech king of the Philiſtines, unto Gerar.

2 And the LORD appeared unto him, and ſaid, Go not down into Egypt: dwell in the land which I ſhall tell thee of.

3 Sojourn in this land, and I will be with thee, and will bleſs thee: for unto thee and unto thy ſeed I will give all theſe countries, and I will perform the oath which I ſware unto Abraham thy father.

4 And I will make thy ſeed to multiply as the ſtars of heaven, and will give unto thy ſeed all theſe countries: and in thy ſeed ſhall all the nations of the earth be bleſſed:

5 Becauſe that Abraham obeyed my voice, and kept my charge, my commandments, my ſtatutes, and my laws.

6 ¶ And Iſaac dwelt in Gerar.

Ver. 26. *Jacob.*] Or *Hekeb*, the heel.

Ver. 27. *A plain man.*] A perſon of an humane and gentle diſpoſition, and one who delighted in peace and ſolitude, and exerciſed himſelf in rural occupations, and the innocent pleaſures of a paſtoral life.

Ver. 29. *Sod.*] That is, boiled, or ſeethed it, from the verb *Seeth*, to boil.

Ver. 30. *With that ſame red pottage.*] In the Hebrew, it is, *with that red, that ſame red.* By which repetition, Eſau ſeemed to expreſs his impatience, and deſire of it, being extremely faint.

Ver. 31. *Birth-right.*] The privileges of which, it is thought, were not only temporal, *viz.* a ſuperiority over the reſt of the brethren, and the inheritance of the greater part of the paternal eſtate, but ſpiritual likewiſe, including the bleſſing of the promiſed ſeed, and in that too, the poſſeſſion of the land of Canaan. Theſe ſpiritual and temporal bleſſings, conferred by a parent, on the children, were formerly conceived to extend to their poſterity. Eccluſ. iii. 9.

Ver. 33. *He ſold his birth-right.*] And thereby gave a proof of a profane and diſſolute mind, by being regardleſs of himſelf, his poſterity, and a dying father's benediction; prefering a momentary earthly gratification, to all the bleſſings of the ſpirit.

NOTES on Chap. XXVI.

Ver. 1. *Abimelech.*] Not the ſame with whom Abraham covenanted, but probably his ſon, it being an hundred years ſince that time; and Abimelech, was the common name of all the kings of the Philiſtines.

Ver. 2. *Go not down into Egypt.*] Hence it appears, that Iſaac had reſolved within himſelf to go thither on account of the famine, but God diſſuades him from it, leſt being taken with the fertility of that country, he ſhould have fixed his reſidence there, and ſo his poſterity be corrupted among the Egyptians.

Ver. 3. *The oath.*] The oath of the covenant. See chap. xxii. 17.

Before Chriſt 1804.

7 And the men of the place aſked *him* of his wife; and he ſaid, She *is* my ſiſter: for he feared to ſay, *She is* my wife; leſt, *ſaid he*, the men of the place ſhould kill me for Rebekah, becauſe ſhe *was* fair to look upon.

8 And it came to paſs when he had been there a long time, that Abimelech king of the Philiſtines looked out at a window, and ſaw, and behold, Iſaac *was* ſporting with Rebekah his wife.

9 And Abimelech called Iſaac, and ſaid, Behold, of a ſurety ſhe *is* thy wife: and how ſaidſt thou, She *is* my ſiſter? And Iſaac ſaid unto him, Becauſe I ſaid, Leſt I die for her.

10 And Abimelech ſaid, What *is* this thou haſt done unto us? one of the people might lightly have lain with thy wife, and thou ſhouldeſt have brought guiltineſs upon us.

11 And Abimelech charged all *his* people, ſaying, He that toucheth this man or his wife, ſhall ſurely be put to death.

12 Then Iſaac ſowed in that land, and received in the ſame year an hundred-fold: and the LORD bleſſed him.

13 And the man waxed great, and went forward, and grew until he became very great.

14 For he had poſſeſſion of flocks, and poſſeſſion of herds, and great ſtore of ſervants. And the Philiſtines envied him.

15 For all the wells which his fathers ſervants had digged in the days of Abraham his father, the Philiſtines had ſtopped them, and filled them with earth.

Before Chriſt 1804.

16 And Abimelech ſaid unto Iſaac, Go from us: for thou art much mightier than we.

17 ¶ And Iſaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Iſaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philiſtines had ſtopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19 And Iſaacs ſervants digged in the valley, and found there a well of ſpringing water.

20 And the herdmen of Gerar did ſtrive with Iſaacs herdmen, ſaying, The water *is* ours: and he called the name of the well Eſek, becauſe they ſtrove with him.

21 And they digged another well, and ſtrove for that alſo: and he called the name of it Sitnah.

22 And he removed from thence, and digged another well; and for that they ſtrove not: and he called the name of it Rehoboth; and he ſaid, For now the LORD hath made room for us, and we ſhall be fruitful in the land.

23 And he went up from thence to Beer-ſheba.

24 And the LORD appeared unto him the ſame night, and ſaid, I *am* the God of

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Ver. 7. *She is my ſiſter.*] Here Iſaac made uſe of the ſame prevarication that his father had done, and for the ſame reaſon.

Ver. 9. *She is thy wife.*] This ſhews the good opinion he had of Iſaac, not looking upon thoſe familiarities by any means, as proceeding from inceſtous deſires, but only as tokens of conjugal affection.

Ver. 10. *Might lightly have lain,* &c.] Abimelech's behaviour on this occaſion, is an indication of a generous diſpoſition, as well as a virtuous mind.

Ver. 12. *An hundred fold.*] This increaſe is to be attributed to the divine providence; yet not ſo as to exclude natural cauſes; for *the hand of the diligent maketh rich*; but induſtry alone will not avail, for it is *the bleſſing of the Lord maketh rich* too.

Ver. 16. *Thou art much mightier than we.*] Or, as it may ſignify, thou art made mighty by us; therefore, envy cauſed Abimelech to be guilty of ſo ungenerous an action.

Ver. 19. *Springing water.*] In the Hebrew, it is living water, a perennial ſpring, ſo called by the Orientals, in contra diſtinction to rain-water, which was preſerved in ciſterns.

Ver. 20. *Eſek.*] That is, *contention.*

Ver. 21. *Sitnah.*] That is, *hatred.*

Ver. 22. *Rehoboth.*] That is, *room,* or *free ſpace.*

Ver. 33. *Beer-ſheba.*] That is, *the well of the oath.*

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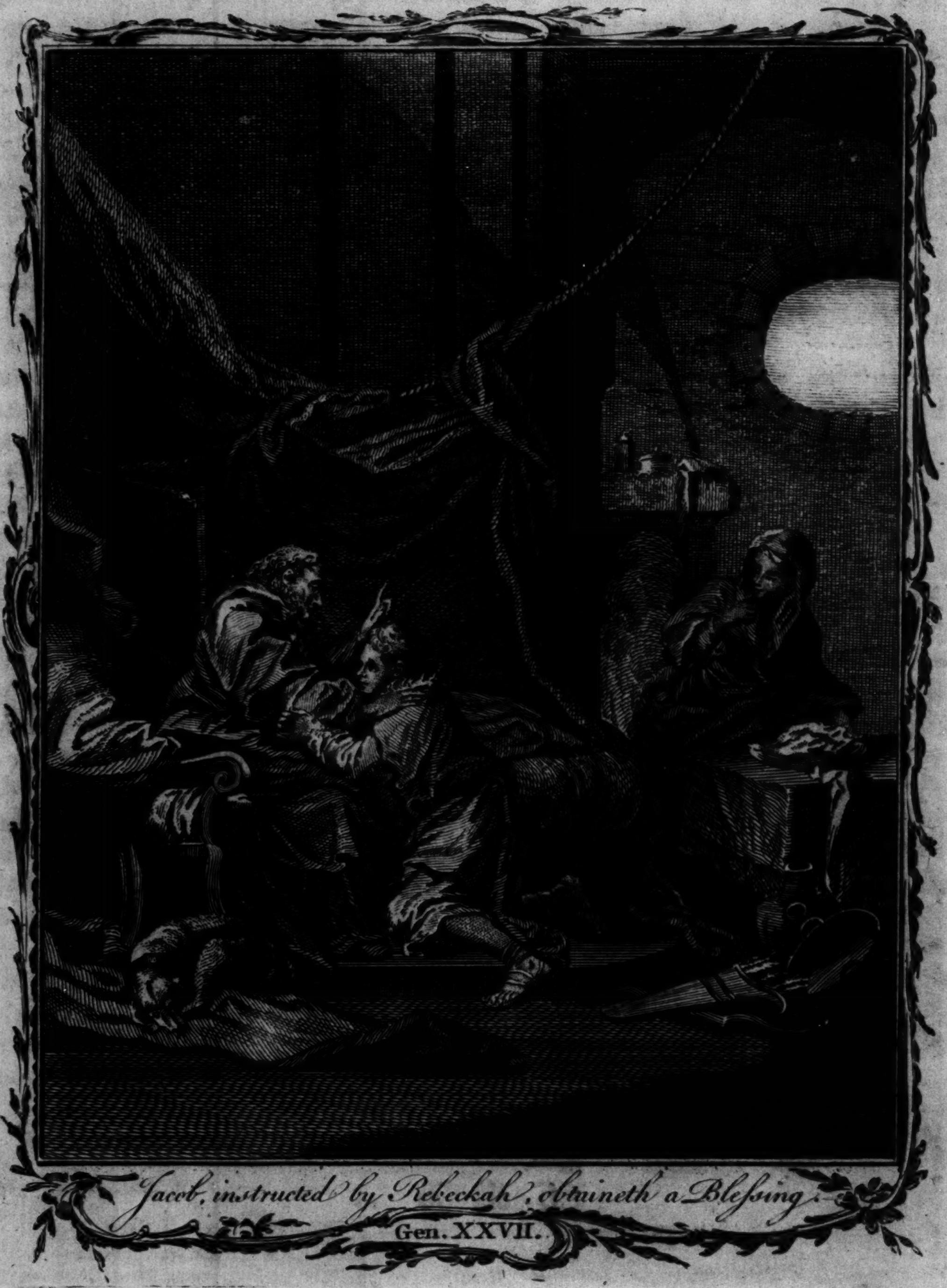

Jacob, instructed by Rebeckah, obtaineth a Bleſsing.

Gen. XXVII.

Before Chriſt 1804. of Abraham thy father: fear not, for I *am* with thee, and will bleſs thee, and multiply thy ſeed for my ſervant Abrahams ſake.

25 And he builded an altar there, and called upon the name of the Lord, and pitched his tent there: and there Iſaacs ſervants digged a well.

26 ¶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.

27 And Iſaac ſaid unto them, Wherefore come ye to me, ſeeing ye hate me, and have ſent me away from you?

28 And they ſaid, We ſaw certainly that the Lord was with thee: and we ſaid, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

29 That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have ſent thee away in peace: thou *art* now the bleſſed of the Lord.

30 And he made them a feaſt, and they did eat and drink.

31 And they roſe up betimes in the morning, and ſware one to another: and Iſaac ſent them away, and they departed from him in peace.

32 And it came to paſs the ſame day, that Iſaacs ſervants came, and told him concerning the well which they had digged, and ſaid unto him, We have found water.

33 And he called it Shebah: therefore the name of the city *is* Beer-ſheba unto this day.

34 ¶ And Eſau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Baſhemath the daughter of Elon the Hittite: Before Chriſt 1796.

35 Which were a grief of mind unto Iſaac and to Rebekah.

CHAP. XXVII.

1 Iſaac ſendeth Eſau for veniſon. 6 Rebekah inſtructeth Jacob to obtain the bleſſing: 15 Jacob under the perſon of Eſau obtaineth it. 30 Eſau bringeth veniſon. 33 Iſaac trembleth. 34 Eſau complaineth, and by importunity obtaineth a bleſſing.

AND it came to paſs that when Iſaac 1760. was old, and his eyes were dim, ſo that he could not ſee, he called Eſau his eldeſt ſon, and ſaid unto him, My ſon: And he ſaid unto him, Behold, *here am* I.

2 And he ſaid, Behold now, I am old, I know not the day of my death.

3 Now therefore take, I pray thee, thy weapons, thy quiver, and thy bow, and go out to the field, and take me *ſome* veniſon;

4 And make me ſavoury meat, ſuch as I love, and bring *it* to me, that I may eat; that my ſoul may bleſs thee before I die.

5 And Rebekah heard when Iſaac ſpake to Eſau his ſon: and Eſau went to the field to hunt *for* veniſon, *and* to bring *it*.

6 ¶ And Rebekah ſpake unto Jacob her ſon, ſaying, Behold, I heard thy father ſpeak unto Eſau thy brother, ſaying,

7 Bring me veniſon, and make me ſavoury meat, that I may eat, and bleſs thee

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Ver. 35. *A grief of mind unto Iſaac,* &c.] In the Hebrew, bitterneſs of ſoul, for theſe women were Canaanites, and conſequently enemies to the true religion, which might well prove grievous to the parents; Rebekah, on this account, is ſaid to have been weary of her life. chap. xxvii. 46.

Notes on Chap. XXVII.

Ver. 1. *Iſaac was old.*] One hundred and thirty ſeven, and lived above thirty years after this tranſaction.

Ver. 3. *Thy quiver.*] A ſword or hanger, according to the Chaldee and Syriac.

Ver. 4. *Make me ſavoury meat,* &c.] Iſaac, who had ever a greater regard for Eſau than Jacob, deſired him to procure him veniſon, as ſome think, to exhilarate his ſpirits, in order to beſtow the prophetic benediction; while others, underſtand his eating, in a ſacramental ſenſe. However, this is certain, that a particular providence directed the matter, ſo as to give Jacob an opportunity of appropriating the bleſſing to himſelf.

Before Chriſt 1760.

thee before the LORD before my death.

8 Now therefore, my ſon, obey my voice, according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them ſavoury meat for thy father, ſuch as he loveth.

10 And thou ſhalt bring *it* to thy father, that he may eat, and that he may bleſs thee before his death.

11 And Jacob ſaid to Rebekah his mother, Behold, Eſau my brother *is* a hairy man, and I *am* a ſmooth man.

12 My father peradventure will feel me, and I ſhall ſeem to him as a deceiver; and I ſhall bring a curſe upon me, and not a bleſſing.

13 And his mother ſaid unto him, Upon me *be* thy curſe, my ſon: only obey my voice, and go fetch me *them*.

14 And he went, and fetched, and brought *them* to his mother: and his mother made ſavoury meat, ſuch as his father loved.

15 And Rebekah took goodly raiment of her eldeſt ſon Eſau, which *were* with her in the houſe, and put them upon Jacob her younger ſon.

16 And ſhe put the ſkins of the kids of the goats upon his hands, and upon the ſmooth of his neck.

17 And ſhe gave the ſavoury meat, and the bread which ſhe had prepared, into the hand of her ſon Jacob.

18 ¶ And he came unto his father, and ſaid, My father: and he ſaid, Here *am* I; who *art* thou, my ſon?

Before Chriſt 1760.

19 And Jacob ſaid unto his father, I *am* Eſau thy firſt-born; I have done according as thou badeſt me: ariſe, I pray thee, ſit and eat of my veniſon, that thy ſoul may bleſs me.

20 And Iſaac ſaid unto his ſon, How *is it* that thou haſt found *it* ſo quickly, my ſon? And he ſaid, Becauſe the LORD thy God brought *it* to me.

21 And Iſaac ſaid unto Jacob, Come near, I pray thee, that I may feel thee, my ſon, whether thou *be* my very ſon Eſau, or not.

22 And Jacob went near unto Iſaac his father, and he felt him; and ſaid, The voice *is* Jacobs voice, but the hands *are* the hands of Eſau.

23 And he diſcerned him not, becauſe his hands were hairy, as his brother Eſaus hands: So he bleſſed him.

24 And he ſaid, *Art* thou my very ſon Eſau? And he ſaid, I *am*.

25 And he ſaid, Bring *it* near to me, and I will eat of my ſons veniſon, that my ſoul may bleſs thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Iſaac ſaid unto him, Come near now, and kiſs me, my ſon.

27 And he came near, and kiſſed him: and he ſmelled the ſmell of his raiment, and bleſſed him, and ſaid, See, the ſmell of my ſon *is* as the ſmell of a field, which the LORD hath bleſſed.

28 There-

Ver. 13. *Upon me be thy curſe.*] Jacob was Rebekah's favourite, and ſhe was convinced of his juſt title to the firſt bleſſing, ſince Eſau had ſold him his birth-right, and knew that God deſigned it for him, from the beginning; for which reaſons, ſhe made no ſcruple of deceiving Iſaac, in what ſhe thought a matter of juſtice, and took the curſe (which Jacob feared, upon diſcovery) upon herſelf. However, the conduct of the mother, nor the ſon, is juſtifiable, being both guilty of an abſolute falſehood. The ſcriptures impartially record theſe blemiſhes of holy men, on purpoſe to convince us, that there is no man perfect, *no not one*.

Ver. 16. *The ſkins of the kids*, &c.] Goats hair, in the eaſtern countries, is ſaid to be very like human, and therefore this project might eaſily deceive old Iſaac, whoſe faculty of ſeeing was decayed.

Ver. 21. *That I may feel thee*, &c.] Hence it is apparent, Iſaac doubted there might be ſome fraud in the caſe.

Ver. 27. *He ſmelled the ſmell of his raiment*, &c.] Some interpret this of perfumes, which the Orientals uſed; others of the natural effluvia, exhaled from the body of Jacob.

Before Chriſt 1760.

28 Therefore God give thee of the dew of heaven, and the fatneſs of the earth, and plenty of corn and wine.

29 Let people ſerve thee, and nations bow down to thee; be lord over thy brethren, and let thy mothers ſons bow down to thee: Curſed *be* every one that curſeth thee, and bleſſed *be* he that bleſſeth thee.

30 ¶ And it came to paſs, as ſoon as Iſaac had made an end of bleſſing Jacob, and Jacob was yet ſcarce gone out from the preſence of Iſaac his father, that Eſau his brother came in from his hunting.

31 And he alſo had made ſavoury meat, and brought it unto his father; and ſaid unto his father, Let my father ariſe, and eat of his ſons veniſon, that thy ſoul may bleſs me.

32 And Iſaac his father ſaid unto him, Who *art* thou? And he ſaid, I *am* thy ſon, thy firſt-born Eſau.

33 And Iſaac trembled very exceedingly, and ſaid, Who, where *is* he that hath taken veniſon, and brought *it* me, and I have eaten of all before thou cameſt, and have bleſſed him? yea, *and* he ſhall be bleſſed.

34 And when Eſau heard the words of his father, he cried with a great and exceeding bitter cry, and ſaid unto his father, Bleſs me, even me alſo, O my father.

35 And he ſaid, Thy brother came with ſubtilty, and hath taken away thy bleſſing.

Before Chriſt 1760.

36 And he ſaid, Is not he rightly named Jacob? for he hath ſupplanted me theſe two times: he took away my birthright; and behold, now he hath taken away my bleſſing. And he ſaid, Haſt thou not reſerved a bleſſing for me?

37 And Iſaac anſwered and ſaid unto Eſau, Behold, I have made him thy lord, and all his brethren have I given to him for ſervants; and with corn and wine have I ſuſtained him: and what ſhall I do now unto thee, my ſon?

38 And Eſau ſaid unto his father, Haſt thou but one bleſſing, my father? bleſs me, *even* me alſo, O my father. And Eſau lifted up his voice, and wept.

39 And Iſaac his father anſwered, and ſaid unto him, Behold, thy dwelling ſhall be the fatneſs of the earth, and of the dew of heaven from above.

40 And by thy ſword ſhalt thou live, and ſhalt ſerve thy brother: and it ſhall come to paſs when thou ſhalt have the dominion, that thou ſhalt break his yoke from off thy neck.

41 ¶ And Eſau hated Jacob becauſe of the bleſſing wherewith his father bleſſed him: and Eſau ſaid in his heart, The days of mourning for my father are at hand,

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Ver. 28. *Dew of Heaven.*] There is a beautiful turn of expreſſion here, peculiar to the Oriental writers. It is too a bleſſing of importance, ſince in thoſe hot climates, it was abſolutely neceſſary to refreſh the earth, and render it fruitful.

The fatneſs of the earth, &c.] This prophetic prayer, or bleſſing, was anſwered in the country of Canaan, *a land flowing with milk and honey.*

Ver. 29. *Let people ſerve thee*, &c.] Which prophecy was completed in his poſterity; for not only the deſcendants of his brethren, but ſtrangers likewiſe, were ſubject to them in after times.

Ver. 33. *Iſaac trembled very exceedingly.*] *He trembled with a great trembling, greatly*; which expreſſes his agony and conſternation.

Who? where is he?] This broken ſpeech, ſhews the great perturbation of his mind, at this time.

Yea, and he ſhall be bleſſed.] Aſtoniſhed at the myſterious conduct of providence, he acquieſces in the divine determination.

Ver. 39. *The fatneſs of the earth*, &c.] Seeing Eſau acquired ſo large a ſhare of temporal bleſſings, it may be aſked, why the bleſſing of Jacob was ſuperior to his? the anſwer is of the ſpiritual one, which attended the latter, the bleſſing of God to Abraham, namely, that the Meſſiah ſhould be deſcended from his family, in whom all the nations of the earth ſhould be bleſſed.

Ver. 40. *When thou ſhalt have the dominion*, &c.] When they ſhould be a great and warlike people, they ſhould free themſelves from their brother's yoke, and be their own maſters. This came to paſs, in the days of Joram, 2 Kings, viii. 22. and 2 Chron. xxi. 8. about nine hundred years after the prophetic bleſſing.

Ver. 41. *The days of mourning*, &c.] This, however, was a miſtake, for Iſaac lived at leaſt forty years longer.

Before Christ 1760. hand, then will I ſlay my brother Jacob.

42 And theſe words of Eſau her elder ſon were told to Rebekah: and ſhe ſent and called Jacob her younger ſon, and ſaid unto him, Behold, thy brother Eſau, as touching thee, doth comfort himſelf, *purpoſing* to kill thee.

43 Now therefore, my ſon, obey my voice: and ariſe, flee thou to Laban my brother to Haran.

44 And tarry with him a few days, until thy brothers fury turn away;

45 Until thy brothers anger turn away from thee, and he forget *that* which thou haſt done to him: then I will ſend, and fetch thee from thence. Why ſhould I be deprived alſo of you both in one day?

46 And Rebekah ſaid to Iſaac, I am weary of my life, becauſe of the daughters of Heth: if Jacob take a wife of the daughters of Heth, ſuch as theſe *which are* of the daughters of the land, what good ſhall my life do me?

CHAP. XXVIII.

1 *Iſaac bleſſeth Jacob, and ſendeth him to Padan-aram.* 9 *Eſau marrieth Mahalath the daughter of Iſhmael.* 12 *The viſion of Jacobs ladder.* 18 *The ſtone of Beth-el.* 20 *Jacobs vow.*

AND Iſaac called Jacob, and bleſſed him, and charged him, and ſaid unto him, Thou ſhalt not take a wife of the daughters of Canaan.

2 Ariſe, go to Padan-aram, to the houſe of Bethuel thy mothers father; and take thee a wife from thence of the daughters of Laban thy mothers brother.

3 And God Almighty bleſs thee, and make thee fruitful, and multiply thee, that thou mayeſt be a multitude of people:

Before Christ 1760. 4 And give thee the bleſſing of Abraham, to thee, and to thy ſeed with thee; that thou mayeſt inherit the land wherein thou art a ſtranger, which God gave unto Abraham.

5 And Iſaac ſent away Jacob, and he went to Padan-aram unto Laban, ſon of Bethuel the Syrian, the brother of Rebekah, Jacobs and Eſau's mother.

6 ¶ When Eſau ſaw that Iſaac had bleſſed Jacob, and ſent him away to Padan-aram, to take him a wife from thence; and that as he bleſſed him, he gave him a charge, ſaying, Thou ſhalt not take a wife of the daughters of Canaan;

7 And that Jacob obeyed his father, and his mother, and was gone to Padan-aram;

8 And Eſau ſeeing that the daughters of Canaan pleaſed not Iſaac his father:

9 Then went Eſau unto Iſhmael, and took unto the wives which he had, Mahalath the daughter of Iſhmael Abrahams ſon, the ſiſter of Nebajoth, to be his wife.

10 ¶ And Jacob went out from Beer-ſheba, and went toward Haran.

11 And he lighted upon a certain place, and tarried there all night, becauſe the ſun was ſet: and he took of the ſtones of that place, and put *them for* his pillows, and lay down in that place to ſleep.

12 And he dreamed, and behold a ladder ſet upon the earth, and the top of it reached to heaven: and behold, the angels of God aſcending and deſcending on it.

Ver. 45. *Why ſhould I be deprived, &c.*] For if Eſau had killed Jacob, he would either have been puniſhed with death, or muſt have fled from juſtice, and been an exile.

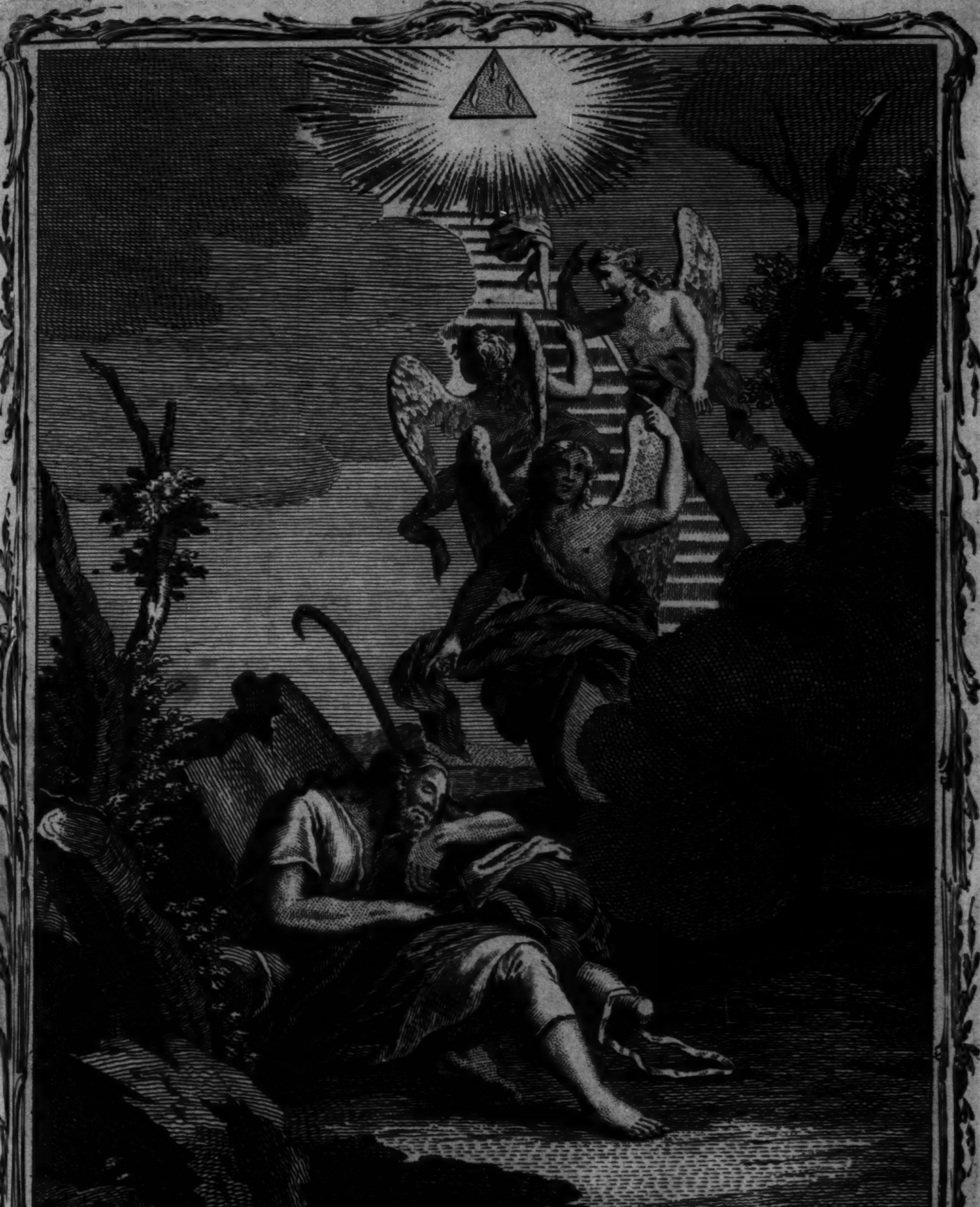
NOTES on Chap. XXVIII.

Ver. 9. *Went Eſau unto Iſhmael.*] Namely, to his country, for Iſhmael had been dead ſeveral years before.

Mahalath.] He married Iſhmael's daughter, to pleaſe his father Jacob.

Ver. 11. *Upon a certain place.*] Convenient to lodge in, being (as it is likely) ſhaded with Almond trees; for Luz, which was the name of the place, ſignifies an Almond.

Ver. 12. *Behold a ladder, &c.*] Jacob was now ſetting out on a journey, without any attendants, for fear of his brother, who threatened his life; this viſion, therefore, was very ſeaſonable. The ladder reaching from earth to heaven, was an emblem of God's providence;



And he dreamed & behold a Ladder set upon the Earth and the Top of it reached to Heaven: and behold the Angels of God ascending and descending on it. Gen XXVIII. 12.

5 MA 56

Before Christ 1760.

13 And behold, the Lord ſtood above it, and ſaid, I *am* the Lord God of Abraham thy father, and the God of Iſaac: the land whereon thou lieſt, to thee will I give it, and to thy ſeed.

14 And thy ſeed ſhall be as the duſt of the earth; and thou ſhalt ſpread abroad to the weſt, and to the eaſt, and to the north, and to the ſouth: and in thee and in thy ſeed ſhall all the families of the earth be bleſſed.

15 And behold, I *am* with thee, and will keep thee in all *places* whither thou goeſt, and will bring thee again into this land: for I will not leave thee, until I have done *that* which I have ſpoken to thee of.

16 ¶ And Jacob awaked out of his ſleep, and he ſaid, Surely the Lord is in this place; and I knew *it* not.

17 And he was afraid, and ſaid, How dreadful *is* this place! this *is* none other but the houſe of God, and this *is* the gate of heaven.

18 And Jacob roſe up early in the morning, and took the ſtone that he had put *for* his pillows, and ſet it up *for* a pillar, and poured oil upon the top of it.

19 And he called the name of that place Beth-el: but the name of that city *was called* Luz at the firſt.

20 And Jacob vowed a vow, ſaying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on;

21 So that I come again to my fathers houſe in peace: then ſhall the Lord be my God.

Before Christ 1760.

22 And this ſtone, which I have ſet *for* a pillar, ſhall be Gods houſe: and of all that thou ſhalt give me, I will ſurely give the tenth unto thee.

CHAP. XXIX.

1 *Jacob cometh to the well of Haran:* 9 *He taketh acquaintance of Rachel.* 13 *Laban entertaineth him.* 18 *Jacob covenanteth for Rachel:* 23 *He is deceived with Leah:* 28 *He marrieth alſo Rachel, and ſerveth for her ſeven years more.* 32 *Leah beareth Reuben,* 33 *Simeon,* 34 *Levi,* 35 *and Judah.*

THEN Jacob went on his journey, and came into the land of the people of the eaſt.

2 And he looked, and behold, a well in the field, and lo, there *were* three flocks of ſheep lying by it; for out of that well they watered the flocks: and a great ſtone *was* upon the wells mouth.

3 And thither were all the flocks gathered: and they rolled the ſtone from the wells mouth, and watered the ſheep, and put the ſtone again upon the wells mouth in his place.

4 And Jacob ſaid unto them, My brethren, whence *be* ye? And they ſaid, Of Haran *are* we.

5 And he ſaid unto them, Know ye Laban the ſon of Nahor? And they ſaid, We know *him.*

6 And

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dence; the angels aſcending and deſcending, repreſented thoſe miniſtring ſpirits, which are employed in the ſervice of God to man, and thus the Almighty himſelf explains the viſion.

Ver. 16 *The Lord is in this place.*] That is, in a more peculiar manner.

Ver. 18. *Took the ſtone and ſet it up.*] In order to preſerve the memory of the celeſtial viſion. It was had in great veneration by the Jews in after times.

Poured oil upon it.] By way of conſecration; and hence aroſe that ancient ceremony.

Ver. 19. *Beth-el.*] That is, the houſe of God.

Ver. 22. *Shall be God's houſe.*] In thoſe early times, they worſhipped God in open places, in groves, and upon mountains; and it was his intention to come here and worſhip.

Notes on Chap. XXIX.

Ver. 1. *Land of the people of the eaſt.*] Meſopatamia, which lay eaſtward from Canaan.

Ver. 2. *Three flocks of ſheep.*] It looks as if ſome tranſcriber had put *Haderim*, flocks, inſtead of *Haroaim*, ſhepherds; or the word *watered*, is without any regular nominative caſe, but is thus ſupplied; and then the words run, *lo, there were three ſhepherds lying by it.*

Before Chriſt 1760. 6 And he ſaid unto them, *Is* he well? and they ſaid, *He is* well: and behold, Rachel his daughter cometh with the ſheep.

7 And he ſaid, Lo, *it is* yet high day, neither *is it* time that the cattle ſhould be gathered together: water ye the ſheep, and go *and* feed *them*.

8 And they ſaid, We cannot, until all the flocks be gathered together, and *till* they roll the ſtone from the wells mouth; then we water the ſheep.

9 ¶ And while he yet ſpake with them, Rachel came with her fathers ſheep: for ſhe kept them.

10 And it came to paſs, when Jacob ſaw Rachel the daughter of Laban his mothers brother, and the ſheep of Laban his mothers brother; that Jacob went near, and rolled the ſtone from the wells mouth, and watered the flock of Laban his mothers brother.

11 And Jacob kiſſed Rachel, and lifted up his voice, and wept.

12 And Jacob told Rachel that he *was* her fathers brother, and that he *was* Rebekahs ſon: and ſhe ran and told her father.

13 And it came to paſs, when Laban heard the tidings of Jacob his ſiſters ſon, that he ran to meet him, and embraced him, and kiſſed him, and brought him to his houſe. And he told Laban all theſe things.

14 And Laban ſaid to him, Surely thou *art* my bone and my fleſh: and he abode with him the ſpace of a month.

15 ¶ And Laban ſaid unto Jacob, Becauſe thou *art* my brother, ſhouldeſt thou therefore ſerve me for nought? tell me, what *ſhall* thy wages *be*? Before Chriſt 1857.

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* tender-eyed; but Rachel was beautiful and well-favoured.

18 And Jacob loved Rachel; and ſaid, I will ſerve thee ſeven years for Rachel thy younger daughter.

19 And Laban ſaid, *It is* better that I give her to thee, than that I ſhould give her to another man: abide with me.

20 And Jacob ſerved ſeven years for Rachel: and they ſeemed unto him *but* a few days, for the love he had to her.

21 ¶ And Jacob ſaid unto Laban, Give *me* my wife (for my days are fulfilled) that I may go in unto her. 1753.

22 And Laban gathered together all the men of the place, and made a feaſt.

23 And it came to paſs in the evening, that he took Leah his daughter, and brought her to him: and he went in unto her.

24 And Laban gave unto his daughter Leah, Zilpah his maid, *for* an handmaid.

25 And it came to paſs, that in the morning, behold it *was* Leah: and he ſaid to Laban, What *is* this thou haſt done unto me? did not I ſerve with thee for Rachel? Wherefore then haſt thou beguiled me?

26 And Laban ſaid, It muſt not be ſo done in our country, to give the younger before the firſt-born.

27 Fulfil

Ver. 6. *Rachel.*] In Hebrew, this word ſignifies a ſheep; an emblem of meekneſs, the great ornament of the fair ſex.

Ver. 9. *For ſhe kept them,* &c.] The greateſt heroes of antiquity, eſteemed it no diſgrace to follow this kind of employ, and Jacob, Moſes, and David, we read, were all occupied in the paſtoral life.

Ver. 12. *Her father's brother.*] He was her father's nephew; the term brother, being often applied to kinſmen or near relations.

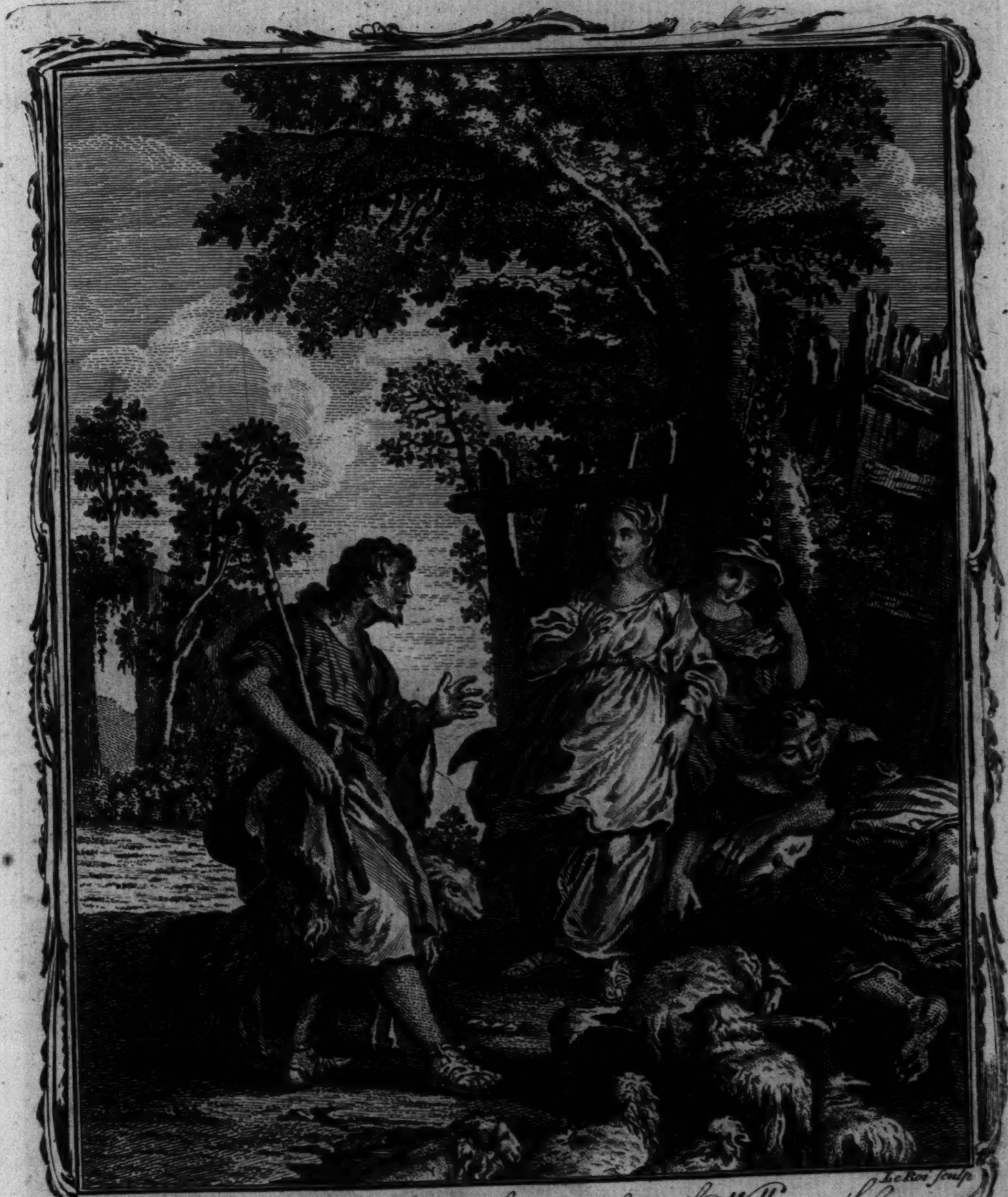
Ver. 13. *All theſe things.*] Who he was, and the reaſon of his coming.

Ver. 17. *Leah was tender eyed.*] The Vulgate edition reads, *blear-eyed.*

Ver. 23. *Brought her to him.*] Covered with a veil, and without lights; which, when they brought the bride to the bridegroom, was cuſtomary out of modeſty, and therefore Laban might the more eaſily impoſe upon Jacob.

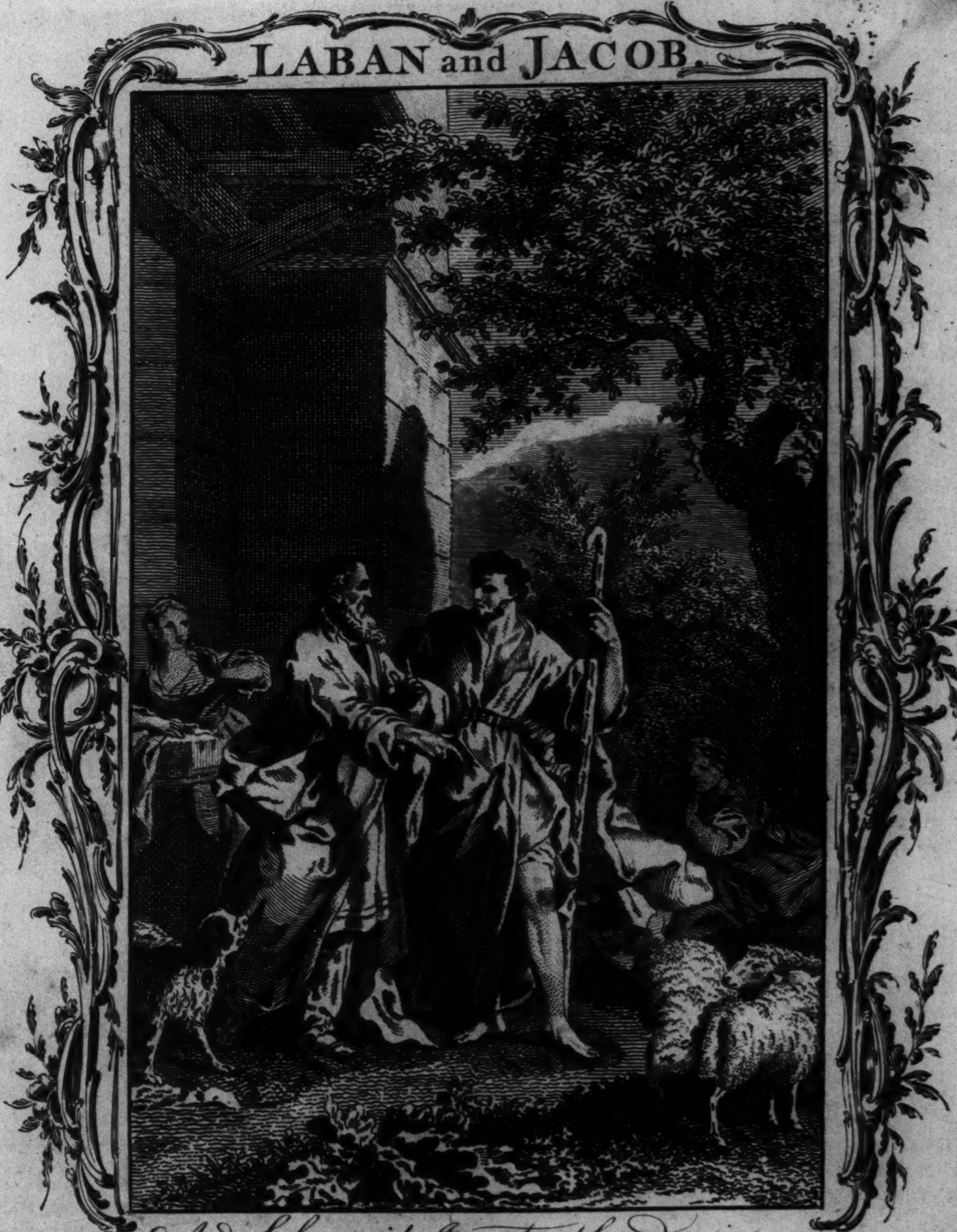
Ver. 25. *Wherefore then haſt thou beguiled me?*] Here it is obſerveable, that as Jacob had fraudulently deprived

Eſau


Le Roi sculp.

Jacob went near, and rolled the stone from the Wells mouth, and watered the Flock of Laban. Gen. XXIX, 10.

5 MA 56



LABAN and JACOB.

And Laban said, It must not be so done in our country, to give the younger before the first born.

Gen. XXIX. 26.

5 MA 56

Before Chriſt 1753. 27 Fulfil her week, and we will give thee this alſo, for the ſervice which thou ſhalt ſerve with me yet ſeven other years.

28 And Jacob did ſo, and fulfilled her week: and he gave him Rachel his daughter to his wife alſo.

29 And Laban gave to Rachel his daughter Bilhah his handmaid, to be her maid.

30 And he went in alſo unto Rachel, and he loved alſo Rachel more than Leah, and ſerved with him yet ſeven other years.

31 ¶ And when the Lord ſaw that Leah *was* hated, he opened her womb: but Rachel *was* barren.

1752. 32 And Leah conceived and bare a ſon, and ſhe called his name Reuben: for ſhe ſaid, Surely the Lord hath looked upon my affliction; now therefore my huſband will love me.

33 And ſhe conceived again, and bare a ſon; and ſaid, Becauſe the Lord hath heard that I *was* hated, he hath therefore given me this *ſon* alſo: and ſhe called his name Simeon.

1751. 34 And ſhe conceived again, and bare
a ſon; and faid, Now this time will my
huſband be joined unto me, becauſe I have
1750. borne him three ſons: therefore was his
name called Levi.

35 And ſhe conceived again, and bare a ſon; and ſhe ſaid, Now will I praiſe the Lord: therefore ſhe called his name Judah, and left bearing. Before Chriſt 1749.

CHAP. XXX.

1 *Rachel in grief for her barrenneſs giveth Bilhah her maid unto Jacob.* 5 *She beareth Dan, and Naphtali.* 9 *Leah giveth Zilpah her maid, who beareth Gad and Aſher.* 14 *Reuben findeth mandrakes, with which Leah buyeth her huſband of Rachel.* 17 *Leah beareth Iſſachar, Zebulun, and Dinah.* 22 *Rachel beareth Joſeph.* 25 *Jacob deſireth to depart.* 27 *Laban ſtayeth him on a new covenant.* 37 *Jacobs policy, whereby he became rich.*

AND when Rachel ſaw that ſhe bare Jacob no children, Rachel envied her ſiſter; and ſaid unto Jacob, Give me children, or elſe I die.

2 And Jacobs anger was kindled againſt Rachel; and he ſaid, *Am* I in Gods ſtead, who hath withheld from thee the fruit of the womb?

3 And ſhe ſaid, Behold, my maid Bilhah, go in unto her; and ſhe ſhall bear upon my knees, that I may alſo have children by her.

4 And ſhe gave him Bilhah her handmaid to wife: and Jacob went in unto her.

Eſau of his birthright, ſo by fraud was he deprived of what he eſteemed invaluable.

Ver. 27. *Fulfil her week,* &c.] That is, the ſeven days feaſting; the ſpace allowed for concluding the marriage ceremony; and then (upon condition of another ſeven years ſervice) thou ſhalt have Rachel.

Ver. 28. *Gave him Rachel his daughter to his wife.*] Tho' the marrying of two ſiſters was afterwards expreſsly prohibited by the law of Moſes, Lev. xviii. 18. yet was it winked at in theſe more early times.

Ver. 31. *Leah was hated.*] That is, had a leſs degree of love ſhewed to her than Rachel.

Ver. 32. *Reuben.*] That is, *divine regard,* or *mercy.*

Ver. 33. *Simeon.*] That is, *God hath heard,* or *conſidered me.*

Ver. 34. *Levi.*] Which ſignifies, *joined.*

Ver. 35. *Judah.*] *Praiſe, and thankſgiving.*

Left bearing.] That is for a time, ſince ſhe had ſeveral children after this.

Notes on Chap. XXX.

Ver. 1. *Rachel envied her ſiſter.*] Barrenneſs was always deemed a curſe and reproach among the Jews, but Rachel had another motive, *viz.* an earneſt deſire of fulfilling the promiſe to Abraham; that *his ſeed ſhould be as the ſtars of heaven*; and that *in him all the nations of the earth ſhould be bleſſed.*

Give me children, &c.] Here is a lively picture of human folly, in fixing our minds upon acquiſitions, which, when obtained, do oftentimes prove our miſery: it behoves us to ſubmit patiently to the diſpenſations of providence, who both ſees and knows what is beſt for us, and will perform it in his own good time.

Ver. 3. *She ſhall bear upon my knees.*] Shall bring me a child to dandle upon my knees.

Before Chriſt 1749. 5 And Bilhah conceived, and bare Jacob a ſon.

6 And Rachel ſaid, God hath judged me, and hath alſo heard my voice, and hath given me a ſon: therefore called ſhe his name Dan.

7 And Bilhah Rachels maid conceived again, and bare Jacob a ſecond ſon.

8 And Rachel ſaid, With great wreſtlings have I wreſtled with my ſiſter, and I have prevailed: and the called his name Naphtali.

9 When Leah ſaw that ſhe had left bearing, ſhe took Zilpah her maid, and gave her Jacob to wife.

10 And Zilpah Leahs maid bare Jacob a ſon.

11 And Leah ſaid, A troop cometh: and ſhe called his name Gad.

12 And Zilpah Leahs maid bare Jacob a ſecond ſon.

13 And Leah ſaid, Happy am I, for the daughters will call me bleſſed: and ſhe called his name Aſher.

1751. 14 And Reuben went in the days of wheat-harveſt, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel ſaid to Leah, Give me, I pray thee, of thy ſons mandrakes.

15 And ſhe ſaid unto her, *Is it* a ſmall matter that thou haſt taken my huſband? and wouldeſt thou take away my ſons mandrakes alſo? and Rachel ſaid, Therefore he ſhall lie with thee to night for thy ſons mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and ſaid, Thou muſt come in unto me; for ſurely I have hired thee with my ſons mandrakes. And he lay with her that night. Before Chriſt 1751.

17 And God hearkened unto Leah, and ſhe conceived, and bear Jacob the fifth ſon.

18 And Leah ſaid, God hath given me mine hire, becauſe I have given my maiden to my huſband: and ſhe called his name Iſſachar.

19 And Leah conceived again, and bare Jacob the ſixth ſon. 1750.

20 And Leah ſaid, God hath endued me *with* a good dowry; now will my huſband dwell with me, becauſe I have borne him ſix ſons: and ſhe called his name Zebulun. 1749.

21 And afterwards ſhe bare a daughter, and called her name Dinah.

22 ¶ And God remembred Rachel, and God hearkened to her, and opened her womb. 1748.

23 And ſhe conceived and bear a ſon; and ſaid, God hath taken away my reproach.

24 And ſhe called his name Joſeph; and ſaid, The Lord ſhall add to me another ſon.

25 ¶ And it came to paſs when Rachel had borne Joſeph, that Jacob ſaid unto Laban, Send me away, that I may go unto mine own place, and to my country. 1745.

26 Give *me* my wives and my children, for

Ver. 6. *Dan.*] That is, *judging*. Jacob alludes to this, chap. xlix. 16.

Ver. 8. *Naphtali.*] *Struggling* or *wreſtling*.

Ver. 11. *Gad.*] That is, a *troop*.

Ver. 13. *Aſher.*] *Bleſſed*.

Ver. 14. *Mandrakes.*] The word mandrakes occurs but in one more place of ſcripture, Cant. vii. 13. where they are celebrated for their fragrance, and ranked among the pleaſant fruits. Joſephus renders it the mandrake apple; now it is well known, that this fruit has a ſtrong nauſeous ſmell, and therefore by ſome are thought not to be the ſame here meant. Some again take it for a fruit called *Maur* by the Syrians. The word may be rendered *deſirable flowers*, and then will ſignify lillies, violets, jeſſamin, or citron, *&c*.

Ver. 18. *Iſſachar.*] *A man of reward.*

Ver. 20. *Zebulun.* This ſignifies, *dwelling*.

Ver. 21. *Dinah.*] This word is the feminine of *Dan*, and ſignifies *judging*, and ſeems to be an acknowledgment that God had now judged in her favour, by granting her a numerous offspring.

Ver. 24. *Joſeph.*] That is, *adding*.

Before Christ 1745. for whom I have ſerved thee, and let me go: for thou knoweſt my ſervice which I have done thee.

27 And Laban ſaid unto him, I pray thee, if I have found favour in thine eyes, *tarry:* for I have learned by experience, that the Lord hath bleſſed me for thy ſake.

28 And he ſaid, Appoint me thy wages, and I will give *it*.

29 And he ſaid unto him, Thou knoweſt how I have ſerved thee, and how thy cattle was with me.

30 For *it was* little which thou hadſt before I *came*, and it is *now* increaſed unto a multitude; and the Lord hath bleſſed thee ſince my coming: and now when ſhall I provide for mine own houſe alſo?

31 And he ſaid, What ſhall I give thee? And Jacob ſaid, Thou ſhalt not give me any thing; if thou wilt do this thing for me, I will again feed *and* keep thy flock:

32 I will paſs through all thy flock today, removing from thence all the ſpeckled and ſpotted cattle, and all the brown cattle among the ſheep, and the ſpotted and ſpeckled among the goats: and *of ſuch* ſhall be my hire.

33 So ſhall my righteouſneſs anſwer for me in time to come, when it ſhall come for my hire before thy face: every one that *is* not ſpeckled and ſpotted amongſt the goats, and brown amongſt the ſheep, that ſhall be accounted ſtolen with me.

34 And Laban ſaid, Behold, I would it might be according to thy word.

35 And he removed that day the he-goats, that were ring-ſtraked, and ſpotted, and all the ſhe-goats that were ſpeckled and ſpotted, *and* every one that had *ſome* white in it, and all the brown among the ſheep, and gave *them* into the hands of his ſons.

Before Christ 1745.

36 And he ſet three days journey betwixt himſelf and Jacob: and Jacob fed the reſt of Labans flocks.

37 ¶ And Jacob took him rods of green poplar, and of the haſel and cheſnut-tree; and pilled white ſtrakes in them, and made the white appear which *was* in the rods.

38 And he ſet the rods which he had pilled before the flocks in the gutters in the watering-troughs, when the flocks came to drink; that they ſhould conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattle ring-ſtraked, ſpeckled, and ſpotted.

40 And Jacob did ſeparate the lambs, and ſet the faces of the flocks toward the ring-ſtraked, and all the brown in the flock of Laban: and he put his own flocks by themſelves; and put them not unto Labans cattle.

41 And it came to paſs whenſoever the ſtronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put *them* not in: ſo the feebler were Labans, and the ſtronger Jacobs.

43 And the man increaſed exceedingly, and had much cattle, and maid-ſervants, and men-ſervants, and camels, and aſſes.

CHAP.

Ver. 32. *Of ſuch ſhall be my Hire.*] The meaning is, there ſhall be a ſeparation made of the whole flock, both of ſheep and goats; that the ſpeckled ſhould be under Laban's care, and the white under Jacob's; and then it was ſtipulated, that whatever ſpeckled ones ſhould be produced out of the white kind, ſhould be Jacob's property or hire.

Ver. 37. *The haſel.*] In the Hebrew Luz, which rather ſignifies an *almond-tree*.

Ver. 39. *Brought forth cattle ring-ſtraked,* &c.] Modern naturaliſts are convinced, that theſe experiments will have no ſuch effect, and therefore what was here done muſt be reſolved wholly into the divine providence, which, it is likely, ordered him to uſe this means to teach him dependence on his maker.

Before Chriſt 1739.

CHAP. XXXI.

1 Jacob upon diſpleaſure departeth ſecretly. 19 Rachel ſtealeth her fathers images. 22 Laban purſueth after Jacob, 26 and complaineth of the wrong. 34 Rachels policy to hide the images. 36 Jacobs complaint of Laban. 43 The covenant of Laban and Jacob at Galeed.

AND he heard the words of Labans ſons, saying, Jacob hath taken away all that *was* our fathers; and of *that* which *was* our fathers hath he gotten all this glory.

2 And Jacob beheld the countenance of Laban, and behold it *was* not toward him as before.

3 And the LORD ſaid unto Jacob, Return unto the land of thy fathers, and to thy kindred: and I will be with thee.

4 And Jacob ſent and called Rachel and Leah to the field unto his flock,

5 And ſaid unto them, I ſee your fathers countenance, that it *is* not toward me as before: but the God of my father hath been with me.

6 And ye know that with all my power I have ſerved your father.

7 And your father hath deceived me, and changed my wages ten times: but God ſuffered him not to hurt me.

8 If he ſaid thus, the ſpeckled ſhall be thy wages; then all the cattle bare ſpeckled: and if he ſaid thus, The ring-ſtraked ſhall be thy hire; then bare all the cattle ring-ſtraked.

9 Thus God hath taken away the cattle of your father, and given *them* to me.

10 And it came to paſs at the time that the cattle conceived, that I lifted up mine eyes, and ſaw in a dream, and behold, the rams which leaped upon the cattle *were* ring-ſtraked, ſpeckled, and griſled.

11 And the angel of God ſpake unto me in a dream, *ſaying*, Jacob: And I ſaid, Here *am* I.

12 And he ſaid, Lift up now thine eyes and ſee, all the rams which leap upon the cattle *are* ring-ſtraked, ſpeckled, and griſled: for I have ſeen all that Laban doeth unto thee.

13 I *am* the God of Beth-el, where thou anointedſt the pillar, *and* where thou vowedſt a vow unto me: now ariſe, get thee out from this land, and return unto the land of thy kindred.

14 And Rachel and Leah anſwered, and ſaid unto him, *Is there* yet any portion or inheritance for us in our fathers houſe?

15 Are we not counted of him ſtrangers? for he hath ſold us, and hath quite devoured alſo our money.

16 For all the riches which God hath taken from our father, that *is* ours, and our childrens: now then whatſoever God hath ſaid unto thee, do.

17 ¶ Then Jacob roſe up, and ſet his ſons and his wives upon camels.

18 And he carried away all his cattle, and all his goods, which he had gotten, the cattle of his getting, which he had gotten in Padan-aram; for to go to Iſaac his father in the land of Canaan.

19 And Laban went to ſhear his ſheep: and Rachel had ſtolen the images that *were* her fathers.

20 And Jacob ſtole away unawares to Laban the Syrian, in that he told him not that he fled.

21 So

NOTES on Chap. XXXI.

Ver. 13. *The God of Bethel,* &c.] The place which Jacob had conſecrated to God's worſhip, and where the Lord had ſhewn himſelf in the viſion of the ladder, and who informs him, by way of encouragement, that he was that very God, appearing again to him.

Ver. 15. *Hath ſold us.*] That is, by way of bargain for Jacob's labour.

Ver. 19. *Had ſtolen the images,* &c.] The Hebrew word,

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21 So he fled with all that he had, and he roſe up, and paſſed over the river, and ſet his face *toward* the mount Gilead.

22 And it was told Laban on the third day that Jacob was fled.

23 And he took his brethren with him, and purſued after him ſeven days journey; and they overtook him in the mount Gilead.

24 And God came to Laban the Syrian in a dream by night, and ſaid unto him, Take heed that thou ſpeak not to Jacob either good or bad.

25 ¶ Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban ſaid to Jacob, What haſt thou done, that thou haſt ſtolen away unawares to me, and carried away my daughters, as captives *taken* with the ſword?

27 Wherefore didſt thou flee away ſecretly, and ſteal away from me? and didſt not tell me, that I might have ſent thee away with mirth, and with ſongs, with tabret, and with harp?

28 And haſt not ſuffered me to kiſs my ſons and my daughters? thou haſt now done fooliſhly in *ſo* doing.

29 It is in the power of my hand to do you hurt: but the God of your father ſpake unto me yeſternight, ſaying, Take thou heed that thou ſpeak not to Jacob either good or bad.

30 And now *though* thou wouldeſt needs be gone, becauſe thou ſore longedſt after thy fathers houſe; *yet* wherefore haſt thou ſtolen my gods?

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31 And Jacob anſwered and ſaid to Laban, Becauſe I was afraid: for I ſaid, Peradventure thou wouldeſt take by force thy daughters from me.

32 With whomſoever thou findeſt thy gods, let him not live: before our brethren diſcern thou what *is* thine with me, and take *it* to thee: for Jacob knew not that Rachel had ſtolen them.

33 And Laban went into Jacobs tent, and into Leahs tent, and into the two maid-ſervants tents; but he found *them* not. Then went he out of Leahs tent, and entered into Rachels tent.

34 Now Rachel had taken the images, and put them in the camels furniture, and ſat upon them: and Laban ſearched all the tent, but found *them* not.

35 And ſhe ſaid to her father, Let it not diſpleaſe my lord that I cannot riſe up before thee; for the cuſtom of women *is* upon me: and he ſearched, but found not the images.

36 ¶ And Jacob was wroth, and chode with Laban: and Jacob anſwered, and ſaid to Laban, What *is* my treſpaſs? what *is* my ſin that thou haſt ſo hotly purſued after me?

37 Whereas thou haſt ſearched all my ſtuff, what haſt thou found of all thy houſhold-ſtuff? ſet *it* here before my brethren and thy brethren, that they may judge betwixt us both.

38 This twenty years *have* I *been* with thee; thy ews, and thy ſhe-goats have

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word, is TERAPHIM; theſe were *Penates*, or houſhold gods, which were paid divine honours to, and conſulted as oracles. Rachel ſtole them, ſay ſome, to prevent her father from diſcovering her flight, by conſulting them; others, that it was becauſe ſhe retained a tincture of the ſuperſtition ſhe had been educated in; and others, that it was only on account of their value.

Ver. 21. *The river.*] The Euphrates.

Ver. 23. *Seven days journey.*] From Haran to mount Gilead is near one hundred and fifty miles.

Ver. 24. *Either good or bad.*] Either with an intent to bring him back, or to do him any hurt.

Ver. 30. *My Gods.*] We cannot think Laban ſo devoid of ſenſe, as to imagine they were real gods; but, as other Idolaters, who gave them this name, becauſe they were emblems of the divinity, and the ſuppoſed receptacles of the divine preſence.

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not caſt their young, and the rams of thy flock have I not eaten.

39 That which was torn *of beaſts*, I brought not unto thee: I bare the loſs of it; of my hand didſt thou require it, *whether* ſtolen by day, or ſtolen by night.

40 *Thus* I was, in the day the drought conſumed me, and the froſt by night; and my ſleep departed from mine eyes.

41 Thus have I been twenty years in thy houſe; I ſerved thee fourteen years for thy two daughters, and ſix years for thy cattle: and thou haſt changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the fear of Iſaac had been with me, ſurely thou hadſt ſent me away now empty. God hath ſeen mine affliction and the labour of my hands, and rebuked *thee* yeſternight.

43 ¶ And Laban anſwered and ſaid unto Jacob, *Theſe* daughters *are* my daughters, and *theſe* children *are* my children, and *theſe* cattle *are* my cattle, and all that thou ſeeſt *is* mine: and what can I do this day unto theſe my daughters, or unto their children which they have borne?

44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witneſs between me and thee.

45 And Jacob took a ſtone, and ſet it up *for* a pillar.

46 And Jacob ſaid unto his brethren, Gather ſtones; and they took ſtones, and made an heap: and they did eat there upon the heap.

47 And Laban called it Jegar-ſahadutha: but Jacob called it Galeed.

Before Chriſt 1739.

48 And Laban ſaid, This heap *is* a witneſs between me and thee this day. Therefore was the name of it called Galeed:

49 And Mizpah; for he ſaid, The LORD watch between me and thee, when we are abſent one from another.

50 If thou ſhalt afflict my daughters, or if thou ſhalt take *other* wives beſides my daughters, no man *is* with us; See, God *is* witneſs betwixt me and thee.

51 And Laban ſaid to Jacob, Behold this heap, and behold *this* pillar, which I have caſt betwixt me and thee;

52 This heap *be* witneſs, and *this* pillar *be* witneſs, that I will not paſs over this heap to thee, and that thou ſhalt not paſs over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob ſware by the fear of his father Iſaac.

54 Then Jacob offered ſacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban roſe up, and kiſſed his ſons and his daughters, and bleſſed them: and Laban departed, and returned unto his place.

CHAP. XXXII.

1 Jacobs viſion at Mahanaim: 3 His meſſage to Eſau: 6 He is afraid of Eſau's coming: 9 He prayeth for his deliverance: 13 He ſendeth a preſent to Eſau: 24 He wreſtleth with an angel at

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Ver. 42. *The fear of Iſaac.*] The object of his religious awe and veneration.

Ver. 46. *Gather ſtones*, &c.] The cuſtom of raiſing up an heap of ſtones, as a monument of any memorable action, is of the greateſt antiquity.

Did eat there, &c.] In covenants, it was uſual with the ancients to make a feaſt, to ſignify the friendſhip of the parties contracting, and their intention to obſerve the conditions.

Ver. 47. *Jegar-ſahadutha.*] This, in Syriac, (the language of Laban) ſignifies, *the heap of witneſs.*

Galeed.] This, in Hebrew, (being the language of Jacob) is a word of the ſame import with the former, and ſignifies *the heap of occular inſpection.*

Ver. 53. *The God of Abraham*, &c.] Theſe diſtinctions may ſeem to imply different religions; but however Jacob and Laban might diſagree in their ſentiments concerning particular modes or forms; it is certain, they agreed in their opinion concerning one ſupreme being.

Before Chriſt 1739.

at Peniel, where he is called Iſrael: 31 *He halteth.*

AND Jacob went on his way, and the angels of God met him.

2 And when Jacob ſaw them, he ſaid, This *is* Gods hoſt: and he called the name of that place Mahanaim.

3 And Jacob ſent meſſengers before him to Eſau his brother, unto the land of Seir, the country of Edom.

4 And he commanded them, ſaying, Thus ſhall ye ſpeak unto my lord Eſau; Thy ſervant Jacob ſaith thus, I have ſojourned with Laban, and ſtayed there until now.

5 And I have oxen, and aſſes, flocks, and men-ſervants, and women-ſervants: and I have ſent to tell my lord, that I may find grace in thy ſight.

6 ¶ And the meſſengers returned to Jacob, ſaying, We came to thy brother Eſau, and alſo he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid, and diſtreſſed: and he divided the people that *was* with him, and the flocks, and herds, and the camels into two bands;

8 And ſaid, If Eſau come to the one company and ſmite it, then the other company which is left ſhall eſcape.

9 ¶ And Jacob ſaid, O God of my father Abraham, and God of my father Iſaac, the LORD which ſaidſt unto me, Return unto thy country, and to thy kindred, and I will deal well with thee;

Before Chriſt 1739.

10 I am not worthy of the leaſt of all the mercies, and of all the truth, which thou haſt ſhewed unto thy ſervant; for with my ſtaff I paſſed over this Jordan, and now I am become two bands.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Eſau: for I fear him, leſt he will come and ſmite me, *and* the mother with the children.

12 And thou ſaidſt, I will ſurely do thee good, and make thy ſeed as the ſand of the ſea, which cannot be numbered for multitude.

13 ¶ And he lodged there that ſame night; and took of that which came to his hand, a preſent for Eſau his brother;

14 Two hundred ſhe-goats, and twenty he-goats, two hundred ews, and twenty rams,

15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty ſhe-aſſes, and ten foles.

16 And he delivered *them* into the hand of his ſervants, every drove by themſelves; and ſaid unto his ſervants, Paſs over before me, and put a ſpace betwixt drove and drove.

17 And he commanded the foremoſt, ſaying, When Eſau my brother meeteth thee, and aſketh thee, ſaying, Whoſe *art* thou? and whither goeſt thou? and whoſe *are* theſe before thee?

18 Then

NOTES on Chap. XXXII.

Ver. 2. *Mahanaim.*] This word ſignifies *two hoſts*, or *camps*; the angels appearing like two armies drawn up on each ſide for his defence.

Ver. 3. *Sent meſſengers—to Eſau*, &c.] Though Jacob had the greateſt reaſon to rely on the good providence of God for protection, and not to fear his brother; yet this did not hinder, but that he might uſe prudential means to bring him to friendſhip, and a good underſtanding.

Ver. 7. *Greatly afraid.*] Such is the terror of guilt: Jacob being conſcious to himſelf of having injured his brother, could not refrain from fear, even though he beheld a guard of angels about him.

Into two bands.] The policy and prudence of Jacob is here very conſpicuous. He put a ſpace betwixt drove and drove, that they might be the longer time in paſſing by Eſau, and ſo give time to his paſſion to cool; and in caſe the firſt drove might meet with an unwelcome reception, the diſtance between, would admit of the ſecond's haſtening back with intelligence to their maſter.

Ver. 10. *With my ſtaff.*] Or as in the Chaldee, *by myſelf*, or *alone*.

Ver. 13. *Which came to his hand.*] Not that he took the firſt thing that offered, but it ſignifies, what he had in his power to preſent him withal, his cattle.

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18 Then thou ſhalt ſay, They *be* thy ſervant Jacobs; it *is* a preſent ſent unto my lord Eſau: and behold alſo he *is* behind us.

19 And ſo commanded he the ſecond, and the third, and all that followed the droves, ſaying, On this manner ſhall you ſpeak unto Eſau when you find him.

20 And ſay ye moreover, Behold, thy ſervant Jacob *is* behind us: For he ſaid, I will appeaſe him with the preſent that goeth before me, and afterward I will ſee his face; peradventure he will accept of me.

21 So went the preſent over before him: and himſelf lodged that night in the company.

22 And he roſe up that night, and took his two wives, and his two women-ſervants, and his eleven ſons, and paſſed over the ford Jabbok.

23 And he took them, and ſent them over the brook, and ſent over that he had.

24 ¶ And Jacob was left alone: and there wreſtled a man with him, until the breaking of the day.

25 And when he ſaw that he prevailed not againſt him, he touched the hollow of his thigh: and the hollow of Jacobs thigh was out of joint, as he wreſtled with him.

26 And he ſaid, Let me go, for the day breaketh: And he ſaid, I will not let thee go, except thou bleſs me.

27 And he ſaid unto him, What *is* thy name? And he ſaid, Jacob.

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28 And he ſaid, Thy name ſhall be called no more Jacob, but Iſrael: for as a prince haſt thou power with God and with men, and haſt prevailed.

29 And Jacob aſked *him*, and ſaid, Tell *me*, I pray thee, thy name: And he ſaid, Wherefore *is* it, *that* thou doſt aſk after my name? and he bleſſed him there.

30 And Jacob called the name of the place Peniel: for I have ſeen God face to face, and my life is preſerved.

31 And as he paſſed over Penuel the ſun roſe upon him, and he halted upon his thigh.

32 Therefore the children of Iſrael eat not *of* the ſinew which ſhrank, which *is* upon the hollow of the thigh, unto this day: becauſe he touched the hollow of Jacobs thigh, in the ſinew that ſhrank.

CHAP. XXXIII.

1 *The kindneſs of Jacob and Eſau at their meeting.* 17 *Jacob cometh to Succoth.* 18 *At Shalem he buyeth a field, and buildeth an altar called El-elohe-iſrael.*

AND Jacob lifted up his eyes, and looked, and behold, Eſau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremoſt, and Leah and her children after, and Rachel and Joſeph hindermoſt.

Ver. 24. *There wreſtled a man,* &c.] An angel in human form, which ſome think was the divine *Logos*, or ſon of God.

Ver. 25. *Touched the hollow of his thigh.*] This was to ſhew him with what eaſe he could have overcome him.

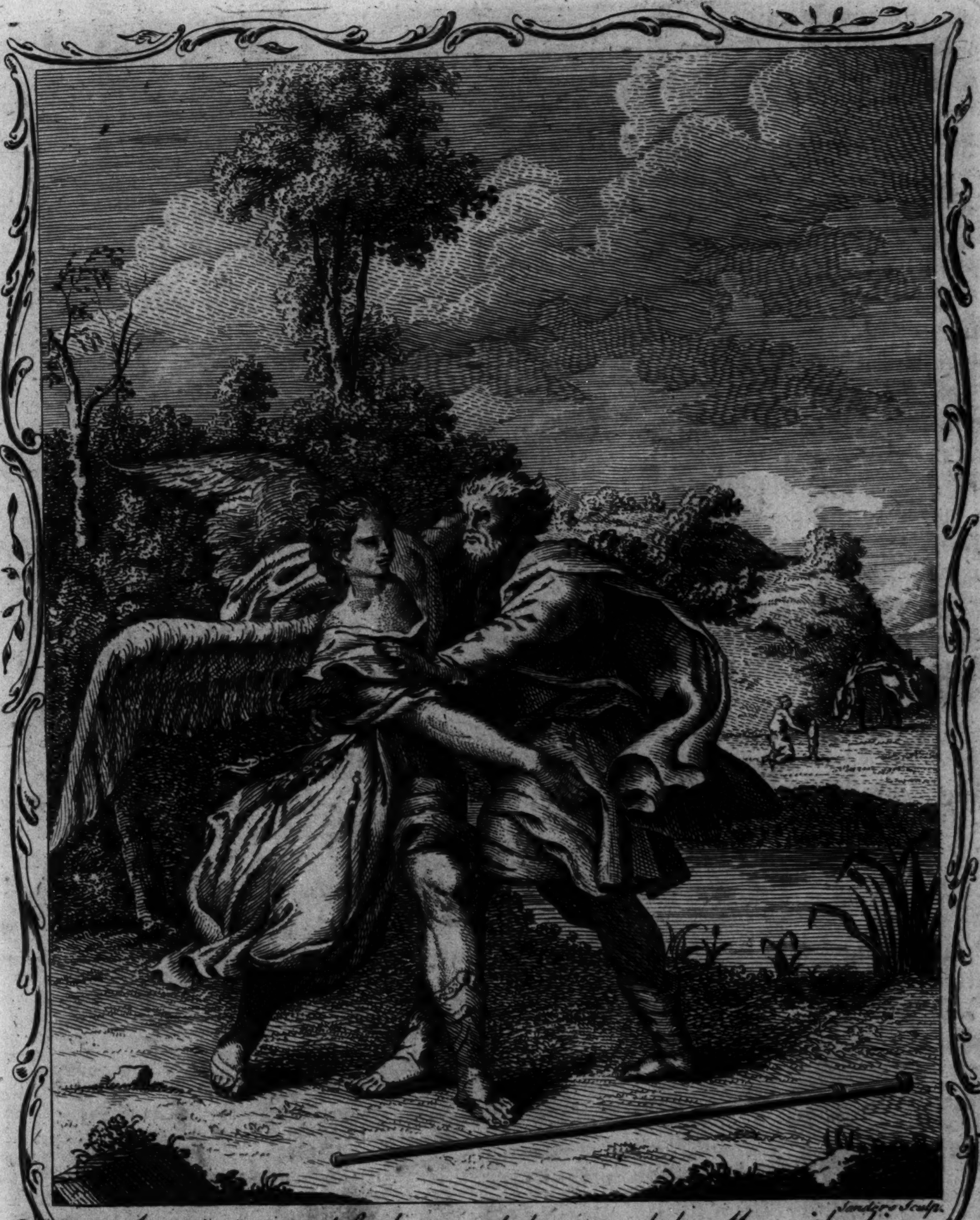
Ver. 28. *Iſrael.*] That is, *a prince powerful with God*, alluding to the Hebrew SHARETHA EM ELOHIM, *thou haſt done as a prince* (by wreſtling) *with God.*

And with men, &c.] It ſhould rather be rendered, *as a prince haſt thou prevailed with God, and with men thou ſhalt alſo powerfully prevail*; to encourage him againſt the fear of his brother.

Ver. 30. *Peniel.*] Or, *Penuel*; that is, the *face of God.*

Face to face.] Having been admitted to the greateſt familiarity with the divine preſence.

Ver. 32. *Eat not of the ſinew,* &c.] This ſinew is what faſtens the hip-bone into its ſocket, and comprehends the fleſh of that muſcle that is connected to it.


Sanders Sculp.

And Jacob was left alone, and there wrestled a Man with him
Until the breaking of the Day. Gen. XXXII. Ve. 24.

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Before Chriſt 1739.

3 And he paſſed over before them, and bowed himſelf to the ground ſeven times, until he came near to his brother.

4 And Eſau ran to meet him, and embraced him, and fell on his neck, and kiſſed him: and they wept.

5 And he lifted up his eyes, and ſaw the women and the children; and ſaid, Who *are* thoſe with thee? And he ſaid, The children which God hath graciouſly given thy ſervant.

6 Then the handmaidens came near, they and their children, and they bowed themſelves.

7 And Leah alſo with her children came near, and bowed themſelves: and after came Joſeph near and Rachel, and they bowed themſelves.

8 And he ſaid, What meaneſt thou by all this drove, which I met? and he ſaid, *Theſe are* to find grace in the ſight of my lord.

9 And Eſau ſaid, I have enough; my brother, keep that thou haſt unto thyſelf.

10 And Jacob ſaid, Nay, I pray thee, if now I have found grace in thy ſight, then receive my preſent at my hand: for therefore I have ſeen thy face, as though I had ſeen the face of God, and thou waſt pleaſed with me.

11 Take, I pray thee, my bleſſing that is brought to thee; becauſe God hath dealt graciouſly with me, and becauſe I have enough: and he urged him, and he took *it*.

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12 And he ſaid, Let us take our journey, and let us go, and I will go before thee.

13 And he ſaid unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me; and if men ſhould over-drive them one day, all the flock will die.

14 Let my lord, I pray thee, paſs over before his ſervant: and I will lead on ſoftly, according as the cattle that goeth before me, and the children be able to endure; until I come unto my lord unto Seir.

15 And Eſau ſaid, Let me now leave with thee *ſome* of the folk that *are* with me: And he ſaid, What needeth it? Let me find grace in the ſight of my lord.

16 ¶ So Eſau returned that day on his way unto Seir.

17 And Jacob journeyed to Succoth, and built him an houſe, and made booths for his cattle: therefore the name of the place is called Succoth.

18 ¶ And Jacob came to Shalem a city of Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

19 And he bought a parcel of a field, where he had ſpread his tent, at the hand of the children of Hamor Shechems father, for an hundred pieces of money.

NOTES on Chap. XXXIII.

Ver. 3. *Seven times*] That is many times, to ſhew him reſpect as an elder brother.

Ver. 4. *Eſau ran to meet him*, &c.] This ſhewed the ſincerity of his affection, and reconciliation.

Ver. 8. *To find grace in the ſight*, &c.] In thoſe eaſtern countries it was the cuſtom of inferiors to approach their ſuperiors with gifts and preſents, in order to gain their favour.

Ver. 9. *I have enough.*] This ſhews that Eſau was as far from avarice as revenge.

Ver. 13. *The children are tender*, &c.] Jacob did not ſeem to be thoroughly freed from his apprehenſions; but ſtill feared his brother, notwithſtanding his kind invitation; and therefore alledged theſe reaſons for his excuſe, in not going with his brother to Seir.

Ver. 17. *Succoth.*] It ſignifies *Booths*, and was ſo called from thoſe which Jacob erected in this place.

Ver. 18. *Shalem a city of Shechem.*] It ſhould be rendered according to Onkelos and the Arabic verſion, *He came in peace or ſafety to the city of Shechem*; this too, obviates the objection concerning the ſituation of the city of Shalem, which is unknown.

Ver. 19. *An hundred pieces of money.*] KESITA, tranſlated *pieces of money*, ſignifies *lambs* alſo; but it is plain from Acts vii. 16. that this field was bought with Money; hence ſome have concluded, that the figure of a lamb was ſtamped

Before Christ 1739. 20 And he erected there an altar, and called it El-elohe-iſrael.

CHAP. XXXIV.

1 *Dinah is raviſhed by Shechem:* 4 *He ſueth to marry her.* 13 *The ſons of Jacob offer the condition of circumciſion to the Shechemites.* 20 *Hamor and Shechem perſuade them to accept it.* 25 *The ſons of Jacob upon that advantage ſlay them,* 27 *and ſpoil their city.* 30 *Jacob reproveth Simeon and Levi.*

1732. AND Dinah the daughter of Leah, *which* ſhe bare unto Jacob, went out to ſee the daughters of the land.

2 And when Shechem the ſon of Hamor the Hivite, prince of the country ſaw her, he took her, and lay with her, and defiled her.

3 And his ſoul clave unto Dinah the daughter of Jacob, and he loved the damſel, and ſpake kindly unto the damſel.

4 And Shechem ſpake unto his father Hamor, ſaying, Get me this damſel to wife.

5 And Jacob heard that he had defiled Dinah his daughter, (now his ſons were with his cattle in the field:) and Jacob held his peace, until they were come.

6 ¶ And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the ſons of Jacob came out of the field, when they heard *it*, and the men were grieved, and they were very wroth: becauſe he had wrought folly in Iſrael, in lying with Jacobs daughter; which thing ought not to be done.

Before Christ 1732. 8 And Hamor communed with them, ſaying, The ſoul of my ſon Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you.

10 And ye ſhall dwell with us: and the land ſhall be before you; dwell and trade you therein, and get you poſſeſſions therein.

11 And Shechem ſaid unto her father, and unto her brethren, Let me find grace in your eyes, and what ye ſhall ſay unto me I will give.

12 Aſk me never ſo much dowry and gift, and I will give according as ye ſhall ſay unto me: but give me the damſel to wife.

13 And the ſons of Jacob anſwered Shechem and Hamor his father deceitfully, and ſaid, (becauſe he had defiled Dinah their ſiſter.)

14 And they ſaid unto them, We cannot do any thing, to give our ſiſter to one that is uncircumciſed: for that were a reproach unto us.

15 But in this we will conſent unto you: If ye will be as we *be*, that every male of you be circumciſed;

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us to be circumciſed; then will we take our daughter, and we will be gone.

18 And

ſtamped on the coin; but to this it is objected, that money was not coined or ſtamped in thoſe days; perhaps therefore each piece might be the value of a lamb.

Ver. 20. *El Elohe-iſrael.*] *God, the God of Iſrael.*

NOTES on Chap. XXXIV.

Ver. 1. *Dinah went out,* &c.] As ſhe was now about ſixteen years of age, her curioſity tempted her abroad to ſee the faſhions of the women of the country. This happened ſeven or eight years at leaſt, after Jacob's return to Canaan. Joſephus ſays, ſhe went to a feſtival of the Shechemites.

Ver. 5. *Held his peace, until they were come.*] Suppreſſed his reſentment, till his ſons returned; who were gone in ſearch of freſh paſture for their cattle, and were at ſome miles diſtance.

Ver. 12. *Aſk me never ſo much,* &c.] It was the faſhion of thoſe times, for men to give money for their wives; which was generally paid to the parents.

Before Chriſt 1732.

18 And their words pleaſed Hamor, and Shechem Hamors ſon.

19 And the young man deferred not to do the thing, becauſe he had delight in Jacobs daughter: and he *was* more honourable than all the houſe of his father.

20 ¶ And Hamor and Shechem his ſon came unto the gate of their city, and communed with the men of their city, ſaying,

21 Theſe men *are* peaceable with us, therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them: let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men conſent unto us, for to dwell with us, to be one people, if every male among us be circumciſed, as they *are* circumciſed.

23 *Shall* not their cattle, and their ſubſtance, and every beaſt of theirs *be* ours? only let us conſent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his ſon hearkened all that went out of the gate of his city: and every male was circumciſed, and all that went out of the gate of his city.

25 ¶ And it came to paſs on the third day, when they were ſore, that two of the ſons of Jacob, Simeon and Levi, Dinahs brethren, took each man his ſword, and came upon the city boldly, and ſlew all the males.

26 And they ſlew Hamor and Shechem his ſon with the edge of the ſword, and took Dinah out of Shechems houſe, and went out.

Before Chriſt 1732.

27 The ſons of Jacob came upon the ſlain, and ſpoiled the city; becauſe they had defiled their ſiſter.

28 They took their ſheep and their oxen, and their aſſes, and that which *was* in the city, and that which *was* in the field,

29 And all their wealth, and all their little ones, and their wives took they captive, and ſpoiled even all that *was* in the houſe.

30 And Jacob ſaid to Simeon and Levi, Ye have troubled me, to make me to ſtink among the inhabitants of the land, amongſt the Canaanites, and the Perizzites: and I *being* few in number, they ſhall gather themſelves together againſt me, and ſlay me; and I ſhall be deſtroyed I and my houſe.

31 And they ſaid, Should he deal with our ſiſter, as with an harlot?

CHAP. XXXV.

1 *God ſendeth Jacob to Beth-el:* 2 *He purgeth his houſe of idols:* 6 *He buildeth an altar at Beth-el.* 8 *Deborah dieth at Allon-bachuth.* 9 *God bleſſeth Jacob at Beth-el.* 16 *Rachel travaileth of Benjamin, and dieth in the way to Edar.* 22 *Reuben lieth with Bilhah.* 23 *The ſons of Jacob.* 27 *Jacob cometh to Iſaac at Hebron.* 28 *The age, death, and burial of Iſaac.*

AND God ſaid unto Jacob, Ariſe, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared

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Ver. 18. *Pleaſed—Shechem.*] Hence we may underſtand, that notwithſtanding Shechem had been guilty of this action, he paſſionately loved Dinah; ſeeing he was willing to undergo ſuch a painful operation for her ſake; ſo the inhabitants had a great eſteem for their prince, who voluntarily underwent the ſame to ſerve him.

Ver. 19. *More honourable.*] That is, the eldeſt or heir.

Ver. 25. *Two of the ſons of Jacob,* &c.] Simeon and Levi took this opportunity of revenge, the Shechemites being now not in a condition to defend themſelves; which was a baſe action, becauſe many ſuffered who were intirely innocent, and even the guilty had made proper retaliation for the injury; with which they appeared ſatisfied. Well might the father expreſs his abhorrence of this abominable action upon his death-bed, O *my ſoul, come not thou into their ſecret,* &c. Ch. xlix. 6.

Ver. 30. *Make me to ſtink.*] Or, (as in the Arabic) *ye have rendered me infamous.*

NOTES on Chap. XXXV.

Ver. 1. *To Beth-el.*] Situated twenty miles diſtant to the ſouth of Shechem. God it ſeems ordered him there for

Before Christ 1732. peared unto thee when thou fleddeſt from the face of Eſau thy brother.

2 Then Jacob ſaid unto his houſhold, and to all that *were* with him, put away the ſtrange gods that *are* among you, and be clean, and change your garments:

3 And let us ariſe, and go up to Beth-el; and I will make there an altar unto God, who anſwered me in the day of my diſtreſs, and was with me in the way which I went.

4 And they gave unto Jacob all the ſtrange gods which *were* in their hand, and *all their* ear-rings which *were* in their ears; and Jacob hid them under the oak which *was* by Shechem.

5 And they journeyed: and the terror of God was upon the cities that *were* round about them, and they did not purſue after the ſons of Jacob.

6 ¶ So Jacob came to Luz, which *is* in the land of Canaan (that *is* Beth-el) he and all the people that *were* with him.

7 And he built there an altar, and called the place El-beth-el: becauſe there God appeared unto him, when he fled from the face of his brother.

8 But Deborah Rebekahs nurſe died, and ſhe was buried beneath Beth-el, under an oak: and the name of it was called Allon-bachuth.

9 ¶ And God appeared unto Jacob again, when he came out of Padan-aram; and bleſſed him.

10 And God ſaid unto him, Thy name *is* Jacob: thy name ſhall not be called any more Jacob, but Iſrael ſhall be thy name; and he called his name Iſrael. Before Christ 1732.

11 And God ſaid unto him, I *am* God Almighty; be fruitful and multiply, a nation and a company of nations ſhall be of thee: and kings ſhall come out of thy loins.

12 And the land which I gave Abraham and Iſaac, to thee will I give it, and to thy ſeed after thee will I give the land.

13 And God went up from him, in the place where he talked with him.

14 And Jacob ſet up a pillar in the place where he talked with him, *even* a pillar of ſtone: and he poured a drink-offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God ſpake with him, Beth-el.

16 And they journeyed from Beth-el: and there was but a little way to come to Ephrath: and Rachel travailed, and ſhe had hard labour.

17 And it came to paſs when ſhe was in hard labour, that the midwife ſaid unto her, Fear not; thou ſhalt have this ſon alſo.

18 And it came to paſs as her ſoul was
in departing (for ſhe died) that ſhe called 1729.
his name Benoni: but his father called
him Benjamin.

19 And

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for ſafety, and that he might fulfil the vow he had made.

Ver. 2. *Put away the ſtrange Gods,* &c.] Or as the Chaldee, *the idols of the people,* that are among you, *viz.* The Canaanites, and Shechemites; who were taken priſoners, and incorporated into his family.

Be clean, and change, &c.] He would have the ſame uniformity of dreſs and manners kept up through his whole family, as he intended to reduce them to the ſame purity of worſhip.

Ver. 4. *Ear-rings.*] Beſides ornaments, the Syrians wore them for ſuperſtitious uſes, and dedicated them to ſome idol.

Ver. 5. *The terror of God,* &c.] He ſtruck ſuch an impreſſion of terror upon their minds, that they had no courage to take vengeance on the Hebrews, for the murder of the Shechemites: Indeed, no other reaſon can be aſſigned, why they ſhould not avenge themſelves.

Ver. 7. *El-beth-el.*] The God of Bethel.

Ver. 8. *Deborah died.*] Who accompanied her miſtreſs from Meſopotamia, when ſhe married Iſaac.

Allon-bachuth.] The oak of mourning.

Ver. 10. *Called his name Iſrael.*] This name was given before, and now repeated to confirm his faith. See Ch. xxxii. 28.

Ver. 13. *God went up.*] The Shekinah, or glory of God, aſcended out of ſight.

Ver. 18. *Benoni.*] The ſon of my ſorrow; for what ſhe had formerly impatiently wiſhed for, as the greateſt happineſs, at length proved the greateſt evil to her.

Benjamin.] The ſon of my right-hand; by which appellation, he ſhewed his great affection to this dear pledge of his beloved Rachel.

Before Chriſt 1729. 19 And Rachel died, and was buried in the way to Ephrath, which *is* Beth-lehem.

20 And Jacob ſet a pillar upon her grave: that *is* the pillar of Rachels grave, unto this day.

21 And Iſrael journeyed, and ſpread his tent beyond the tower of Edar.

22 And it came to paſs when Iſrael dwelt in that land, that Reuben went and lay with Bilhah his fathers concubine: and Iſrael heard *it*. Now the ſons of Jacob were twelve.

23 The ſons of Leah; Reuben Jacobs firſt-born, and Simeon, and Levi, and Judah, and Iſſachar, and Zebulun.

24 The ſons of Rachel; Joſeph, and Benjamin.

25 And the ſons of Bilhah, Rachels handmaid; Dan, and Naphtali.

26 And the ſons of Zilpah, Leahs handmaid; Gad, and Aſher. Theſe *are* the ſons of Jacob, which were born to him in Padan-aram.

27 And Jacob came unto Iſaac his father unto Mamre, unto the city of Arbah (which *is* Hebron) where Abraham and Iſaac ſojourned.

28 And the days of Iſaac were an hundred and fourſcore years.

1716. 29 And Iſaac gave up the ghoſt and died, and was gathered unto his people, *being* old and full of days: and his ſons Eſau and Jacob buried him.

CHAP. XXXVI.

2 *Eſau's three wives:* 6 *His removing to mount Seir:* 9 *His ſons:* 15 *The dukes which deſcended of his ſons.* 20 *The ſons and dukes of Seir.* 24 *Anah findeth mules.* 31 *The kings of Edom.* 40 *The dukes that deſcended of Eſau.* Before Chriſt 1796.

NOW theſe *are* the generations of Eſau, who *is* Edom.

2 Eſau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;

1760. 3 And Baſhemath Iſhmaels daughter, ſiſter of Nebajoth.

4 And Adah bare to Eſau, Eliphaz: and Baſhemath bare Reuel.

5 And Aholibamah bare Jeuſh, and Jaalam, and Korah: theſe *are* the ſons of Eſau, which were born unto him in the land of Canaan.

1740. 6 And Eſau took his wives, and his ſons, and his daughters, and all the perſons of his houſe, and his cattle, and all his beaſts, and all his ſubſtance, which he had got in the land of Canaan; and went into the country, from the face of his brother Jacob.

7 For their riches were more than that they might dwell together: and the land wherein they were ſtrangers could not bear them, becauſe of their cattle.

8 Thus dwelt Eſau in mount Seir: Eſau *is* Edom.

9 ¶ And theſe *are* the generations of Eſau the father of the Edomites, in mount Seir.

Ver. 21. *The tower of Edar.*] That is, the tower of the flock; it is thought to have been built for the uſe and ſecurity of the ſhepherds, near Jeruſalem; and is mentioned Micah, ch. iv. 8.

Ver. 22. *Iſrael heard it.*] The patriarch did not ſhew his reſentment at this time, though he always retained it in mind; and even on his death-bed, he deprived him of his birth-right.

Ver. 26. *In Padan-aram.*] Benjamin was not born in Padan-aram, but many years after Jacob's return to Canaan; and therefore ſhould have been excepted, his birth being mentioned in a preceding verſe.

Ver. 29. *Buried him.*] It is not here particularly mentioned where; but we learn from chap. xlix. 31. that it was in the cave of Machpelah, where his parents, Abraham and Sarah, were buried: Iſaac lived twelve years after his grandſon Joſeph was ſold into Egypt, and had been blind forty years.

NOTES on Chap. XXXVI.

Ver. 2—6. *Eſau took his wives,—and Jacob, his,* &c.] Their flocks and herds increaſed, ſo as to render it impracticable to live together; therefore, Eſau retired to

Before Christ 1740. 10 Theſe *are* the names of Eſau's ſons; Eliphaz the ſon of Adah the wife of Eſau, Reuel the ſon of Baſhemath the wife of Eſau.

11 And the ſons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Eſau's ſon; and ſhe bare to Eliphaz, Amalek: theſe *were* the ſons of Adah Eſau's wife.

13 And theſe *are* the ſons of Reuel; Nahath, and Zera, Shammah, and Mizzah: theſe were the ſons of Baſhemath Eſau's wife.

14 ¶ And theſe were the ſons of Aholibamah, the daughter of Anah, the daughter of Zibeon Eſau's wife: and ſhe bare to Eſau, Jeuſh, and Jaalam, and Korah.

1715. 15 ¶ Theſe *were* dukes of the ſons of Eſau: the ſons of Eliphaz the firſt-born *ſon* of Eſau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, *and* duke Amalek: theſe *are* the dukes *that came* of Eliphaz, in the land of Edom: theſe *were* the ſons of Adah.

17 ¶ And theſe *are* the ſons of Reuel Eſau's ſon; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: theſe *are* the dukes *that came* of Reuel, in the land of Edom: theſe *are* the ſons of Baſhemath Eſau's wife.

18 ¶ And theſe *are* the ſons of Aholibamah Eſau's wife; duke Jeuſh, duke Jaalam, duke Korah: theſe *were* the dukes *that came* of Aholibamah, the daughter of Anah, Eſau's wife.

19 Theſe *are* the ſons of Eſau, (who *is* Edom) and theſe *are* their dukes. Before Chriſt 1840.

20 ¶ Theſe *are* the ſons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

21 And Diſhon, and Ezer, and Diſhan: theſe *are* the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were, Hori, and Heman: and Lotans ſiſter *was* Timna.

23 And the children of Shobal *were* theſe; Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 And theſe *are* the children of Zibeon; both Ajah and Anah: this *was that* Anah that found the mules in the wilderneſs, as he fed the aſſes of Zibeon his father.

25 And the children of Anah *were* theſe; Diſhon, and Aholibamah the daughter of Anah.

26 And theſe *are* the children of Diſhon; Hemdan, and Eſhban, and Ithran, and Cheran.

27 The children of Ezer *are* theſe; Bilhan, and Zaavan, and Achan.

28 The children of Diſhan *are* theſe; Uz, and Aran.

29 Theſe *are* the dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah, 1780.

30 Duke Diſhon, duke Ezer, duke Diſhan: theſe *are* the dukes *that came* of Hori, among their dukes in the land of Seir.

31 ¶ And theſe *are* the kings that reigned in the land of Edom, before there reigned

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mount Seir, and left Jacob in Hebron, among the fruitful paſture of the land of Canaan.

Ver. 15. *Theſe were dukes.*] That is, the heads, and chiefs of families.

Ver. 24. *That found the mules,* &c.] This paſſage has been interpreted ſeveral ways; ſome underſtand it, that he was the inventor of breeding mules; others think, it means ſome curious plants, that he made a diſcovery of in the wilderneſs; and others again, that hot-baths are here ſignified; but after all, the original, HAYEMIM, ſeems to be the proper name of a people, whom he fell upon by ſurprize, and defeated.

Before Chriſt 1676. reigned any king over the children of Iſrael.

32 And Bela the ſon of Beor reigned in Edom: and the name of his city *was* Dinhaba.

33 And Bela died, and Jobab the ſon of Zerah of Bozrah reigned in his ſtead.

34 And Jobab died, and Huſham of the land of Temani reigned in his ſtead.

35 And Huſham died, and Hadad the ſon of Bedad (who ſmote Midian in the field of Moab) reigned in his ſtead: and the name of his city *was* Avith.

36 And Hadad died, and Samlah of Maſrekah reigned in his ſtead.

37 And Samlah died, and Saul of Rehoboth *by* the river reigned in his ſtead.

38 And Saul died, and Baal-hanan the ſon of Achbor reigned in his ſtead.

39 And Baal-hanan the ſon of Achbor died, and Hadar reigned in his ſtead: and the name of his city *was* Pau; and his wifes name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 And theſe *are* the names of the dukes *that came* of Eſau, according to their
1496. families, after their places, by their names;
duke Timnah, duke Alvah, duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram: theſe *be* the dukes of Edom, according to their habitations, in the land of their poſſeſſion; he *is* Eſau the father of the Edomites. Before Chriſt 1729.

CHAP. XXXVII.

2 Joſeph is hated of his brethren: 5 His two dreams: 13 Jacob ſendeth him to viſit his brethren: 18 His brethren conſpire his death: 21 Reuben ſaveth him: 26 They ſell him to the Iſhmaelites: 31 His father, deceived by the bloody coat, mourneth for him: 36 He is ſold to Potiphar in Egypt.

AND Jacob dwelt in the land wherein his father was a ſtranger, in the land of Canaan.

2 Theſe *are* the generations of Jacob; Joſeph *being* ſeventeen years old, was feeding the flock with his brethren; and the 1729.
lad *was* with the ſons of Bilhah, and with the ſons of Zilpah, his fathers wives: and Joſeph brought unto his father their evil report.

3 Now Iſrael loved Joſeph more than all his children, becauſe he *was* the ſon of his old age; and he made him a coat of *many* colours.

4 And when his brethren ſaw that their father loved him more than all his brethren, they hated him, and could not ſpeak peaceably unto him.

5 ¶ And Joſeph dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

6 And he ſaid unto them, Hear, I pray you, this dream which I have dreamed.

7 For

NOTES on Chap. XXXVII.

Ver. 1. *Wherein his father was a ſtranger.*] It ſhould be tranſlated a ſojourner; for Iſaac was a native of Canaan.

Ver. 2. *Theſe are the generations.*] The word is HEDOTH, in the original Hebrew, and implies the origin of things; it had therefore been better tranſlated, *the hiſtory.*

Ver. 3. *The ſon of his old age.*] Benjamin was too young to give any proofs of his good diſpoſition, which Jacob had frequently experienced in his ſon Joſeph; and therefore, though he was not the youngeſt, he is rightly termed the ſon of his old age. Some think, that the words *Ben Ziknah, the ſon of old age,* have been put for *Ben Zekenim,* the ſon of ſenators; and conſequently, that it ſignifies, he was wiſe and prudent as a ſenator.

A coat of many colours.] The people of the Eaſt, were much taken with variegated garments, or that were party-coloured, and embroidered with flowers. This is ſuppoſed to have been ſuch, reaching down to the ancles, having long ſleeves, and a border at the bottom; which mark of favour, was the envy of the reſt of his brethren.

Ver. 6. *This dream.*] Joſephus calls it a viſion.

Before Christ 1729.

7 For behold, we *were* binding ſheaves in the field, and lo, my ſheaf aroſe, and alſo ſtood upright; and behold, your ſheaves ſtood round about, and made obeiſance to my ſheaf.

8 And his brethren ſaid unto him, Shalt thou indeed reign over us? or ſhalt thou indeed have dominion over us? and they hated him yet the more for his dreams, and for his words.

9 ¶ And he dreamed yet another dream.

their fathers flock in Shechem.
13 And Iſrael ſaid unto Joſeph, Do not thy brethren feed *the flock* in She-

ſtars made obeiſance to me.

10 And he told *it* to his father, and to his brethren: and his father rebuked him, and ſaid unto him, What *is* this dream that thou haſt dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourſelves to thee, to the earth?

11 And his brethren envied him: but his father obſerved the ſaying.

12 ¶ And his brethren went to feed their fathers flock in Shechem.

13 And Iſrael ſaid unto Joſeph, Do not thy brethren feed *the flock* in Shechem? Come, and I will ſend thee unto them. And he ſaid unto him, Here *am* I.

14 And he ſaid to him, Go, I pray thee, ſee whether it be well with thy brethren, and well with the flocks; and bring me word again. So he ſent him out of the vale of Hebron, and he came to Shechem.

Before Christ 1729.

15 ¶ And a certain man found him, and behold, he *was* wandering in the field: and the man aſked him, ſaying, What ſeekeſt thou?

16 And he ſaid, I ſeek my brethren: tell me, I pray thee, where they feed *their flocks*.

17 And the man ſaid, They are departed hence: for I heard them ſay, Let

21 And Reuben heard *it*, and he delivered him out of their hands; and ſaid, Let us not kill him.
22 And Reuben ſaid unto them. Shed

18 And when they ſaw him afar off, even before he came near unto them, they conſpired againſt him to ſlay him.

19 And they ſaid one to another, Behold, this dreamer cometh.

20 Come now therefore, and let us ſlay him, and caſt him into ſome pit; and we will ſay, Some evil beaſt hath devoured him: and we ſhall ſee what will become of his dreams.

21 And Reuben heard *it*, and he delivered him out of their hands; and ſaid, Let us not kill him.

22 And Reuben ſaid unto them, Shed no blood, *but* caſt him into this pit that *is* in the wilderneſs, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 ¶ And it came to paſs when Joſeph was

Ver. 7. *My ſheaf aroſe.*] This dream or viſion was of the allegoric kind, and a prediction of what did actually happen; his bretheren paying him obedience when they went for corn into Egypt, *bowing themſelves before him with their faces to the earth*, Ch. xlii. 6.

Ver. 10. *His father rebuked him.*] Not that he diſbelieved the divinity of the dream; for it ſays in the next verſe, *his father obſerved the ſaying*; but as it ſeems, appeared to diſregard it, that he might mitigate the reſentment of his bretheren, whom he well knew were evil affected towards him already; and perhaps with an intent to check any growing pride in his ſon Joſeph, and that he might not think too highly of his own importance.

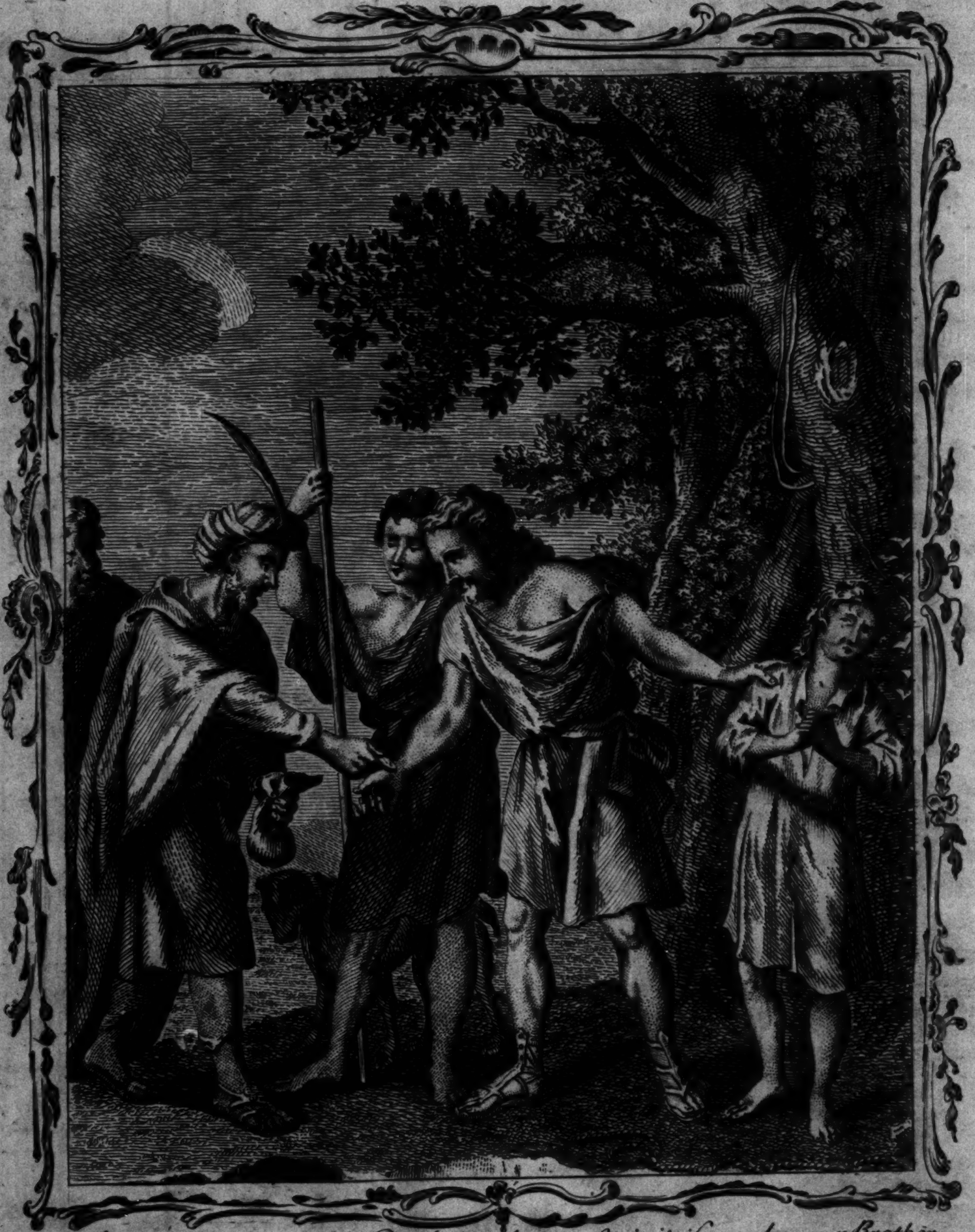
Ver. 13. *Come and I will ſend thee*, &c.] Seeing Jacob's ſons were at Shechem, the very place in which they had committed ſuch a ſcene of cruelty by murdering the Shechemites, it is no wonder that he was uneaſy concerning their welfare, leſt the inhabitants ſhould revenge the death of their countrymen; but little did he ſuſpect the malice of Joſeph's bretheren would have extended ſo far, as to cauſe them to conſpire againſt his life.

Ver. 14. *To Shechem.*] This was near ſixty miles diſtant from Hebron, the place where he now dwelt.

Ver. 17. *Dothan.*] A place about eight miles north of Shechem.

Ver. 19. *This dreamer cometh.*] In the Hebrew, *this inventor*

5 MA 56



And Judah said unto his Brethren what profit is it if we slay our Brother.
And they sold him to the Ishmeelites for twenty pieces of Silver. —
Gen. Chap. 37. Ve. 26, 28.

Before Christ 1729. was come unto his brethren, that they ſtript Joſeph out of his coat, his coat of *many* colours that *was* on him.

24 And they took him, and caſt him into a pit: and the pit *was* empty, *there was* no water in it.

25 And they ſat down to eat bread: and they lift up their eyes and looked, and behold, a company of Iſhmeelites came from Gilead, with their camels bearing ſpicery, and balm, and myrrh, going to carry *it* down to Egypt.

26 And Judah ſaid unto his brethren, What profit *is it* if we ſlay our brother, and conceal his blood?

27 Come, and let us ſell him to the Iſhmeelites, and let not our hand be upon him; for he *is* our brother, and our fleſh: and his brethren were content.

28 Then there paſſed by Midianites merchantmen; and they drew and lift up Joſeph out of the pit, and ſold Joſeph to the Iſhmeelites for twenty *pieces* of ſilver: and they brought Joſeph into Egypt.

29 ¶ And Reuben returned unto the pit; and behold, Joſeph *was* not in the pit: and he rent his clothes.

30 And he returned unto his brethren, and ſaid, The child *is* not; and I, whither ſhall I go?

31 And they took Joſephs coat, and killed a kid of the goats, and dipped the coat in the blood.

Before Christ 1729. 32 And they ſent the coat of *many* colours, and they brought *it* to their father; and ſaid, This have we found: know now whether it *be* thy ſons coat or no.

33 And he knew it, and ſaid, *It is* my ſons coat; an evil beaſt hath devoured him: Joſeph is without doubt rent in pieces.

34 And Jacob rent his clothes, and put ſackcloth upon his loins, and mourned for his ſon many days.

35 And all his ſons and all his daughters roſe up to comfort him; but he refuſed to be comforted; and he ſaid, For I will go down into the grave unto my ſon, mourning: Thus his father wept for him.

36 And the Midianites ſold him into Egypt unto Potiphar, an officer of Pharaohs, *and* captain of the guard.

CHAP. XXXVIII.

1 *Judah begetteth Er, Onan, and Shelah.* 6 *Er marrieth Tamar.* 8 *The treſpaſs of Onan.* 11 *Tamar ſtayeth for Shelah:* 13 *ſhe deceiveth Judah;* 27 *ſhe beareth twins, Pharez and Zarah.*

AND it came to paſs at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whoſe name *was* Hirah.

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ventor of dreams; hence it is plain, that they looked upon them to be the product of his own fancy.

Ver. 25. *A company of Iſhmeelites.*] This is what is now called in the eaſt a caravan, or company of merchants travelling together for fear of robbers and wild beaſts. Theſe mentioned here, were a company of Arabians deſcended from Iſhmael.

Spicery, and balm, and myrrh, &c.] Theſe ingredients were made uſe of in Egypt for embalming the dead.

Ver. 28. *Paſſed by Midianites.*] It is cuſtomary for merchants of different nations to travel together, and oftentimes to trade in partnerſhip. The Iſhmeelites and Midianites were near neighbours.

Twenty pieces of ſilver.] The ſentence is elliptical, the word *piece* being omitted in the original is underſtood to be a ſhekel which admitting it to be three ſhillings, the whole amounts to about three pounds.

Ver. 29. *Rent his clothes.*] This was an expreſſion of grief, and the utmoſt diſtreſs; and cuſtomary among the ancients.

Ver. 30. *Whither ſhall I go?*] Reuben was the eldeſt, and therefore thought himſelf reſponſible for his brother's ſafety; and it is plain from his whole behaviour, he knew nothing of this tranſaction.

Ver. 36. *Potiphar, an officer*, &c.] That is, a prime miniſter or chamberlain.

NOTES on Chap. XXXVIII.

Ver. 1. *At that time*, &c.] This happened before Joſeph was ſold to the Iſhmeelites, and when Jacob returned from Meſopotamia.

Adullamite.] Belonging to Adullam, a noted Town or city that afterwards fell to the tribe of Judah. Here it was David concealed himſelf from Saul in a cave. 1 Sam. xxii. 1.

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2 And Judah ſaw there a daughter of a certain Canaanite, whoſe name *was* Shuah; and he took her, and went in unto her.

3 And ſhe conceived, and bare a ſon; and he called his name Er.

4 And ſhe conceived again, and bare a ſon; and ſhe called his name Onan.

5 And ſhe yet again conceived, and bare a ſon; and called his name Shelah: and he was at Chezib, when ſhe bare him.

6 And Judah took a wife for Er his firſt-born, whoſe name *was* Tamar.

7 And Er, Judahs firſt-born, was wicked in the ſight of the LORD; and the LORD ſlew him.

8 And Judah ſaid unto Onan, Go in unto thy brothers wife, and marry her, and raiſe up ſeed to thy brother.

9 And Onan knew that the ſeed ſhould not be his: and it came to paſs when he went in unto his brothers wife, that he ſpilled *it* on the ground, leſt that he ſhould give ſeed to his brother.

10 And the thing which he did diſpleaſed the LORD: wherefore he ſlew him alſo.

11 Then ſaid Judah to Tamar his daughter in law, Remain a widow at thy fathers houſe till Shelah my ſon be grown; (for he ſaid, Leſt peradventure he die alſo as his brethren *did:*) and Tamar went and dwelt in her fathers houſe.

12 ¶ And in proceſs of time, the daughter of Shuah Judahs wife died: and Judah was comforted, and went up unto his ſheep-ſhearers to Timnath, he and his friend Hirah the Adullamite.

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13 And it was told Tamar, ſaying, Behold, thy father in law goeth up to Timnath, to ſhear his ſheep.

14 And ſhe put her widows garments off from her, and covered her with a vail, and wrapped herſelf, and ſat in an open place, which *is* by the way to Timnath: for ſhe ſaw that Shelah was grown, and ſhe was not given unto him to wife.

15 When Judah ſaw her, he thought her *to be* an harlot; becauſe ſhe had covered her face.

16 And he turned unto her by the way, and ſaid, Go to, I pray thee, let me come in unto thee, (for he knew not that ſhe *was* his daughter in law) and ſhe ſaid, What wilt thou give me, that thou mayeſt come in unto me?

17 And he ſaid, I will ſend *thee* a kid from the flock: and ſhe ſaid, Wilt thou give *me* a pledge, till thou ſend *it?*

18 And he ſaid, What pledge ſhall I give thee? And ſhe ſaid, Thy ſignet, and thy bracelets, and thy ſtaff that *is* in thine hand: and he gave *it* her, and came in unto her, and ſhe conceived by him.

19 And ſhe aroſe and went away, and laid by her vail from her, and put on the garments of her widowhood.

20 And Judah ſent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the womans hand: but he found her not.

21 Then

Ver. 3. *Er.*] In the Hebrew, a watch or enemy.

Ver. 4. *Onan.*] In the Hebrew, pain, iniquity, ſtrength, power.

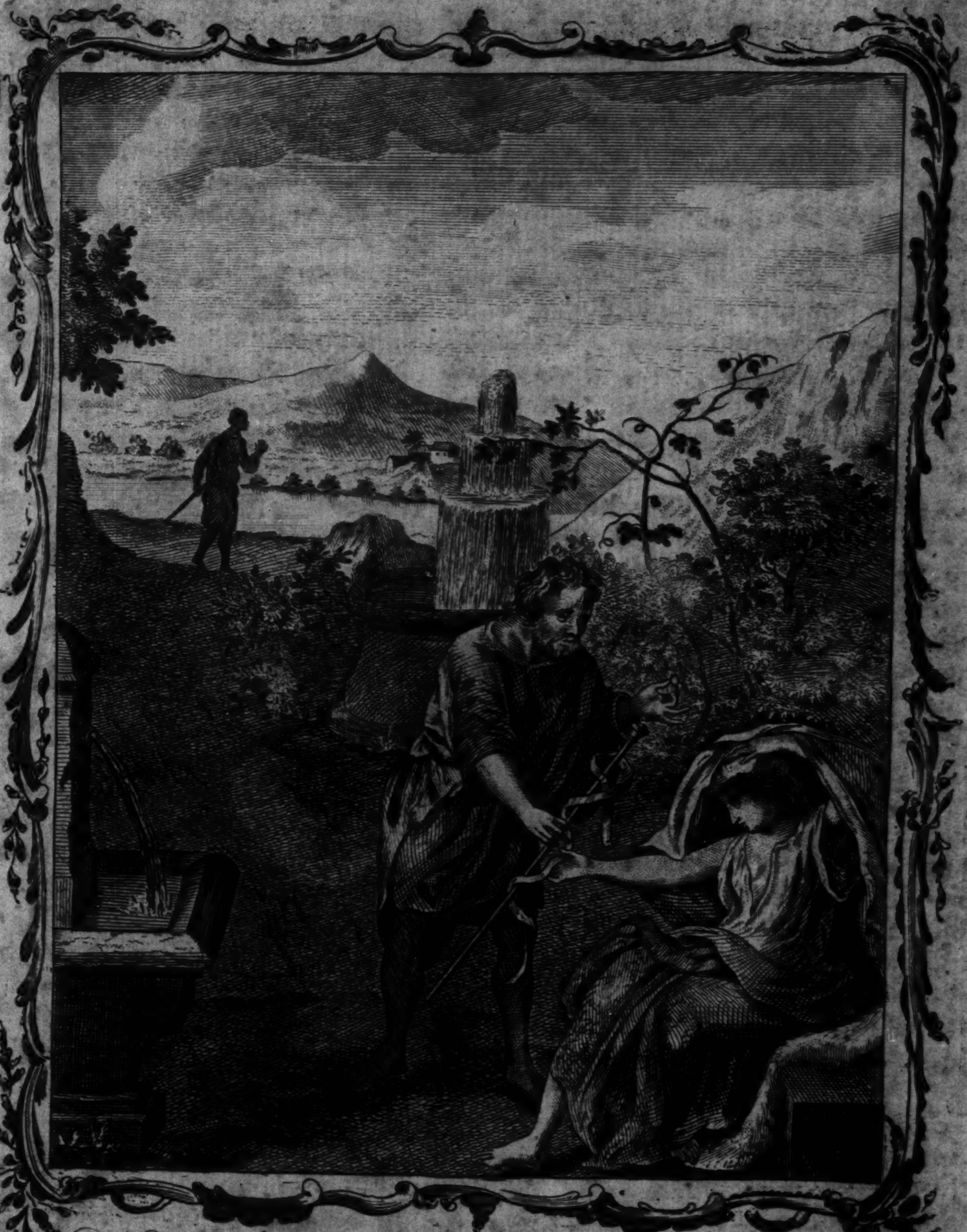
Ver. 5. *Shelah.*] In the Hebrew, ſignifies ſomewhat that breaks or unties. The names of theſe three ſons, preſaged their future calamities.

Ver. 8. *Go in unto thy brother's wife.*] For a man to take his deceaſed brother's wife was an ancient cuſtom, and in uſe among the Egyptians (that is, in caſe he died without iſſue) and the firſt child was to be heir to the former huſband's eſtate; therefore it was no new thing adopted by Moſes.

Ver. 11. *Remain a widow,* &c.] It is evident from hence, that the marriage contract obliged the woman, in caſe her huſband died, and ſhe had no children, to marry the next brother; and if he died without iſſue, the next; and ſo on as long as there were any brethren remaining.

Ver. 14. *Sat in an open place.*] The original implies a place where two ways meet. Harlots in former times were never ſuffered within the cities, but were forced to

haunt



When Judah ſaw her, he thought her to be an harlot, because ſhe had covered her face. Gen. XXXVIII.15.

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21 Then he aſked the men of that place, ſaying, Where *is* the harlot that *was* openly by the way-ſide? And they ſaid, There was no harlot in this *place.*

22 And he returned to Judah, and ſaid, I cannot find her; and alſo the men of the place ſaid, *that* there was no harlot in this *place*.

23 And Judah ſaid, Let her take *it* to her, leſt we be ſhamed: behold, I ſent this kid, and thou haſt not found her.

24 ¶ And it came to paſs about three months after, that it was told Judah, ſaying, Tamar thy daughter in law hath played the harlot; and alſo behold, ſhe *is* with child by whoredom: and Judah ſaid, Bring her forth, and let her be burnt.

25 When ſhe *was* brought forth, ſhe ſent to her father in law, ſaying, By the man whoſe theſe *are*, *am* I with child: and ſhe ſaid, Diſcern, I pray thee, whoſe *are* theſe, the ſignet, and bracelets, and ſtaff.

26 And Judah acknowledged *them*, and ſaid, She hath been more righteous than I; becauſe that I gave her not to Shelah my ſon: and he knew her again no more.

27 ¶ And it came to paſs in the time of her travail, that behold twins *were* in her womb.

28 And it came to paſs when ſhe travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a ſcarlet thread, ſaying, This came out firſt.

29 And it came to paſs as he drew back his hand, that behold, his brother came out; and ſhe ſaid, How haſt thou broken forth? *this* breach *be* upon thee: therefore his name was called Pharez.

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30 And afterward came out his brother that had the ſcarlet thread upon his hand; and his name was called Zarah.

CHAP. XXXIX.

1 *Joſeph advanced in Potiphars houſe:* 7 *He reſiſteth his miſtreſs temptation:* 13 *He is falſly accuſed:* 19 *He is caſt into priſon.* 21 *God is with him there.*

AND Joſeph was brought down to Egypt: and Potiphar an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Iſhmeelites, which had brought him down thither. 1727.

2 And the LORD was with Joſeph, and he was a proſperous man: and he was in the houſe of his maſter the Egyptian.

3 And his maſter ſaw that the LORD *was* with him, and that the LORD made all that he did to proſper in his hand.

4 And Joſeph found grace in his ſight, and he ſerved him: and he made him overſeer over his houſe, and all *that* he had he put into his hand.

5 And it came to paſs from the time that he had made him overſeer in his houſe, and over all that he had, that the LORD bleſſed the Egyptians houſe for Joſephs ſake: and the bleſſing of the LORD was upon all that he had, in the houſe, and in the field.

6 And

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haunt the highways without the walls. Grotius informs us, they were obliged to cover themſelves with veils in order to hide their infamy.

Ver. 23 *Leſt we be ſhamed.*] Though the fact was not puniſhable by the judges, yet it was a crime men endeavoured to conceal, there being a moral turpitude in it.

Ver. 24. *Let her be burnt.*] Some think, that no more is meant by this, than burning in the forehead.

Ver. 26. *More righteous than I.*] Becauſe ſhe had been faithful to her word, living in a ſtate of widowhood in expectation of his ſon; whereas he had kept him from her.

Ver. 29. *Pharez:*] Breach or eruption.

Ver 30. *Zarah.*] In the Hebrew, he *ariſeth*. For, like the ſun, he had given notice of his coming, by putting forth his hand.

NOTES on Chap. XXXIX.

Ver. 2. *Was in the houſe.*] Joſephus tell us, that his maſter

Before Christ 1727. 6 And he left all that he had in Joſephs hand; and he knew not ought he had, ſave the bread which he did eat: and Joſeph was *a* goodly *perſon*, and well-favoured.

7 ¶ And it came to paſs after theſe things, that his maſters wife caſt her eyes upon Joſeph; and ſhe ſaid, Lie with me.

8 But he refuſed, and ſaid unto his maſters wife, Behold, my maſter wotteth not what *is* with me in the houſe, and he hath committed all that he hath to my hand.

9 *There is* none greater in this houſe than I; neither hath he kept back any thing from me, but thee, becauſe thou *art* his wife: how then can I do this great wickedneſs, and ſin againſt God?

10 And it came to paſs as ſhe ſpake to Joſeph day by day, that he hearkened not unto her, to lie by her, *or* to be with her.

1729. 11 And it came to paſs about this time, that *Joſeph* went into the houſe to do his buſineſs; and *there was* none of the men of the houſe there within.

12 And ſhe caught him by his garment, ſaying, Lie with me: and he left his garment in her hand, and fled, and got him out.

13 And it came to paſs, when ſhe ſaw that he had left his garment in her hand, and was fled forth,

14 That ſhe called unto the men of her houſe, and ſpake unto them, ſaying, See, he hath brought in an Hebrew unto us to mock us: he came in unto me to lie with me, and I cried with a loud voice. Before Christ 1729.

15 And it came to paſs, when he heard that I lifted up my voice, and cried, that he left his garment with me, and fled, and got him out.

16 And ſhe laid up his garment by her, until his lord came home.

17 And ſhe ſpake unto him according to theſe words, ſaying, The Hebrew ſervant, which thou haſt brought unto us, came in unto me to mock me:

18 And it came to paſs, as I lifted up my voice, and cried, that he left his garment with me, and fled out.

19 And it came to paſs, when his maſter heard the words of his wife, which ſhe ſpake unto him, ſaying, After this manner did thy ſervant to me; that his wrath was kindled.

20 And Joſephs maſter took him, and put him into the priſon, a place where the kings priſoners *were* bound: and he was there in the priſon.

21 ¶ But the Lord was with Joſeph, and ſhewed him mercy, and gave him favour in the ſight of the keeper of the priſon.

22 And the keeper of the priſon committed to Joſephs hand all the priſoners that *were* in the priſon; and whatſoever they did there, he was the doer *of it*.

23 The keeper of the priſon looked not to any thing *that was* under his hand; becauſe the Lord *was* with him: and *that* which he did, the Lord made *it* to proſper.

CHAP.

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maſter beſtowed upon him a liberal education, treating him in a manner ſuperior to his condition, and made him overſeer of his houſhold.

Ver. 9. *How then can I do this great wickedneſs,* &c] This anſwer of Joſeph's argues the higheſt ſenſe of honour, as well as the ſtrongeſt impreſſion of religion. For he reaſons thus; How can I commit wickedneſs? How ſo great a wickedneſs? In the next place, how can I add to it, by being guilty of the vileſt ingratitude to my maſter? And laſtly, how can I impiouſly ſin againſt ſo good and great a God?

Ver. 12. *Left his garment and fled.*] His cloak, or mantle, which he ſlipped off, and left with her, that he might free himſelf from her embraces. He took the ſure way of avoiding a temptation, which is by flying from it.

Ver. 20. *Put him into the priſon.*] Here he was moſt cruelly treated, his fetters eat into his very fleſh, and put him to exquiſite torture, and he was placed in a kind of noiſome ſink, for ſuch the word *Babbir*, will ſignify; or, as in the Samaritan, a pit or ditch.

He was there in the priſon.] Confined for a conſiderable time; no leſs than three years.

Ver. 21. *Gave him favour,* &c.] Through the interpoſition

Before Chriſt 1720.

CHAP. XL.

1 The butler and baker of Pharaoh in priſon: 4 Joſeph hath charge of them: 5 He interpreteth their dreams: 20 They come to paſs according to his interpretation. 23 The ingratitude of the butler.

AND it came to paſs after theſe things, *that* the butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.

2 And Pharaoh was wroth againſt two *of* his officers, againſt the chief of the butlers, and againſt the chief of the bakers.

3 And he put them in ward in the houſe of the captain of the guard, into the priſon, the place where Joſeph *was* bound.

4 And the captain of the guard charged Joſeph with them, and he ſerved them; and they continued a ſeaſon in ward.

1718. 5 ¶ And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream; the butler and the baker of the king of Egypt, which *were* bound in the priſon.

6 And Joſeph came in unto them in the morning, and looked upon them, and behold they *were* ſad.

7 And he aſked Pharaohs officers that *were* with him in the ward of his lords houſe, ſaying, Wherefore look ye *ſo* ſadly to day?

8 And they ſaid unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joſeph ſaid unto them, Do not interpretations *belong* to God? tell me *them*, I pray you. Before Chriſt 1718.

9 And the chief butler told his dream to Joſeph, and ſaid unto him, In my dream, behold, a vine *was* before me.

10 And in the vine *were* three branches: and it *was* as though it budded, *and* her bloſſoms ſhot forth; *and* the cluſters thereof brought forth ripe grapes.

11 And Pharaohs cup *was* in my hand; and I took the grapes, and preſſed them into Pharaohs cup, and I gave the cup into Pharaohs hand.

12 And Joſeph ſaid unto him, This *is* the interpretation of it: The three branches *are* three days.

13 Yet within three days ſhall Pharaoh lift up thine head, and reſtore thee unto thy place: and thou ſhalt deliver Pharaohs cup into his hand, after the former manner when thou waſt his butler.

14 But think on me when it ſhall be well with thee, and ſhew kindneſs, I pray thee, unto me; and make mention of me unto Pharaoh, and bring me out of this houſe.

15 For indeed I was ſtolen away out of the land of the Hebrews: and here alſo have I done nothing that they ſhould put me into the dungeon.

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poſition of his Divine Providence, in the firſt place; and which his induſtry, fidelity, and graceful appearance, procured him in the ſecond.

NOTES on Chap. XL.

Ver. 1. *The butler,—and baker.*] The former of theſe, appears to have been the king's principal cup-bearer, and the latter his head cook.

Offended.] The Targum of Jonathan aſſerts, that they were both accuſed of an attempt to poiſon the king.

Ver. 4. *The captain of the guard charged Joſeph,* &c.] This captain of the guard, was the ſame Potiphar who had been his maſter, and was now convinced of his innocence; but ſtill detained him in priſon, the better to conceal his wife's guilt, allowing him every privilege the place afforded.

Ver. 5. *Each man according to the interpretation,* &c.] That is, their dreams were agreeable to the reſpective offices which they held, and to the events which were to follow them.

Ver. 8. *There is no interpreter,* &c.] The Egyptian magicians made it one principal part of their profeſſion, to interpret dreams; and therefore they were frequently conſulted in this matter, by the people, and theſe officers lamented their want of opportunity to repair to them, which was by reaſon of their confinement.

Do not interpretations belong to God?] As if he had ſaid, do you think the deity whom I ſerve, cannot enable me to interpret your dreams, as well (yea better) than your heathen deities enable thoſe who are your prieſts, to interpret them?

Ver. 13. *Lift up thine head.*] This phraſe is too literally tranſlated, Before Christ 1718. 16 When the chief baker ſaw that the interpretation was good, he ſaid unto Joſeph, I alſo *was* in my dream, and behold, *I had* three white baſkets on my head.

17 And in the uppermoſt baſket *there was* of all manner of bake-meats for Pharaoh; and the birds did eat them out of the baſket upon my head.

18 And Joſeph anſwered, and ſaid, This *is* the interpretation thereof: The three baſkets *are* three days.

19 Yet within three days ſhall Pharaoh lift up thy head from off thee, and ſhall hang thee on a tree; and the birds ſhall eat thy fleſh from off thee.

20 ¶ And it came to paſs the third day, *which was* Pharaohs birth-day, that he made a feaſt unto all his ſervants: and he lifted up the head of the chief-butler, and of the chief baker among his ſervants.

1715. 21 And he reſtored the chief butler unto his butlerſhip again; and he gave the cup into Pharaohs hand:

22 But he hanged the chief baker: as Joſeph had interpreted to them.

23 Yet did not the chief butler remember Joſeph, but forgat him. Before Christ 1715.

CHAP. XLI.

1 *Pharaohs two dreams.* 25 *Joſeph interpreteth them:* 33 *He giveth Pharaoh counſel.* 38 *Joſeph is advanced:* 50 *He begetteth Manaſſeh and Ephraim.* 54 *The famine beginneth.*

AND it came to paſs at the end of two full years, that Pharaoh dreamed, and behold, he ſtood by the river.

2 And behold, there came up out of the river ſeven well-favoured kine, and fat-fleſhed; and they fed in a meadow.

3 And behold, ſeven other kine came up after them out of the river, ill-favoured, and lean-fleſhed; and ſtood by the *other* kine, upon the brink of the river.

4 And the ill-favoured and lean-fleſhed kine did eat up the ſeven well-favoured and fat kine. So Pharaoh awoke.

5 And he ſlept and dreamed the ſecond time: and behold, ſeven ears of corn came up upon one ſtalk, rank and good.

6 And behold, ſeven thin ears and blaſted

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tranſlated, and relates to the examination only, and not the ſentence; it implies, in the original, that Pharaoh would, within three days, reckon with, or call them to account; and ſo it is ſaid, ver. 20. he lifted up the head of the chief butler, and of the chief baker; that is, examined them; for only one was hanged. The word *Jiſha*, tranſlated *lift up*, ſignifies to reckon; and *Roſh*, rendered the head, the ſum total of a thing.

Ver. 19. *Thy head from off thee, and ſhall hang thee, &c.*] It may ſeem ſtrange to ſome, that the baker ſhould firſt be beheaded, and afterwards hanged; but it was cuſtomary to ſtrike off the criminal's head in the firſt place, and then to hang him by the hands or feet. See Lam. v. 12.

Ver. 20. *Pharaoh's birth-day.*] Heroclotus obſerves, that the eaſtern nations kept the anniverſary of their kings birth-day, with great feſtivity; and it is likely, that upon this joyful occaſion (as we find it was cuſtomary upon others. See Matt. xxvii. 15.) they made a diſcharge of ſome one or more priſoners, which was the reaſon why the butler was ſet at liberty, and the baker puniſhed; for they ſeem to have been alike guilty.

He lifted up the head, &c.] See ver. 13.

Ver. 23. *Yet did not the chief butler remember Joſeph.*] Sunk in the eaſe and pleaſures of a court, he ſoon forgot the ſufferings of his friend, who had given him the firſt joyful aſſurance of a releaſe. He declared himſelf by this, to be a perſon of a moſt ignoble and ungrateful ſpirit; however, that diſpoſition of his was ſo providentially ordered, that it might be inſtrumental to Joſeph's advancement; for had he been ſet at liberty before Pharaoh's dream, he had miſſed the opportunity of being raiſed to ſuch an height of grandeur.

NOTES on Chap. XLI.

Ver. 1. *He ſtood by the river.*] By the river Nile, or near that branch of it where the city Tanais, and the royal palace were ſituated.

Ver. 2. *Kine.*] As theſe were the cattle made uſe of in ploughing, and other parts of huſbandry, they were very ſignificant reſemblances, to point out the future fertility and famine; as was their riſing out of the river Nile, to the overflowings of which Egypt owed its fertility.

Ver. 3. *The brink of the river.*] When the waters of the Nile were ſo ſunk within its banks, that the cattle came thither to drink, it was a certain token of an approaching famine; ſince the country, as was ſaid before, owed its fertility to its overflowing. Pliny, lib. xviii. 18. makes it a ſign of ſcarcity.

Before Chriſt 1715. blaſted with the eaſt wind ſprung up after them.

7 And the ſeven thin ears devoured the ſeven rank and full ears: and Pharaoh awoke, and behold, *it was* a dream.

8 And it came to paſs in the morning, that his ſpirit was troubled; and he ſent and called for all the magicians of Egypt, and all the wiſe men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh.

9 ¶ Then ſpake the chief butler unto Pharaoh, ſaying, I do remember my faults this day.

10 Pharaoh was wroth with his ſervants, and put me in ward in the captain of the guards houſe, *both* me, and the chief baker.

11 And we dreamed a dream in one night, I and he: we dreamed each man according to the interpretation of his dream.

12 And *there was* there with us a young man an Hebrew, ſervant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.

13 And it came to paſs, as he interpreted to us, ſo it was: me he reſtored unto mine office, and him he hanged.

14 ¶ Then Pharaoh ſent and called Joſeph, and they brought him haſtily out of the dungeon: and he ſhaved *himſelf*, and changed his raiment, and came in unto Pharaoh.

15 And Pharaoh ſaid unto Joſeph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard ſay of thee, *that* thou canſt underſtand a dream, to interpret it.

16 And Joſeph anſwered Pharaoh, ſaying, *It is* not in me: God ſhall give Pharaoh an anſwer of peace.

Before Chriſt 1715.

17 And Pharaoh ſaid unto Joſeph, In my dream, behold, I ſtood upon the bank of the river.

18 And behold, there came up out of the river ſeven kine, fat-fleſhed, and well-favoured; and they fed in a meadow.

19 And behold, ſeven other kine came up after them, poor and very ill-favoured, and lean-fleſhed, ſuch as I never ſaw in all the land of Egypt for badneſs.

20 And the lean and the ill-favoured kine did eat up the firſt ſeven fat kine.

21 And when they had eaten them up, it could not be known that they had eaten them; but they *were* ſtill ill-favoured, as at the beginning. So I awoke.

22 And I ſaw in my dream, and behold, ſeven ears came up in one ſtalk, full and good.

23 And behold, ſeven ears, withered, thin, *and* blaſted with the eaſt wind, ſprung up after them.

24 And the thin ears devoured the ſeven good ears: and I told *this* unto the magicians; but *there was* none that could declare *it* unto me.

25 ¶ And Joſeph ſaid unto Pharaoh, The dream of Pharaoh *is* one: God hath ſhewed Pharaoh what he *is* about to do.

26 The ſeven good kine *are* ſeven years; and the ſeven good ears *are* ſeven years: the dream *is* one.

27 And the ſeven thin and ill-favoured kine that came up after them, *are* ſeven years; and the ſeven empty ears blaſted with the eaſt wind, ſhall be ſeven years of famine.

28 This *is* the thing which I have ſpoken

Ver. 9. *I do remember my faults.*] Meaning his offence againſt Pharaoh, and tacitly, his ingratitude to Joſeph, in not uſing his intereſt for his releaſe before this time, agreeable to his promiſe.

Ver. 14. *He ſhaved himſelf.*] It was the manner of the Orientals, to let their hair and beards grow, in the time of any diſtreſs or calamity.

Ver. 16. *It is not in me, &c.*] I have no more wiſdom in me, than thoſe you have already conſulted; but it is given me from above. Theſe myſteries are beyond the art of vain pretenders to unfold, and belong to none but God, who, I truſt, will give unto Pharaoh *an anſwer of peace.*

Before Christ 1715. ſpoken unto Pharaoh: What God *is* about to do, he ſheweth unto Pharaoh.

29 Behold, there come ſeven years of great plenty throughout all the land of Egypt.

30 And there ſhall ariſe after them ſeven years of famine; and all the plenty ſhall be forgotten in the land of Egypt: and the famine ſhall conſume the land,

31 And the plenty ſhall not be known in the land, by reaſon of that famine following: for it *ſhall be* very grievous.

32 And for that the dream was doubled unto Pharaoh twice; *it is* becauſe the thing *is* eſtabliſhed by God, and God will ſhortly bring it to paſs.

33 Now therefore let Pharaoh look out a man diſcreet and wiſe, and ſet him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the ſeven plenteous years.

35 And let them gather all the food of thoſe good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36 And that food ſhall be for ſtore to the land, againſt the ſeven years of famine, which ſhall be in the land of Egypt; that the land periſh not through the famine.

37 ¶ And the thing was good in the eyes of Pharaoh, and in the eyes of all his ſervants. Before Christ 1715.

38 And Pharaoh ſaid unto his ſervants, Can we find *ſuch a one* as this *is*, a man in whom the ſpirit of God *is*?

39 And Pharaoh ſaid unto Joſeph, Foraſmuch as God hath ſhewed thee all this, *there is* none ſo diſcreet and wiſe as thou *art*.

40 Thou ſhalt be over my houſe, and according unto thy word ſhall all my people be ruled: only in the throne will I be greater than thou.

41 And Pharaoh ſaid unto Joſeph, See, I have ſet thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Joſephs hand, and arayed him in veſtures of fine linen, and put a gold chain about his neck.

43 And he made him to ride in the ſecond chariot which he had; and they cried before him, Bow the knee: and he made him *ruler* over all the land of Egypt.

44 And Pharaoh ſaid unto Joſeph, I *am* Pharaoh, and without thee ſhall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joſephs name Zaphnath-paaneah; and he gave him to wiſe Aſenath the daughter of Poti-pherah prieſt of On: and Joſeph went out over *all* the land of Egypt.

46 ¶ And Joſeph *was* thirty years old when

Ver. 32. *The thing is eſtabliſhed by God.*] Here he refers Pharaoh to God, as the author of this event. It is certain it could not be a natural cauſe; for Pliny obſerves, that when the Nile roſe no more than twelve cubits, great ſcarcity always followed; when it roſe to ſixteen, they had a luxuriant plenty; and yet a greater, when it roſe to eighteen, the higheſt it was ever known to riſe to. That this river ſhould overflow conſtantly, for ſeven years together, ſo as to cauſe ſuch plenty, and riſe ſo little for the next ſeven, as to occaſion a grievous famine, can be aſcribed only to a preternatural cauſe; *viz.* the interpoſition of the deity.

Ver. 35. *Corn.*] This ſhould be tranſlated *zea*, or *ſpelt*, which was a fine flower, called by ſome, *Olyra*, the bread made with it, they called *Calleſtis*, from its glutinous quality. The Egyptians eſteemed it a reproach to eat bread, made either of wheat or barley.

Ver. 42. *His ring from his hand.*] The ring, or ſignet, worn by Eaſtern kings, was a badge of regal dignity, which deſcended ſtill to the next heir; the ceremony, therefore, was conferred on Joſeph, both as a mark of favour, and of authority.

Veſtures of fine linen.] The linen of Egypt was celebrated for its fineneſs all the world over.

Ver. 45. *Zaphnath-paaneah.*] It is the opinion of moſt commentators, that this is a word borrowed from the Coptic language, and that it ſignifies a revealer of ſecrets.

The daughter of Poti-pherah.] The public adminiſtration of affairs was in the hands of the prieſthood, and therefore, Pharaoh, in order to eſtabliſh Joſeph in his high poſt, and to take away all prejudice and envy, on account of his being a ſtranger, married him to the daughter of Potipherah.

Before Chriſt 1715. when he ſtood before Pharaoh king of Egypt: And Joſeph went out from the preſence of Pharaoh, and went throughout all the land of Egypt.

47 And in the ſeven plenteous years the earth brought forth by handfuls.

48 And he gathered up all the food of the ſeven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field which *was* round about every city, laid he up in the ſame.

49 And Joſeph gathered corn as the ſand of the ſea, very much, until he left numbering: for *it was* without number.

50 And unto Joſeph were born two ſons, before the years of famine came: which Aſenath, the daughter of Potipherah prieſt of On, bare unto him.

1712. 51 And Joſeph called the name of the firſt-born Manaſſeh: for God, *ſaid he*, hath made me forget all my toil, and all my fathers houſe.

1711. 52 And the name of the ſecond called he Ephraim: for God hath cauſed me to be fruitful in the land of my affliction.

53 ¶ And the ſeven years of plenteouſneſs that was in the land of Egypt, were ended.

1708. 54 And the ſeven years of dearth began to come, according as Joſeph had ſaid: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famiſhed, the people cried to Pharaoh for bread: and Pharaoh ſaid unto all the Egyptians, Go unto Joſeph; what he ſaith to you, do. Before Chriſt 1708.

56 And the famine was over all the face of the earth: And Joſeph opened all the ſtore-houſes, and ſold unto the Egyptians; and the famine waxed ſore in the land of Egypt.

57 And all countries came into Egypt to Joſeph for to buy *corn*; becauſe that the famine was *ſo* ſore in all the lands.

CHAP. XLII.

1 *Jacob ſendeth his ten ſons to buy corn in Egypt:* 6 *They are impriſoned by Joſeph for ſpies:* 18 *They are ſet at liberty, on condition to bring Benjamin:* 21 *They have remorſe for Joſeph.* 24 *Simeon is kept for a pledge:* 25 *They return with corn, and their money.* 29 *Their relation to Jacob.* 36 *Jacob refuſeth to ſend Benjamin.*

NOW when Jacob ſaw that there was corn in Egypt, Jacob ſaid unto his ſons, Why do ye look one upon another? 1707.

2 And he ſaid, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

3 ¶ And Joſephs ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joſephs brother, Jacob ſent not with his brethren: for he ſaid, Leſt peradventure miſchief befal him.

Prieſt.] As the word *Cohen*, tranſlated prieſt, ſignifies a privy counſellor, *&c.* as well as a prieſt; it is likely, Potipherah not only attended at the altar, but was likewiſe a ſecular officer, or kind of lieutenant of that province wherein was ſituated the city of

On.] The Septuagint interpret this to be Heliopolis, or the city of the ſun, where that luminary was worſhipped.

Ver. 47. *By handfuls.*] Every grain produced an handful of ſtalks, which was extraordinary, even in Egypt, which was reckoned one of the moſt fruitful countries in the world.

Ver. 48. *All the food.*] Either the fifth part mentioned ver. 34. Or all that could be ſpared over and above the preſent conſumption, to lay up againſt the time of ſcarcity.

Ver. 49. *As the ſand of the ſea.*] An expreſſion frequently uſed in ſcripture, and ſignifies an indefinite number, or a quantity that is vaſt, and prodigious.

Ver. 51. *Manaſſeh.*] Oblivion or forgetfulneſs.

Ver. 52. *Ephraim.*] That is, fruitful.

Ver. 54. *Was in all the lands.*] That is (by a figure) throughout all the neighbouring countries.

NOTES on Chap. XLII.

Ver. 4. *Leſt miſchief befal him.*] Benjamin was as (he thought) the only ſurviving ſon of his beloved Rachel; which

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5 And the ſons of Iſrael came to buy *corn* among thoſe that came: for the famine was in the land of Canaan.

6 And Joſeph *was* the governor over the land, *and* he *it was* that ſold to all the people of the land: and Joſephs brethren came, and bowed down themſelves before him, *with* their faces to the earth.

7 And Joſeph ſaw his brethren, and he knew them, but made himſelf ſtrange unto them, and ſpake roughly unto them; and he ſaid unto them, Whence come ye? And they ſaid, From the land of Canaan to buy food.

8 And Joſeph knew his brethren, but they knew not him.

9 And Joſeph remembered the dreams which he dreamed of them, and ſaid unto them, Ye *are* ſpies; to ſee the nakedneſs of the land you are come.

10 And they ſaid unto him, Nay, my lord, but to buy food are thy ſervants come.

11 We *are* all one mans ſons: we *are* true men, thy ſervants are no ſpies.

12 And he ſaid unto them, Nay, but to ſee the nakedneſs of the land you are come.

13 And they ſaid, Thy ſervants *are* twelve brethren, the ſons of one man in the land of Canaan; and behold, the youngeſt *is* this day with our father, and one *is* not.

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14 And Joſeph ſaid unto them, That *is it* that I ſpake unto you, ſaying, Ye *are* ſpies.

15 Hereby ye ſhall be proved: by the life of Pharaoh ye ſhall not go forth hence, except your youngeſt brother come hither.

16 Send one of you, and let him fetch your brother, and ye ſhall be kept in priſon, that your words may be proved, whether *there be any* truth in you: or elſe by the life of Pharaoh ſurely ye *are* ſpies.

17 And he put them altogether into ward three days.

18 And Joſeph ſaid unto them the third day, This do, and live: *for* I fear God.

19 If ye *be* true men, let one of your brethren be bound in the houſe of your priſon: go ye, carry corn for the famine of your houſes.

20 But bring your youngeſt brother unto me; ſo ſhall your words be verified, and ye ſhall not die. And they did ſo.

21 ¶ And they ſaid one to another, We *are* verily guilty concerning our brother, in that we ſaw the anguiſh of his ſoul, when he beſought us; and we would not hear: therefore is this diſtreſs come upon us.

22 And Reuben anſwered them, ſaying, Spake I not unto you, ſaying, Do not ſin againſt

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which was the reaſon of his extraordinary affection towards him.

Ver. 6. *Joſeph was the governor.*] That is, deputy governor under Pharaoh.

Bowed down themſelves, &c.] This was the Jewiſh, but not Egyptian form of ſalutation, and fulfilled the dreams of Joſeph, for which his brethren had ſhewn him ſo much envy: this circumſtance, no doubt, brought them to his remembrance.

Ver. 8. *Knew not him.*] And no wonder, for it was now twenty years ſince they had ſeen him, which muſt have made ſome alteration in his features; and not only that, but his dreſs, and the pomp in which he appeared, as alſo his ſpeaking to them by an interpreter, muſt have greatly diſguiſed him.

Ver. 9. *Ye are ſpies.*] This is not a poſſitive affirmation, but ſhould be rendered interrogatively; *are ye not ſpies?*

To ſee the nakedneſs, &c.] To diſcover the weak, and defenceleſs parts of the country, and to ſee in what manner it is fortified.

Ver. 11. *All one man's ſons.*] As much as to ſay, it cannot be ſuppoſed, that a man would ſend all the children he had on ſo dangerous an enterprize; or that one ſingle family ſhould make attempts upon an whole country.

True men.] Peaceable, religious, and free from any baſe or fraudulent deſigns.

Ver. 15. *By the life of Pharaoh,* &c.] As ſure as Pharaoh

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againſt the child; and ye would not hear? therefore behold alſo, his blood is required.

23 And they knew not that Joſeph underſtood *them*; for he ſpake unto them by an interpreter.

24 And he turned himſelf about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

25 ¶ Then Joſeph commanded to fill their ſacks with corn, and to reſtore every mans money into his ſack, and to give them proviſion for the way: and thus did he unto them.

26 And they laded their aſſes with the corn, and departed thence.

27 And as one of them opened his ſack to give his aſs provender in the inn, he eſpied his money: for behold it *was* in his ſacks mouth.

28 And he ſaid unto his brethren, My money is reſtored; and lo, *it is* even in my ſack: and their heart failed *them*, and they were afraid, ſaying one to another, What *is* this *that* God hath done unto us?

29 ¶ And they came unto Jacob their father, unto the land of Canaan, and told him all that befell unto them, ſaying,

30 The man *who is* the lord of the land ſpake roughly to us, and took us for ſpies of the country.

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31 And we ſaid unto him, We *are* true men; we are no ſpies.

32 We *be* twelve brethren, ſons of our father: one *is* not, and the youngeſt *is* this day with our father in the land of Canaan.

33 And the man the lord of the country ſaid unto us, Hereby ſhall I know that ye *are* true men; leave one of your brethren *here* with me, and take *food for* the famine of your houſholds, and be gone.

34 And bring your youngeſt brother unto me: then ſhall I know that you *are* no ſpies, *but* that you *are* true men: *ſo* will I deliver you your brother, and ye ſhall traffick in the land.

35 ¶ And it came to paſs as they emptied their ſacks, that behold, every mans bundle of money *was* in his ſack: and when *both* they and their father ſaw the bundles of money, they were afraid.

36 And Jacob their father ſaid unto them, Me have ye bereaved *of my children*: Joſeph *is* not, and Simeon *is* not, and ye will take Benjamin *away*: all theſe things are againſt me.

37 And Reuben ſpake unto his father, ſaying, Slay my two ſons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he ſaid, My ſon ſhall not go down with you: for his brother is dead, and

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raoh lives; it does not appear to be an oath, but only an aſſeveration; and ſo his brethren underſtood it, *the man did ſolemnly proteſt unto us*, Ch. xliii. 3. His being thus ſevere is not to be attributed to reſentment; but a deſire of being informed concerning his family, without aſking any direct queſtion.

Ver. 24. *He turned,—and wept.*] The behaviour of Joſeph upon this occaſion is exceedingly affecting; as is the whole ſcene, and painted in the moſt natural and lively colours.

Took from them Simeon, &c.] He was the principal agent in the maſſacre of the Shechemites, and the Rabbins ſay, it was he that put Joſeph into the pit; it was fit, therefore, that he ſhould be left as an hoſtage.

Ver. 27. *To give his aſs provender*, &c.] The Inns in the eaſt, to this day, are no other than bare houſe room, and afford no ſort of convenience to the traveller, who is obliged to carry his accomodations with him.

Ver. 28. *Their heart failed them.*] Such is the conſequence of guilt, that it is always, and every where attended with terrors. They conſidered this circumſtance of the money being laid in their ſack's mouth, as a ſnare to take away their lives; and immediately their conſciences repreſented it to them as a juſt judgment, for their cruelty and inhumanity to their brother.

Ver. 36. *Me have ye bereaved*, &c.] Good old Jacob ſeemed to ſuſpect that they had engaged in a plot to deprive him of Benjamin, by the ſtreſs he lays upon the word, *me*.

Ver. 37. *If I bring him not*, &c.] It is evident Reuben could

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and he is left alone; if miſchief befall him by the way in the which ye go, then ſhall ye bring down my gray hairs with ſorrow to the grave.

CHAP. XLIII.

1 *Jacob is hardly perſuaded to ſend Benjamin.* 15 *Joſeph entertaineth his brethren:* 31 *He maketh them a feaſt.*

AND the famine *was* ſore in the land.

2 And it came to paſs when they had eaten up the corn which they had brought out of Egypt, their father ſaid unto them, Go again, buy us a little food.

3 And Judah ſpake unto him, ſaying, The man did ſolemnly proteſt unto us, ſaying, Ye ſhall not ſee my face, except your brother *be* with you.

4 If thou wilt ſend our brother with us, we will go down and buy thee food.

5 But if thou wilt not ſend *him*, we will not go down: for the man ſaid unto us, Ye ſhall not ſee my face, except your brother *be* with you.

6 And Iſrael ſaid, Wherefore dealt ye *ſo* ill with me, *as* to tell the man whether ye had yet a brother?

7 And they ſaid, The man aſked us ſtraitly of our ſtate, and of our kindred, ſaying, *Is* your father yet alive? have ye *another* brother? and we told him according to the tenor of theſe words: Could we certainly know that he would ſay, Bring your brother down?

8 And Judah ſaid unto Iſrael his father, Send the lad with me, and we will ariſe and go; that we may live and not die, both we, and thou, *and* alſo our little ones.

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9 I will be ſurety for him; of my hand ſhalt thou require him: If I bring him not unto thee, and ſet him before thee, then let me bear the blame for ever.

10 For except we had lingered, ſurely now we had returned this ſecond time.

11 And their father Iſrael ſaid unto them, If *it muſt be* ſo now, do this; take of the beſt fruits in the land in your veſſels, and carry down the man a preſent, a little balm, and a little hony, ſpices and myrrh, nuts and almonds.

12 And take double money in your hand: and the money that was brought again in the mouth of your ſacks, carry *it* again in your hand; peradventure it *was* an overſight.

13 Take alſo your brother, and ariſe, go again unto the man.

14 And God Almighty give you mercy before the man, that he may ſend away your other brother, and Benjamin: If I be bereaved *of my children*, I am bereaved.

15 ¶ And the men took that preſent, and they took double money in their hand, and Benjamin; and roſe up, and went down to Egypt, and ſtood before Joſeph.

16 And when Joſeph ſaw Benjamin with them, he ſaid to the ruler of his houſe

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could not be anſwerable for Benjamin's life, who was far from being ſecure of his own; but that he was ſatisfied as to the goodneſs, and integrity of his, and his brethren's intentions.

NOTES on Chap. XLIII.

Ver. 5. *We will not go down.*] This may ſound ſomewhat like undutifulneſs, but he was very willing to be obedient unto the commands of his father; only he reminds him of the abſolute neceſſity of Benjamin's going wtih him, as it was a condition made between them, and the viceroy of Egypt.

Ver. 8. *Send the lad*, &c.] In the Hebrew, *the young man.* Benjamin, though the youngeſt, was at this time twenty four years of age, and was a father of children.

Ver. 11. *A little balm.*] This was what is now called balm of Gilead. It is a liquid reſin, of a fragrant ſmell, ſomething like that of citrons.

Ver. 14. *If I be bereaved,—I am bereaved.*] This ſhews the Patriarch's reſignation to the divine will in all things. An expreſſion of the like tendency was, that of Eli's, *it is the Lord, let him do what ſeemeth him good*; and Job's, who ſays, *the Lord gave, and the Lord hath taken away, bleſſed be the name of the Lord.*

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houſe, Bring *theſe* men home, and ſlay, and make ready: for *theſe* men ſhall dine with me at noon.

17 And the man did as Joſeph bade: and the man brought the men into Joſephs houſe.

18 And the men were afraid, becauſe they were brought into Joſephs houſe; and they ſaid, Becauſe of the money that was returned in our ſacks at the firſt time, are we brought in; that he may ſeek occaſion againſt us, and fall upon us, and take us for bond-men, and our aſſes.

19 And they came near to the ſteward of Joſephs houſe, and they communed with him at the door of the houſe,

20 And ſaid, O ſir, we came indeed down at the firſt time to buy food.

21 And it came to paſs when we came to the inn, that we opened our ſacks, and behold, *every* mans money *was* in the mouth of his ſack, our money in full weight: and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our ſacks.

23 And he ſaid, Peace *be* to you, fear not: your God, and the God of your father, hath given you treaſure in your ſacks: I had your money. And he brought Simeon out unto them.

24 And the man brought the men into Joſeph's houſe, and gave *them* water, and they waſhed their feet, and he gave their aſſes provender.

25 And they made ready the preſent againſt Joſeph came at noon: for they heard that they ſhould eat bread there.

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26 ¶ And when Joſeph came home, they brought him the preſent which *was* in their hand into the houſe, and bowed themſelves to him to the earth.

27 And he aſked them of *their* welfare, and ſaid, *Is* your father well, the old man of whom ye ſpake? *Is* he yet alive?

28 And they anſwered, Thy ſervant our father *is* in good health, he *is* yet alive: and they bowed down their heads, and made obeiſance.

29 And he lift up his eyes, and ſaw his brother Benjamin, his mothers ſon, and ſaid, *Is* this your younger brother, of whom ye ſpake unto me? And he ſaid, God be gracious unto thee, my ſon.

30 And Joſeph made haſte; for his bowels did yern upon his brother: and he ſought *where* to weep, and he entered into *his* chamber, and wept there.

31 And he waſhed his face, and went out, and refrained himſelf, and ſaid, Set on bread.

32 And they ſet on for him by himſelf, and for them by themſelves, and for the Egyptians, which did eat with him by themſelves: becauſe the Egyptians might not eat bread with the Hebrews; for that *is* an abomination unto the Egyptians.

33 And they ſat before him, the firſt-born according to his birth-right, and the youngeſt according to his youth: and the men marvelled one at another.

34 And he took *and ſent* meſſes unto

Ver. 23. *Your God,* &c.] Hence it appears, that the ſteward had been inſtructed by his maſter in the true religion, and that he knew how matters went between Joſeph and his brethren.

Ver. 32. *Might not eat bread,* &c.] The reaſon of this ſuperſtition was, either becauſe the Hebrews ſacrificed ſuch creatures as the Egyptians adored; or elſe, that they dreſſed and eat their food in a different manner from them.

Ver. 34. *Sent meſſes,* &c.] In the ancient entertainments, the whole fare was uſually ſet before the maſter of the feaſt, who helped his gueſts, every one to their portion.

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them from before him: but Benjamins meſs was five times ſo much as any of theirs. And they drank, and were merry with him.

CHAP. XLIV.

1 *Joſephs policy to ſtay his brethren.* 18 *Judahs humble ſupplication to Joſeph.*

AND he commanded the ſteward of his houſe, ſaying, Fill the mens ſacks *with* food, as much as they can carry, and put every mans money in his ſacks mouth.

2 And put my cup, the ſilver cup, in the ſacks mouth of the youngeſt, and his corn-money: and he did according to the word that Joſeph had ſpoken.

3 As ſoon as the morning was light, the men were ſent away, they and their aſſes.

4 *And* when they were gone out of the city, *and* not *yet* far off, Joſeph ſaid unto his ſteward, Up, follow after the men; and when thou doſt overtake them, ſay unto them, Wherefore have ye rewarded evil for good?

5 *Is* not this *it*, in which my lord drinketh? and whereby indeed he divineth? ye have done evil in ſo doing.

6 ¶ And he overtook them, and he ſpake unto them the ſame words.

7 And they ſaid unto him, Wherefore ſaith my lord theſe words? God forbid that thy ſervants ſhould do according to this thing.

8 Behold the money which we found in our ſacks mouths, we brought again unto thee out of the land of Canaan: how then ſhould we ſteal out of thy lords houſe ſilver or gold?

Before Chriſt 1707.

9 With whom*ſoever* of thy ſervants it be found, *both* let him die, and we alſo will be my lords bond-men.

10 And he ſaid, Now alſo *let* it *be* according unto your words: he with whom it is found ſhall be my ſervant; and ye ſhall be blameleſs.

11 Then they ſpeedily took down every man his ſack to the ground, and opened every man his ſack.

12 And he ſearched, *and* began at the eldeſt, and left at the youngeſt: and the cup was found in Benjamins ſack.

13 Then they rent their cloths, and laded every man his aſs, and returned to the city.

14 ¶ And Judah and his brethren came to Joſephs houſe (for he *was* yet there) and they all fell before him on the ground.

15 And Joſeph ſaid unto them, What deed *is* this that ye have done? wot ye not, that ſuch a man as I can certainly divine?

16 And Judah ſaid, What ſhall we ſay unto my lord? what ſhall we ſpeak? or how ſhall we clear ourſelves? God hath found out the iniquity of thy ſervants: behold, we *are* my lords ſervants, both we, and *he* alſo with whom the cup is found.

17 And he ſaid, God forbid that I ſhould do ſo: *but* the man in whoſe hand the

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NOTES on Chap. XLIV.

Ver. 2. *Put my cup*, &c.] This was an artifice of Joſeph's, to detain his brother Benjamin, being ignorant of his father Jacob's charge concerning him; and perhaps, in order to diſcover what affection the reſt of the brethren had towards him; to wit, whether or no, they would be willing to leave him in captivity.

Ver. 5. *He divineth.*] Not that Joſeph pretended to the art of divination; but as this ſteward ſeems to have been privy to the whole affair, and as divining was a thing uſed by the Egyptians, he ſpake thus, the better to carry on the deluſion.

Ver. 13. *Rent their cloths.*] In token of grief, after the manner of the people of the eaſt.

Ver. 15. *Can certainly divine.*] I who foretold the former years of plenty, and theſe of famine; do you think I am not able to diſcover your theft?

Ver. 16. *Hath found out the iniquity*, &c.] Judah, convinced of their innocence, ſoon perceived it was a ſnare to draw them into ſlavery, (at leaſt he imagined ſo) and knowing there was no arguing with men in power, he humour-

Before Christ 1707. the cup is found, he ſhall be my ſervant; and as for you, get you up in peace unto your father.

18 ¶ Then Judah came near unto him, and ſaid, Oh my lord, let thy ſervant, I pray thee, ſpeak a word in my lords ears, and let not thine anger burn againſt thy ſervant: for thou *art* even as Pharaoh.

19 My lord aſked his ſervants, ſaying, Have ye a father, or a brother?

20 And we ſaid unto my lord, We have a father, an old man, and a child of his old age, a little one: and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou ſaidſt unto thy ſervants, Bring him down unto me, that I may ſet mine eyes upon him.

22 And we ſaid unto my lord, The lad cannot leave his father: for if he ſhould leave his father, *his father* would die.

23 And thou ſaidſt unto thy ſervants, Except your youngeſt brother come down with you, you ſhall ſee my face no more.

24 And it came to paſs, when we came up unto thy ſervant my father, we told him the words of my lord.

25 And our father ſaid, Go again, *and* buy us a little food.

26 And we ſaid, We cannot go down: if our youngeſt brother be with us, then will we go down; for we may not ſee the mans face, except our youngeſt brother *be* with us.

27 And thy ſervant my father ſaid unto us, Ye know that my wife bare me two *ſons*.

28 And the one went out from me, and I ſaid, Surely he is torn in pieces; and I ſaw him not ſince. Before Christ 1707.

29 And if ye take this alſo from me, and miſchief befal him, ye ſhall bring down my gray hairs with ſorrow to the grave.

30 Now therefore when I come to thy ſervant my father, and the lad *be* not with us; (ſeeing that his life is bound up in the lads life.)

31 It ſhall come to paſs, when he ſeeth that the lad *is* not *with us*, that he will die: and thy ſervant ſhall bring down the gray hairs of thy ſervant our father with ſorrow to the grave.

32 For thy ſervant became ſurety for the lad unto my father, ſaying, If I bring him not unto thee, then I ſhall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy ſervant abide inſtead of the lad, a bondman to my lord; and let the lad go up with his brethren.

34 For how ſhall I go up to my father, and the lad *be* not with me? leſt peradventure I ſee the evil that ſhall come on my father.

CHAP. XLV.

1 *Joſeph maketh himſelf known to his brethren:* 5 *He comforteth them in Gods providence:* 9 *He ſendeth for his father.* 17 *Pharaoh confirmeth it.* 21 *Joſeph furniſheth them for their journey, and exhorteth them to concord.* 28 *Jacob is revived with the news.*

THEN Joſeph could not refrain himſelf before all them that ſtood by him; and he cried, Cauſe every man to go out from me: and there ſtood no man with

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humoured the cauſe, and pleaded guilty; thinking it the ſafeſt way to ſubmit, beg pardon, and implore his mercy.

Ver. 18. *Thou art even as Pharaoh.*] Or, poſſeſſed with an authority like the king himſelf. Judah knew that courtiers were fond of flattery.

Ver. 34. *How ſhall I go up to my father*, &c.] Words expreſſive of ſuch filial regard, and brotherly tenderneſs, could not fail of affecting an heart ſo humane and benevolent as that of Joſeph's.

NOTES on Chap. XLV.

Ver. 1 *Joſeph could not refrain*, &c.] This whole ſcene between Joſeph and his brethren, is deſcribed in ſuch a natural, unaffected manner, and has ſo much of the pathos in it, as no deſcription of the ancients can parallel.

Before Christ 1707. with him, while Joſeph made himſelf known unto his brethren.

2 And he wept aloud: and the Egyptians and the houſe of Pharaoh heard.

3 And Joſeph ſaid unto his brethren, I *am* Joſeph; Doth my father yet live? and his brethren could not anſwer him: for they were troubled at his preſence.

4 And Joſeph ſaid unto his brethren, Come near to me, I pray you; and they came near: and he ſaid, I *am* Joſeph your brother, whom ye ſold into Egypt.

5 Now therefore be not grieved, nor angry with yourſelves, that ye ſold me hither: for God did ſend me before you, to preſerve life.

1706. 6 For theſe two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there ſhall* neither *be* earing nor harveſt.

7 And God ſent me before you, to preſerve you a poſterity in the earth, and to ſave your lives by a great deliverance.

8 So now *it was* not you *that* ſent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his houſe, and a ruler throughout all the land of Egypt.

9 Haſte you, and go up to my father, and ſay unto him, Thus ſaith thy ſon Joſeph, God hath made me lord of all Egypt; come down unto me, tarry not.

10 And thou ſhalt dwell in the land of Goſhen, and thou ſhalt be near unto me, thou, and thy children, and thy childrens children, and thy flocks, and thy herds, and all that thou haſt. Before Christ 1706.

11 And there will I nouriſh thee (for yet *there are* five years of famine;) leſt thou, and thy houſhold, and all that thou haſt, come to poverty.

12 And behold your eyes ſee, and the eyes of my brother Benjamin, that *it is* my mouth that ſpeaketh unto you.

13 And you ſhall tell my father of all my glory in Egypt, and of all that you have ſeen; and ye ſhall haſte, and bring down my father hither.

14 And he fell upon his brother Benjamins neck, and wept; and Benjamin wept upon his neck.

15 Moreover, he kiſſed all his brethren, and wept upon them: and after that his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaohs houſe, ſaying, Joſephs brethren are come: and it pleaſed Pharaoh well, and his ſervants.

17 And Pharaoh ſaid unto Joſeph, Say unto thy brethren, This do ye; lade your beaſts, and go, get you unto the land of Canaan;

18 And take your father, and your houſholds, and come unto me: and I will give you the good of the land of Egypt, and ye ſhall eat the fat of the land.

19 Now thou art commanded, this do ye; Take you waggons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Alſo

Ver. 2. *He wept aloud, &c.*] It is moſt certain, that the leſſer ſorrows are more outwardly expreſſed, but the greater, aſtoniſh and ſtupify, render the body oft-times motionleſs, and the tongue ſpeechleſs. Joſeph's emotion was a mixture of joy and ſorrow; accordingly, his ſilence was followed by a paſſionate flood of tears.

Ver. 3. *Doth my father yet live?*] The firſt thing he enquires after, when he had made himſelf known, was his father; thereby expreſſing his filial piety. *Honour thy father and thy mother*, ſays the Divine command, *that thy days may be long in the land.*

Were troubled at his preſence.] Reflecting on their cruelty towards him, and alſo conſidering, that he had it now in his power, to revenge himſelf for the injury done him.

Ver. 8. *It was not you that ſent me hither, but God.*] Obſerving that they were oppreſſed with grief, and heartily repented of their ill treatment, he generouſly bids them think no more about it, but to look upon it rather as the mere direction of Providence, for their mutual good.

A father to Pharaoh.] Guiding him in his counſels, and directing him in all his buſineſs.

Ver. 10. *The land of Goſhen.*] This was a part of the lower Egypt, next adjoining to Arabia and Paleſtine; it

was

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20 Alſo regard not your ſtuff: for the good of all the land of Egypt *is* yours.

21 And the children of Iſrael did ſo: and Joſeph gave them waggons, according to the commandment of Pharaoh, and gave them proviſion for the way.

22 To all of them he gave each man changes of raiment: but to Benjamin he gave three hundred *pieces* of ſilver, and five changes of raiment.

23 And to his father he ſent after this *manner*; ten aſſes laden with the good things of Egypt, and ten ſhe-aſſes laden with corn and bread and meat for his father by the way.

24 So he ſent his brethren away, and they departed: and he ſaid unto them, See that ye fall not out by the way.

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, ſaying, Joſeph *is* yet alive, and he *is* governor over all the land of Egypt. And Jacobs heart fainted, for he believed them not.

27 And they told him all the words of Joſeph, which he had ſaid unto them: and when he ſaw the waggons which Joſeph had ſent to carry him, the ſpirit of Jacob their father revived.

28 And Iſrael ſaid, *It is* enough; Joſeph my ſon *is* yet alive: I will go and ſee him before I die.

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CHAP. XLVI.

1 *Jacob is comforted by God at Beer-ſheba.* 5 *Thence he with his company goeth into Egypt.* 8 *The number of his family that went into Egypt.* 28 *Joſeph meeteth Jacob:* 31 *He inſtructeth his brethren how to anſwer to Pharaoh.*

AND Iſrael took his journey with all that he had, and came to Beer-ſheba, and offered ſacrifices unto the God of his father Iſaac.

2 And God ſpake unto Iſrael in the viſions of the night, and ſaid, Jacob, Jacob: And he ſaid, Here *am* I.

3 And he ſaid, I *am* God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation.

4 I will go down with thee into Egypt; and I will alſo ſurely bring thee up *again*: and Joſeph ſhall put his hand upon thine eyes.

5 And Jacob roſe up from Beer-ſheba: and the ſons of Iſrael carried Jacob their father, and their little ones, and their wives, in the waggons which Pharaoh had ſent to carry him.

6 And they took their cattle, and their goods, which they had gotten in the land

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was well watered by the ſtreams of the river Nile, and conſequently abounded with rich paſtures.

Ver. 20. *Regard not your ſtuff.*] Namely, your ſubſtance, and implements of huſbandry, in the land of Canaan; be not ſollicitous concerning them, *for the good of all the land*, &c.

Ver. 24. *Fall not out by the way.*] Do not accuſe one another of the ill treatment which I formerly received from you; nor caſt any envious reflexions on your brother Benjamin, on account of the favours I have beſtowed on him.

Ver. 28. *It is enough.*] It was ſufficient, that his ſon, (who to him was dead) *was now alive again*; all his pomp and glory in the land of Egypt could add nothing to this happineſs, of his being yet in the land of the living.

NOTES on Chap. XLVI.

Ver. 1. *Beer-ſheba.*] Here Abraham had formerly planted a grove, and Iſaac erected an altar; and now Jacob makes choice of the ſame place, for the worſhip of God, it being conſecrated by his fore-fathers.

Ver. 3. *Fear not to go down*, &c.] There were ſeveral reaſons, that might diſcourage Jacob from purſuing his journey into Egypt; or at leaſt that might make him fear the conſequences. Firſt, Abraham had been injured there, Gen. xii. 15. Secondly, God had forbidden Iſaac, in a time of the like dearth, to go thither, Gen. xxvi. 2. Thirdly, Canaan was become, as it were, Jacob's native country. And laſtly, it was foretold to his grandfather, that his ſeed ſhould be a ſtranger in a land that was not theirs, and ſhould ſerve them, and they ſhould afflict them four hundred years.

Ver. 4. *I will go down with thee.*] I will attend you with my good providence, which ſhall direct both you and yours, and in due time ſhall bring forth thy poſterity from among that people.

Put his hand upon thine eyes.] The cloſing the eyes of perſons

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of Canaan, and came into Egypt, Jacob, and all his ſeed with him:

7 His ſons and his ſons ſons with him, his daughters, and his ſons daughters, and all his ſeed brought he with him into Egypt.

8 ¶ And theſe *are* the names of the children of Iſrael, which came into Egypt, Jacob and his ſons: Reuben Jacobs firſtborn.

9 And the ſons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the ſons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the ſon of a Canaanitiſh woman.

11 ¶ And the ſons of Levi; Gerſhon, Kohath, and Merari.

12 ¶ And the ſons of Judah; Er, and Onan, and Shelah, and Pharez, and Zerah: But Er and Onan died in the land of Canaan. And the ſons of Pharez, were Hezron, and Hamul.

13 ¶ And the ſons of Iſſachar; Tola, and Phuvah, and Job, and Shimron.

14 ¶ And the ſons of Zebulun; Sered, and Elon, and Jahleel.

15 Theſe *be* the ſons of Leah, which ſhe bare unto Jacob in Padan-aram, with his daughter Dinah: all the ſouls of his ſons and his daughters *were* thirty and three.

16 ¶ And the ſons of Gad; Ziphion, and Haggai, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ And the ſons of Aſher; Jimnah, and Iſhuah, and Iſui, and Beriah, and Serah their ſiſter: and the ſons of Beriah; Heber, and Malchiel.

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18 Theſe *are* the ſons of Zilpah, whom Laban gave to Leah his daughter: and theſe ſhe bare unto Jacob, *even* ſixteen ſouls.

19 ¶ The ſons of Rachel Jacobs wife; Joſeph, and Benjamin.

20 And unto Joſeph in the land of Egypt were born Manaſſeh and Ephraim, which Aſenath the daughter of Potipherah prieſt of On bare unto him.

21 ¶ And the ſons of Benjamin *were* Belah, and Becher, and Aſhbel, Gera, and Naaman, Ehi, and Roſh, Muppim, and Huppim, and Ard.

22 Theſe *are* the ſons of Rachel, which were born to Jacob: all the ſouls *were* fourteen.

23 ¶ And the ſon of Dan; Huſhim.

24 And the ſons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

25 Theſe *are* the ſons of Bilhah, which Laban gave unto Rachel his daughter, and ſhe bare theſe unto Jacob: all the ſouls *were* ſeven.

26 All the ſouls that came with Jacob into Egypt, which came out of his loins, beſides Jacobs ſons wives, all the ſouls *were* threeſcore and ſix;

27 And the ſons of Joſeph which were borne him in Egypt, *were* two ſouls: all the ſouls of the houſe of Jacob, which came into Egypt, *were* threeſcore and ten.

28 ¶ And he ſent Judah before him unto Joſeph, to direct his face unto Goſhen; and they came into the land of Goſhen.

29 And Joſeph made ready his chariot, and went up to meet Iſrael his father, to Goſhen; and preſented himſelf unto him: and

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perſons deceaſed, was a pious cuſtom among the antients; and was an office performed uſually by the neareſt relation, or ſome dear friend.

Ver. 8. *Theſe are the names*, &c.] Theſe genealogies were regiſtered, as well for the diſtinction of tribes, that ſo the Meſſias might be known; as alſo to ſhew, that what God had promiſed, was accompliſhed, *viz.* That the ſeed of Abraham ſhould be as the ſtars of heaven, and as the ſand on the ſea ſhore, for multitude.

Ver. 15. *Thirty and three.*] Jacob himſelf included.

Ver. 28. *He ſent Judah*, &c.] It ſeems as if Judah came the neareſt to Joſeph, in accompliſhments, and was therefore choſe by his father, to make preparation for his reception.

Before Christ 1706. and he fell on his neck, and wept on his neck a good while.

30 And Iſrael ſaid unto Joſeph, Now let me die, ſince I have ſeen thy face, becauſe thou *art* yet alive.

31 And Joſeph ſaid unto his brethren, and unto his fathers houſe, I will go up, and ſhew Pharaoh, and ſay unto him, My brethren, and my fathers houſe, which *were* in the land of Canaan, are come unto me:

32 And the men *are* ſhepherds; for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

33 And it ſhall come to paſs when Pharaoh ſhall call you, and ſhall ſay, What *is* your occupation?

34 That ye ſhall ſay, Thy ſervants trade hath been about cattle, from our youth even until now, both we *and* alſo our fathers: that ye may dwell in the land of Goſhen; for every ſhepherd *is* an abomination unto the Egyptians.

CHAP. XLVII.

1 *Joſeph preſenteth five of his brethren,* 7 *and his father before Pharaoh:* 11 *He giveth them habitation and maintenance:* 13 *He getteth all the Egyptians money,* 16 *their cattle,* 18 *their lands to Pharaoh.* 22 *The prieſts land was not bought:* 23 *He letteth the land to them for a fifth part.* 28 *Jacobs age:* 29 *He ſweareth Joſeph to bury him with his fathers.*

THEN Joſeph came and told Pharaoh, and ſaid, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and behold, they *are* in the land of Goſhen. Before Christ 1706.

2 And he took ſome of his brethren, *even* five men, and preſented them unto Pharaoh.

3 And Pharaoh ſaid unto his brethren, What *is* your occupation? And they ſaid unto Pharaoh, Thy ſervants *are* ſhepherds, both we *and* alſo our fathers.

4 They ſaid moreover unto Pharaoh, For to ſojourn in the land are we come: for thy ſervants have no paſture for their flocks, for the famine *is* ſore in the land of Canaan: now therefore, we pray thee, let thy ſervants dwell in the land of Goſhen.

5 And Pharaoh ſpake unto Joſeph, ſaying, Thy father and thy brethren are come unto thee:

6 The land of Egypt *is* before thee; in the beſt of the land make thy father and brethren to dwell, in the land of Goſhen let them dwell: and if thou knoweſt any man of activity amongſt them, then make them rulers over my cattle.

7 And Joſeph brought in Jacob his father, and ſet him before Pharaoh: and Jacob bleſſed Pharaoh.

8 And Pharaoh ſaid unto Jacob, How old *art* thou?

9 And

Ver. 34. *An abomination unto the Egyptians.*] For what reaſons perſons of this profeſſion were ſo abominated by them, we cannot underſtand; ſome think, it was on account that ſhepherds, in thoſe days, were addicted to robbery; others, becauſe they had been ſufferers by the Phœnician ſhepherds, who penetrated Egypt, deſtroyed their cities and temples, and murdered the inhabitants: Or elſe, that thoſe ſhepherds are here meant, who eat fleſh; the Egyptians only grazing cattle for their wool, milk, *&c.* Whatever were the reaſons, Joſeph adviſed his father to make this confeſſion; that ſo they might enjoy a place ſeparate to themſelves, and be ſevered from the corruptions of the Egyptians.

NOTES on Chap. XLVII.

Ver. 3. *Both we and alſo our fathers.*] An employ to which we were bred by our anceſtors, who followed the ſame.

Ver. 6. *Make them rulers over my cattle.*] It is plain, that as they fed cattle themſelves, their hatred to ſhepherds was not general, but particular; and for ſome reaſons, they might have had a peculiar averſion to thoſe of Arabia, Phœnicia, Ethiopia, and other bordering nations. It is to be noted, that the princes of the Eaſt, raiſed a great part of their revenue from cattle, and placed officers over the inferior ſhepherds, to ſuper-intend them.

Before Chriſt 1706. 9 And Jacob ſaid unto Pharaoh, The days of the years of my pilgrimage *are* an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob bleſſed Pharaoh, and went out from before Pharaoh.

11 ¶ And Joſeph placed his father and his brethren, and gave them a poſſeſſion in the land of Egypt, in the beſt of the land, in the land of Rameſes, as Pharaoh had commanded.

12 And Joſeph nouriſhed his father, and his brethren, and all his fathers houſhold with bread, according to *their* families.

13 ¶ And *there was* no bread in all the land: for the famine *was* very ſore, ſo that the land of Egypt, and *all* the land of Canaan, fainted by reaſon of the famine.

14 And Joſeph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joſeph brought the money into Pharaohs houſe.

1702. 15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joſeph, and ſaid, Give us bread: for why ſhould we die in thy preſence? for the money faileth.

16 And Joſeph ſaid, Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joſeph: and Joſeph gave them bread *in exchange* for horſes, and for the flocks, and for the cattle of the herds, and for the aſſes; and he fed them with bread, for all their cattle, for that year. Before Chriſt 1702.

18 When that year was ended, they came unto him the ſecond year, and ſaid unto him, We will not hide *it* from my lord, how that our money is ſpent; my lord alſo hath our herds of cattle: there is not ought left in the ſight of my lord, but our bodies, and our lands.

19 Wherefore ſhall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be ſervants unto Pharaoh: and give *us* ſeed, that we may live and not die, that the land be not deſolate.

20 And Joſeph bought all the land of Egypt for Pharaoh; for the Egyptians ſold every man his field, becauſe the famine prevailed over them: ſo the land became Pharaohs. 1701.

21 And as for the people, he removed them to cities from *one* end of the borders of Egypt, even to the *other* end thereof.

22 Only the land of the prieſts bought he not; for the prieſts had a portion *aſſigned them* of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they ſold not their lands.

23 Then Joſeph ſaid unto the people, Behold, I have bought you this day, and your

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Ver. 9. *Of my pilgrimage.*] Life is here, properly repreſented as a pilgrimage. This world affords us no conſtant place of abode: We wander up and down in it like ſtrangers, who have loſt their home. It hath likewiſe been compared to an inn, in which we continue a ſhort time to refreſh ourſelves, as we travel on our road to heaven, our native country.

Few and evil, &c.] What then ſhall we call our lives, which are much ſhorter? The patriarch lived one hundred and thirty years; whereas the days of our years are but three, or at the moſt, fourſcore, as the Pſalmiſt obſerves; and even thoſe are ſhortened by the reigning luxury and exceſs. So that few and evil indeed, are the lives of moſt men now.

Ver. 11. *Rameſes.*] So called, either from a king of that name, who reigned over this country; or, as others are of opinion, from a city, which was afterwards built by the Hebrews, for Pharaoh. It was a part of Goſhen.

Ver. 21. *He removed them*, &c.] That ſo the ancient owners, being far ſeparated from each other, there might be no combination in after times, to regain the lands which they had formerly ſold.

Ver. 22. *The land of the prieſts bought he not.*] They had their maintenance conſtantly from the king, and therefore needed not to ſell their lands, which were given to them purpoſely for the ſupport of their dignity.

Ver. 23. *Behold, I have bought you*, &c.] Though he cer-

Before Chriſt 1701. your land for Pharaoh: lo, *here is* ſeed for you, and ye ſhall ſow the land.

24 And it ſhall come to paſs in the increaſe, that you ſhall give the fifth *part* unto Pharaoh, and four parts ſhall be your own, for ſeed of the field, and for your food, and for them of your houſholds, and for food for your little ones.

25 And they ſaid, Thou haſt ſaved our lives: let us find grace in the ſight of my lord, and we will be Pharaohs ſervants.

26 And Joſeph made it a law over the land of Egypt unto this day, *that* Pharaoh ſhould have the fifth *part*; except the land of the prieſts only, *which* became not Pharaohs.

27 ¶ And Iſrael dwelt in the land of Egypt, in the country of Goſhen; and they had poſſeſſions therein, and grew, and multiplied exceedingly.

28 And Jacob lived in the land of Egypt ſeventeen years: ſo the whole age of Jacob was an hundred forty and ſeven years.

29 And the time drew nigh that Iſrael muſt die: and he called his ſon Joſeph, and ſaid unto him, If now I have found grace in thy ſight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt.

30 But I will lie with my fathers, and thou ſhalt carry me out of Egypt, and bury me in their burying-place. And he ſaid, I will do as thou haſt ſaid. Before Chriſt 1689.

31 And he ſaid, Swear unto me: And he ſware unto him. And Iſrael bowed himſelf upon the beds head.

CHAP. XLVIII.

1 *Joſeph with his ſons viſiteth his ſick father.* 2 *Jacob ſtrengtheneth himſelf to bleſs them:* 3 *He repeateth the promiſe:* 5 *He taketh Ephraim and Manaſſeh as his own:* 7 *He telleth Joſeph of his mothers grave:* 9 *He bleſſeth Ephraim and Manaſſeh:* 17 *He preferreth the younger before the elder:* 21 *He propheſieth their return to Canaan.*

AND it came to paſs after theſe things, that *one* told Joſeph, Behold, thy father *is* ſick: and he took with him his two ſons, Manaſſeh and Ephraim. 1689.

2 And *one* told Jacob, and ſaid, Behold, thy ſon Joſeph cometh unto thee: and Iſrael ſtrengthened himſelf, and ſat upon the bed.

3 And Jacob ſaid unto Joſeph, God Almighty appeared unto me at Luz in the land of Canaan, and bleſſed me,

4 And ſaid unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy ſeed after thee, *for* an everlaſting poſſeſſion.

5 ¶ And now thy two ſons, Ephraim and Manaſſeh, which were born unto thee

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certainly had a right to inſiſt upon the performance of the contract; yet he generouſly beſtowed upon them their freedom, and their eſtates.

Here is ſeed for you, &c.] As this was the laſt year of the famine, he gave them corn ſufficient to ſow their land, as well as for food. In the firſt ſix years, there was neither ſowing nor reaping.

Ver. 24. *The fifth part unto Pharaoh.*] He only laid this tax on them, for the ſupport of the Egyptian government, and as a tribute of their vaſſallage.

Ver. 29. *Put—thy hand under my thigh.*] Jacob had no doubt within himſelf, but his ſon Joſeph would perform his deſire; but that being bound by the obligation of an oath, he might the more eaſily perſuade Pharaoh to a compliance with his requeſt.

Ver. 31. *Upon his bed's head.*] This word, ſignifies alſo the top or extremity of a ſtaff; accordingly, it is here rendered by the ſeptuagint; he worſhipped, or leaned upon the top of his ſtaff. This then appears to have been an act of religious worſhip, by which the patriarch returned God thanks for all bleſſings, and the aſſurance of the accompliſhment of the Divine promiſe in his poſterity.

NOTES on Chap. XLVIII.

Ver. 2. *Iſraelt ſtrengthened himſelf.*] There are a great many inſtances in hiſtory, concerning the wonderful effects of joy upon the human frame.

Ver. 5. *Are mine.*] That is, like mine own children, they in the land of Egypt, before I came unto thee into Egypt, *are* mine: as Reuben and Simeon, they ſhall be mine.

6 And thy iſſue which thou begetteſt after them, ſhall be thine, *and* ſhall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan, in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath, the ſame *is* Beth-lehem.

8 And Iſrael beheld Joſephs ſons, and ſaid, Who *are* theſe?

9 And Joſeph ſaid unto his father, They *are* my ſons, whom God hath given me in this *place:* And he ſaid, Bring them, I pray thee, unto me, and I will bleſs them.

10 (Now the eyes of Iſrael were dim for age, *ſo that* he could not ſee:) And he brought them near unto him; and he kiſſed them, and embraced them.

11 And Iſrael ſaid unto Joſeph, I had not thought to ſee thy face: and lo, God hath ſhewed me alſo thy ſeed.

12 And Joſeph brought them out from betwen his knees, and he bowed himſelf with his face to the earth.

13 And Joſeph took them both, Ephraim in his right hand towards Iſraels left hand, and Manaſſeh in his left hand towards Iſraels right hand, and brought *them* near unto him.

14 And Iſrael ſtretched out his right hand, and laid *it* upon Ephraims head, who *was* the younger, and his left hand upon Manaſſehs head: guiding his hands wittingly; for Manaſſeh *was* the firſt-born.

15 ¶ And he bleſſed Joſeph, and ſaid, God, before whom my fathers Abraham and Iſaac did walk, the God which fed me all my life long unto this day,

16 The Angel which redeemed me from all evil, bleſs the lads; and let my name be named on them, and the name of my fathers Abraham and Iſaac: and let them grow into a multitude in the midſt of the earth.

17 And when Joſeph ſaw that his father laid his right hand upon the head of Ephraim, it diſpleaſed him: and he held up his fathers hand, to remove it from Ephraims head unto Manaſſehs head.

18 And Joſeph ſaid unto his father, Not ſo, my father: for this *is* the firſt-born; put thy right hand upon his head.

19 And his father refuſed, and ſaid, I know *it*, my ſon, I know *it*; he alſo ſhall become a people, and he alſo ſhall be great: but truly his younger brother ſhall be greater than he, and his ſeed ſhall become a multitude of nations.

20 And

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they ſhall become the heads of two diſtinct tribes; accordingly, he gave them a double portion in the diviſion of the Promiſed Land.

Ver. 6. *Shall be thine.*] The other children, which might be born to Joſeph after Jacob's arrival in Egypt, were to have only the portion of grandchildren.

After the name of their brethren.] They ſhall not be diſtinct tribes, but ſhall be included in the inheritance of Ephraim and Manaſſeh.

Ver. 7. *Rachel died.*] It ſeems as if Jacob adopted theſe two grandchildren, Ephraim and Manaſſeh, in honour to his wife's memory.

Ver. 8. *Who are theſe?*] Jacob had diſcourſed of them hitherto as abſent, his ſight being ſo very dim he did not perceive them.

Ver. 14. *And laid it upon Ephraim's head.*] This cuſtom always continued among the Hebrews; and from them was derived to us Chriſtians, who uſe this ceremony of laying on of hands in ordinations, benedictions, and conſecrations.

Guiding his hands wittingly.] Or knowingly, and not by miſtake; for he foreſaw by the ſpirit of prophecy, how much Ephraim would excel Manaſſeh.

Ver. 16. *The angel.*] The word angel, in the original Hebrew, ſignifies a meſſenger; ſome think therefore, it was the Meſſiah, who is termed *the meſſenger of the covenant*, Mal. iii. 1.

Ver. 19. *Shall be greater than he.*] Theſe, among others, are inſtances of Ephraims pre-eminence. His children were numbered eight thouſand three hundred more than Manaſſeh's; and in encamping about the tabernacle of the Lord, he was ſet before him, and diſtinguiſhed, by having the ſtandard.

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20 And he bleſſed them that day, ſaying, In thee ſhall Iſrael bleſs, ſaying, God make thee as Ephraim, and as Manaſſeh: and he ſet Ephraim before Manaſſeh.

21 And Iſrael ſaid unto Joſeph, Behold, I die; but God ſhall be with you, and bring you again unto the land of your fathers.

22 Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my ſword and with my bow.

CHAP. XLIX.

1 *Jacob calleth his ſons to bleſs them.* 3 *Their bleſſing in particular:* 29 *He chargeth them about his burial:* 33 *He dieth.*

AND Jacob called unto his ſons, and ſaid, Gather yourſelves together, that I may tell you *that* which ſhall befal you in the laſt days.

2 Gather yourſelves together, and hear, ye ſons of Jacob; and hearken unto Iſrael your father.

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3 ¶ Reuben, thou *art* my firſt-born, my might, and the beginning of my ſtrength, the excellency of dignity, and the excellency of power.

4 Unſtable as water, thou ſhalt not excel, becauſe thou wenteſt up to thy fathers bed: then defiledſt thou *it*; he went up to my couch.

5 ¶ Simeon and Levi *are* brethren: inſtruments of cruelty *are in* their habitations.

6 O my ſoul, come not thou into their ſecret; unto their aſſembly, mine honour, be not thou united: for in their anger they ſlew a man, and in their ſelfwill they digged down a wall.

7 Curſed *be* their anger, for *it was* fierce; and their wrath, for it was cruel: I will divide them in Jacob, and ſcatter them in Iſrael.

8 ¶ Judah

Ver. 20. *In thee ſhall Iſrael bleſs.*] Such ſhall be the proſperity of theſe two tribes, that it ſhall hereafter become a proverbial form of wiſhing proſperity; *God make you as happy as Ephraim and Manaſſeh.*

Ver. 22. *One portion above thy brethren.*] This we are to underſtand of the land which he bought of Hamor, the father of Shechem, and prince of the country.

Which I took.] It is conjectured that when he removed to another part of the land of Canaan, the Amorites ſeized upon it in his abſence, and would not reſtore it; but that he was forced to recover it by force. Though ſome underſtand the phraſe in a prophetic ſenſe, and read the future for the preter-imperfect, thus; *which I ſhall take*, forſeeing the Ephraimites would help to conquer the land; to whoſe inheritance that country was to fall.

Notes on Chap. XLIX.

Ver. 1. *Which ſhall befal you in the laſt days.*] By this, is to be underſtood a remote period of time. He addreſſes his ſons as the chiefs of families, and not as individuals: ſo that what he here utters by the ſpirit of prophecy, relates to them collectively, as a people.

Ver. 3. *Thou art my firſt-born*, &c.] Reuben had juſtly forfeited the right of primogeniture by his unnatural crime of inceſt.

Ver. 4. *Unſtable as water.*] As prone to flow as water that is poured out, and tends downward; ſo ſhalt thou fall; and inſtead of enjoying ſuperior privileges, thou ſhalt ſink into a level with the reſt of thy brethren.

Thou ſhalt not excel.] Accordingly, nothing great is recorded of this tribe, which continued obſcure; whilſt the prerogatives of birthright deſcended to the younger families. Levi enjoyed the prieſthood, Judah the government, and Joſeph had the double portion.

He went up to my couch.] This is a figure in ſpeech, called, *Apoſtrophe*; and is one, among the many beauties in writing, which we meet with in this chapter: Jacob, fired with indignation at the recollection of Reuben's crime, turns from him, and addreſſes himſelf to his other ſons.

Ver. 5. *Are brethren.*] Not only the children of one mother, but brethren in their cruelty; and whoſe manners and diſpoſitions are ſimilar.

Ver 6. *Unto their aſſembly, mine honour, be not thou united:*] According to Grotius, the meaning is; I have not ſtained my reputation by conſenting to, or being an accomplice in their conſpiracy and maſſacre.

Slew a man.] It ſhould be in the plural, *men*; ſo the Greek reads it. It relates to the murder of the Shechemites.

Digged down a wall.] The Hebrew word SHOR, may be rendered an enemy, as well as a *wall*; and then it will be, in their fury, or unruly paſſion, they digged down, or, as the original ſignifies, extirpated the enemy.

Ver. 7. *Curſed be their anger.*] It may be obſerved, that the execration is thrown out, not againſt the perſons of his ſons, but againſt their cruel paſſions.

I will divide them in Jacob.] This was eminently fulfilled; for the tribe of Levi, had no portion or inheritance to themſelves, but were diſperſed among the other tribes, and had a certain number of cities in each. And that of Simeon, had only a portion of Judah's inheritance; inſomuch, that they were obliged to go in ſearch

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8 ¶ Judah, thou *art he* whom thy brethren ſhall praiſe; thy hand *ſhall be* in the neck of thine enemies: thy fathers children ſhall bow down before thee.

9 Judah *is* a lions whelp; from the prey, my ſon, thou art gone up: he ſtooped down, he couched as a lion, and as an old lion; who ſhall rouſe him up?

10 The ſcepter ſhall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him *ſhall* the gathering of the people *be*.

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11 Binding his fole unto the vine, and his aſſes colt unto the choice vine; he waſhed his garments in wine, and his clothes in the blood of grapes.

12 His eyes *ſhall be* red with wine, and his teeth white with milk.

13 ¶ Zebulun ſhall dwell at the haven of the ſea: and he *ſhall be* for an haven of ſhips; and his border *ſhall be* unto Zidon.

14 ¶ Iſ-

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of an habitation, as far as Mount Seir, and the valley of Gedor, and ſo were divided from the reſt, 1 Chr. iv. 39. There is a tradition among the Jews, that the tribe of Simeon were ſo ſtraitened in circumſtances, that they were obliged to ſeek a ſubſiſtence among the other tribes, by inſtructing their children.

Ver. 8. *Judah, thou art he whom thy brethren ſhall praiſe.*] The ſignification of *Judah*, is *praiſe*, and therefore the patriarch alludes to his name. Kidder takes notice, that the word *Joduka*, for *ſhall praiſe*, may be rendered, *ſhall confeſs thee*; and thinks this prophecy was fulfilled in the nation, being named Jews, and the whole country Judea, from Judah.

Thy hand ſhall be in the neck, &c.] That is, thou ſhalt ſurpaſs the reſt in warlike exploits, and ſhalt prevail over thine enemies.

Thy fathers children ſhall bow down.] This was fulfilled, when God choſe David out of this tribe, and ſettled the ſucceſſion in his family; but more remarkably, in the Meſſiah's being born of it, the great king of kings, to whom *every knee ſhall bow.*

Ver. 9. *A lion's whelp,—a lion,—an old lion.*] Here is a fine and regular gradation, expreſſing the beginning, the increaſe, and heighth of power. The firſt compariſon to a lions whelp, fills the mind with terror; but the next, *viz.* a grown lion, appears ſtill more terrible; and that of a lioneſs, (which is the meaning of the word *Labi*, tranſlated an old lion, and is conſiderably fiercer than the male) conveys a ſtill greater degree of terror. We find the tribe of Judah, diſtinguiſhed by its valour, leading the van in the Iſraelitiſh army, and the firſt that poſſeſſed the land of Canaan.

From the prey,—thou art gone up.] The patriarch ſeems to have the accompliſhment of this prediction before his eyes, and ſo ſpeaks of it, though future, as a thing paſt. This is a beautiful metaphor, in alluſion to lions, which after they have ſatiated themſelves with their prey in the vallies, retire to the mountains: So, ſays he, ſhall Judah return triumphing, and laden with the ſpoils of his enemies.

Who ſhall rouſe him up?] There will be leſs danger to provoke the rage of a ſlumbering lion, than to diſturb the quiet of this tribe.

Ver. 10. *The ſcepter ſhall not depart*, &c.] The word ſcepter, in this place, is not meant as an emblem of Judah's power and dominion over all the tribes of Iſrael; for there was a prince, or chief, of every tribe, who judged his own people; therefore each had a ſcepter, and a law-giver, as well as Judah: But the true meaning is, that the ſceptre, *i. e.* the power and dominion of Judah's tribe, ſhould not ceaſe until the latter times, but ſhould continue longer than any of the reſt.

Nor a lawgiver.] *A governor.* The ſenſe of the prophecy ſeems to be this, that there ſhould be either kings or governors, continued in the tribe of Judah, even till the coming of the Meſſiah. Which was literally true; for from the days of Saul to the Babyloniſh captivity, they maintained the ſcepter more than five ages; and again, after ſeventy years captivity (for we are not to underſtand it of an entire and uninterrupted dominion, but one which after a ſhort ceſſation, ſhould be again recovered) they lived by their own laws, and in their own country. In the Perſian, Grecian, Egyptian, and Roman conqueſts, though they were under the empire of others, yet they had governors of their own, who adminſtered their affairs, even till their city and temple were laid waſte by Titus Veſpaſian.

From between his feet.] The word *feet*, have been made to ſignify the extremity; and ſo is to be underſtood of the lateſt poſterity, and the time when this ſtate and commonwealth ſhould be drawing to a concluſion.

Shiloh.] This *word* has been rendered ſeveral ways. Some underſtand by it *Pacificus*, the peace-maker; ſome *Mittendus*, the perſon to be ſent; and others *Filius ejus*, his ſon; all which plainly refer to the Meſſiah, and the moſt ancient Jewiſh doctors have appropriated the term *Shiloh* to him.

Unto him ſhall the gathering of the people be.] When *Shiloh*, (Meſſiah) is come, all nations ſhall be obedient to him, and ſerve him, and there ſhall be no more difference between Jew and Gentile. Then ſhall the partition wall be broken down, and the Jews, having loſt all form of government, and having neither king nor commonwealth among them, both ſhall become one flock, under one ſhepherd, Chriſt Jeſus.

Ver. 11. *Binding his fole unto the vine*, &c.] The different expreſſions in this verſe, are only made uſe of to deſcribe the fertility of the land which fell to Judah's ſhare; and to indicate, that vines were ſo plenty there, they ſhould tie their aſſes with their foles, to them. We read of a ſingle bunch of grapes brought from the valley of Eſhcol, ſo large as to require the aſſiſtance of two men to carry it. See Numb. xiii. 23.

Ver. 13. *Zebulun.*] It is obſervable, that Zebulun was

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14 ¶ Iſſachar *is* a ſtrong aſs, couching down between two burdens.

15 And he ſaw that reſt *was* good, and the land that *it was* pleaſant; and bowed his ſhoulder to bear, and became a ſervant unto tribute.

16 ¶ Dan ſhall judge his people, as one of the tribes of Iſrael.

17 Dan ſhall be a ſerpent by the way, an adder in the path; that biteth the horſe-heels, ſo that his rider ſhall fall backward.

18 I have waited for thy ſalvation, O LORD.

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19 ¶ Gad, a troop ſhall overcome him: but he ſhall overcome at the laſt.

20 ¶ Out of Aſher his bread *ſhall be* fat, and he ſhall yield royal dainties.

21 ¶ Naphtali *is* a hind let looſe: he giveth goodly words.

22 ¶ Joſeph *is* a fruitful bough, *even* a fruitful bough by a well; *whoſe* branches run over the wall.

23 The archers have ſorely grieved

was younger than Iſſachar, and yet the patriarch bleſſes him firſt; perhaps this preference, might be on account that his lot was the principal reſidence of the Meſſiah, who dwelt at Nazareth, a city in this tribe; and who, from thence, was denominated a Nazarene.

At the haven of the ſea.] Thus did Jacob, directed by the divinity, deſcribe exactly, Zebulun's lot in the land of Canaan, two hundred years before it was determined. It was extended from the Mediterranean ſea on the weſt, to the lake of Genneſareth on the eaſt, in which were many commodious havens for ſhipping.

Ver. 14. *Iſſachar is a ſtrong aſs.*] In the Hebrew, *an aſs of bone.* To deſcribe his great ſtrength. The aſs was in thoſe countries employed in labour, and is here uſed as a proper ſymbol of agriculture. It ſignifies, that Iſſachar's poſterity ſhould purſue tillage and huſbandry.

Couching down between, &c.] This is a repreſentation of the paſſive and indolent temper of this tribe; for they would rather ſubmit to the heavieſt taxes and impoſitions, than part with their quiet by engaging in war.

Ver. 15. *Became a ſervant unto tribute.*] Fulfilled in the time of the judges, when the Iſraelites became tributary to the neighbouring princes, and particularly Iſſachar's poſterity, which was in poſſeſſion of one of the moſt fertile tracts of Canaan.

Ver. 16. *Dan ſhall judge his people,* &c.] Dan ſignifies judging, and the meaning is, that notwithſtanding he was the ſon of a concubine, and for that reaſon inferior to his brethren, nevertheleſs, his poſterity ſhould be governed by an head of their own tribe, even as the reſt. So that Jacob took away all diſtinction between the ſons of his concubines, and thoſe of his wives, Leah and Rachel.

Ver. 17. *A ſerpent by the way,* &c.] The ſerpent is conſidered as an emblem of ſubtilty; therefore it is intimated here, that the Danites ſhould be remarkable for warlike ſtratagems, and that they ſhould defeat their enemies, more by policy, than open force. See inſtances of this, Judges xviii. 27.

An adder in the path; that biteth, &c.] The word *Nachaſh* will ſignify any kind of ſerpent; but *Shiphiphin,* tranſlated *adder* may be rendered the *Ceraſtes,* which conceals itſelf in the ſand, and ſuddenly ſprings on its prey.

Ver. 18. *I have waited for thy ſalvation, O Lord.*] The patriarch perceiving his approaching death, and that his ſpirits began to fail him, in the midſt of his ſpeech breaks out into this exclamation; which, according to all, both Jewiſh and Chriſtian commentators, has a reſpect to the ſalvation of mankind by Chriſt.

Ver. 19. *Gad, a troop ſhall overcome him.*] As the word Gad ſignifies a troop, Jacob ſpeaks in alluſion to it. This prophecy was fulfilled, Gad's lot being on the other ſide Jordan, in a frontier country, his poſterity were continually expoſed to the incurſions of the Ammonites, who encamped in Gilead.

He ſhall overcome at the laſt.] Theſe enemies were ſubdued by Jeptha, and ſome conſiderable time after that, by the aſſiſtance of Reuben and Manaſſeh, they gained a compleat victory over the Hagarenes and Arabs. In one battle, they took 50,000 camels, 250,000 ſheep, and 2000 aſſes, beſides 100,000 priſoners.

Ver. 20. *Aſher, his bread ſhall be fat,* &c.] That tract of land inhabited by the poſterity of Aſher, abounded with all ſorts of proviſions neceſſary for human life; the choiceſt fruits, and the moſt luxuriant productions of the earth. It was particularly remarkable for delicious oil, and producing the beſt corn in Paleſtine.

Ver. 21. *Naphtali is an hind let looſe: he giveth,* &c.] It is the nature of the hind to rove at large, and when at any time he eſcapes the toils, to run over the plains with great ſwiftneſs and impetuoſity. It has been thought, therefore, to denote in this tribe, a ſpirit of liberty and freedom; but then, there is a great inconſiſtency in what follows, *viz.* An hind's giving goodly words. Now, the word *Ailah,* tranſlated an hind, ſignifies a great tree, and goodly words, may be rendered its pleaſant branches; and then it will be a ſymbol of prolification, and this ſenſe of the prophecy will be verified; for Naphtali had but four ſons when he came into Egypt, and in leſs than two hundred and twenty years, they increaſed to the number of 53,000. See *Numb.* i. 42.

Ver. 22. *Joſeph is a fruitful bough.*] From him deſcended two tribes, and both remarkable for their popularity.

By a well.] In a well watered ſoil.

Ver. 23. *The archers,* &c.] His brethren, by whom he was ſold; his miſtreſs, by whom he was tempted, and falſely accuſed; and his maſter, by whom he was impriſoned and fettered.

Before Christ 1689.

him, and ſhot *at him*, and hated him.

24 But his bow abode in ſtrength, and the arms of his hands were made ſtrong, by the hands of the mighty *God* of Jacob: from thence *is* the ſhepherd, the ſtone of Iſrael.

25 *Even* by the God of thy father, who ſhall help thee, and by the Almighty, who ſhall bleſs thee with bleſſings of heaven above, bleſſings of the deep that lieth under, bleſſings of the breaſts, and of the womb.

26 The bleſſings of thy father have prevailed above the bleſſings of my progenitors, unto the utmoſt bound of the everlaſting hills; they ſhall be on the head of Joſeph, and on the crown of the head of him that was ſeparate from his brethren.

27 ¶ Benjamin ſhall ravin as a wolf: in the morning he ſhall devour the prey, and at night he ſhall divide the ſpoil.

28 ¶ All theſe *are* the twelve tribes of Iſrael: and this *is it* that their father ſpake unto them, and bleſſed them; every one according to his bleſſing he bleſſed them.

29 And he charged them, and ſaid unto them, I am to be gathered unto my people: bury me with my fathers, in the cave that *is* in the field of Ephron the Hittite,

30 In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite, for a poſſeſſion of a buryingplace.

31 (There they buried Abraham and Sarah his wife; there they buried Iſaac and Rebekah his wife; and there I buried Leah.)

32 The purchaſe of the field and of the cave that *is* therein, *was* from the children of Heth.

33 And when Jacob had made an end of commanding his ſons, he gathered up his feet into the bed, and yielded up the ghoſt, and was gathered unto his people.

CHAP. L.

1 *The mourning for Jacob.* 4 *Joſeph getteth leave of Pharaoh to go to bury him.* 7 *The*

Ver. 24. *His bow abode in ſtrength*, &c.] Like the tough bow, which, though it has been long uſed in battle, continues the ſame; ſo he ſuſtained all the ſhocks of his enemies, with a manly fortitude and reſolution.

Thence is the ſhepherd, the ſtone, &c.] This is a thankful recognition of Joſeph's kindneſs to his father, and his family, in providing them with corn in the time of famine, and ſupporting them in the land of Canaan; even as a ſhepherd does his ſheep, thereby becoming the foundation ſtone, or, as it were, the baſis of the houſe of Jacob.

Ver. 25. *By the God.*] It may be rendered, from the God; to ſhew that theſe bleſſings proceeded from Divine providence.

Bleſſings of the deep.] *Viz.* ſprings and rivers.

Ver. 26. *The bleſſings of thy father have prevailed*, &c.] I have been more liberal in my bleſſings to thy children, than my progenitors were to theirs; and may they all, both thoſe promiſed to me and my forefathers, be doubled upon Joſeph's head.

Unto the utmoſt bound of the everlaſting hills.] May theſe bleſſings endure, as long as the hills endure.

Ver. 27. *Benjamin ſhall ravin as a wolf.*] He is compared to a ravenous wolf, and that, on account of his fierce and warlike diſpoſition. We find that the tribe of Benjamin maintained a war alone, with all the other tribes, and overcame them, though they had ſixteen to one; farther, we are told, there were ſeven hundred choſen men among them, left-handed, every one of whom could fling ſtones to an hair's breadth, and not miſs. In the long oppoſition, which the houſe of Saul, who was deſcended from this tribe, made againſt David's acceſſion to the throne, they could not be ſuppreſſed till Abner their general forſook them.

In the morning,—and at night, &c.] By the morning, is meant the beginning, and by the night, the end of the Jewiſh ſtate; conſequently the meaning is, that he ſhould continue till the final deſtruction of the Jewiſh polity; and ſo his poſterity did, for upon the diviſion of the kingdom after the death of Solomon, the tribe of Benjamin adhered to that of Judah, and continued till the deſtruction of Jeruſalem by the Romans; whereas the other ten tribes, were, for many years before, no longer a people.

Ver. 29. *In the cave*, &c.] In this and the next verſes, the patriarch is thus particular in his deſcription, that they might not miſtake the place; and that (as they had been abſent ſome years) they might, by theſe marks, ſhew their title to it, in caſe it had been diſputed.

Ver. 33. *Gathered up his feet.*] He pronounced theſe bene-

Before Chriſt 1689.

7 The funeral. 19 Joſeph comforteth his brethren, who craved his pardon: 22 His age: 23 He ſeeth the third generation of his ſons: 24 He propheſieth unto his brethren of their return: 25 He taketh an oath of them for his bones: 26 He dieth.

AND Joſeph fell upon his fathers face, and wept upon him, and kiſſed him.

2 And Joſeph commanded his ſervants the phyſicians to embalm his father: and the phyſicians embalmed Iſrael.

3 And forty days were fulfilled for him (for ſo are fulfilled the days of thoſe which are embalmed) and the Egyptians mourned for him threeſcore and ten days.

4 And when the days of his mourning were paſt, Joſeph ſpake unto the houſe of Pharaoh, ſaying, If now I have found grace in your eyes, ſpeak, I pray you, in the ears of Pharaoh, ſaying,

5 My father made me ſwear, ſaying, Lo, I die: in my grave which I have digged for me, in the land of Canaan, there ſhalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

Before Chriſt 1689.

6 And Pharaoh ſaid, Go up, and bury thy father, according as he made thee ſwear.

7 ¶ And Joſeph went up to bury his father: and with him went up all the ſervants of Pharaoh, the elders of his houſe, and all the elders of the land of Egypt,

8 And all the houſe of Joſeph, and his brethren, and his fathers houſe: only their little ones, and their flocks, and their herds, they left in the land of Goſhen.

9 And there went up with him both chariots and horſemen: and it was a very great company.

10 And they came to the threſhing-floor of Atad, which *is* beyond Jordan, and there they mourned with a great and very ſore lamentation: and he made a mourning for his father ſeven days.

11 And

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benedictions as he ſat upon the bed-ſide, with his feet hanging down to the ground; but having ended them, he drew them up into the bed, and reclining his head on his pillow, calmly reſigned his ſoul into the hands of God.

NOTES on Chap. L.

Ver. 1. *Kiſſed him.*] After he had cloſed his father's eyes, as God had promiſed to Jacob; he then (as was the cuſtom) parted from him with a kiſs.

Ver. 2. *His ſervants the phyſicians.*] In Egypt, (as Herodotus informs us) every diſtemper had its peculiar phyſician, conſequently, every great family, as well as city, ſwarmed with the faculty.

To embalm.] The Egyptians excelled all others in the art of embalming human bodies; many of them remain to this day, under the name of Mummies. It was performed in this manner: They drew out the brains through the noſtrils, with a crooked iron inſtrument, and filled the vacancy with ſpices; after that, they made an inciſion on the left ſide of the belly, taking out all the inteſtines, except the heart and kidneys; the entrails were cleaned and waſhed, with Palm wine, and perfumed with aromatic odours: Then the belly was filled with pounded myrrh, caſſia, and other odoriferous drugs, and the inciſion ſewed up. After the former operation, to compleat the proceſs of embalming, the body was laid in nitre, the uſe of which was to dry up the ſuperfluous moiſture; or elſe, it was carefully anointed with oil of cedar, and other ointments. Then they waſhed it all over, binding fillets of fine linnen round every part, that were dipped in myrrh, and covered with a certain gum, which the Egyptians uſed inſtead of glue. The time of mourning, was ſo long as the body remained with the embalmers, in the whole threeſcore and ten days.

Ver. 4. *Spake unto the houſe of Pharaoh.*] To the great officers of the court; for mourners, according to the eaſtern cuſtom, never entered into the royal preſence.

Ver. 9. *A very great company.*] The pomp and magnificence of Jacob's funeral has ſcarce a parallel in hiſtory. Here were for mourners, a great part of the officers of Pharaoh's court, the deputies of his provinces, all the houſe of Joſeph, his brethren, and his father's houſe, and a number of guards, for ſtate and defence; and the whole conducted for near three hundred miles.

Ver. 10. *The threſhing floor of Atad.*] *Atad* ſignifies brambles, and accordingly the Arabic tranſlates it the threſhing-floor of brambles. It is ſuppoſed to be ſituated about two leagues from Jericho, and about fifty miles diſtant from Hebron.

Which is beyond Jordan.] That is, in reſpect to the place where Moſes was when he wrote this hiſtory, which was in Arabia, on the eaſt ſide of this river; conſequently *Atad* is on the weſt.

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11 And when the inhabitants of the land, the Canaanites, ſaw the mourning in the floor of Atad, they ſaid, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim, which *is* beyond Jordan.

12 And his ſons did unto him according as he commanded them.

13 For his ſons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah which Abraham bought with the field for a poſſeſſion of a burying-place, of Ephron the Hittite, before Mamre.

14 ¶ And Joſeph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Joſephs brethren ſaw that their father was dead, they ſaid, Joſeph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they ſent meſſengers unto Joſeph, ſaying, Thy father did command before he died, ſaying,

17 So ſhall ye ſay unto Joſeph, Forgive, I pray thee now, the treſpaſs of thy brethren, and their ſin; for they did unto thee evil. And now, we pray thee, forgive the treſpaſs of the ſervants of the God of thy father. And Joſeph wept when they ſpake unto him.

Before Chriſt 1689.

18 And his brethren alſo went and fell down before his face: and they ſaid, Behold, we *be* thy ſervants.

19 And Joſeph ſaid unto them, Fear not: for *am* I in the place of God?

20 But as for you, ye thought evil againſt me; *but* God meant it unto good, to bring to paſs, as *it is* this day, to ſave much people alive.

21 Now therefore fear ye not: I will nouriſh you, and your little ones. And he comforted them, and ſpake kindly unto them.

22 ¶ And Joſeph dwelt in Egypt, he and his fathers houſe: and Joſeph lived an hundred and ten years. 1635.

23 And Joſeph ſaw Ephraims children, of the third *generation*: the children alſo of Machir, the ſon of Manaſſeh, were brought up upon Joſephs knees.

24 And Joſeph ſaid unto his brethren, I die: and God will ſurely viſit you, and bring you out of this land, unto the land which he ſware to Abraham, to Iſaac, and to Jacob.

25 And Joſeph took an oath of the children of Iſrael, ſaying, God will ſurely viſit you, and ye ſhall carry up my bones from hence.

26 So Joſeph died, *being* an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

There they mourned, &c.] The reaſon of their mourning in this place, is not here mentioned; perhaps it might be cuſtomary to fall into lamentations at the very entrance of the country where the corps was to be interred.

Seven days.] This was the time of mourning among the Jews, in after-times. Eccluſ. xxii. 12.

Ver. 11. *Abel Mizraim.*] That is, the mourning of the Egyptians.

Ver. 19. *Am I in the place of God?*] Theſe words may be rendered poſitively, I am in the place of God, an inſtrument under him, to ſupport and preſerve you; and is it poſſible you can entertain ſuch thoughts of me, that I bear malice in my heart; or that I ſhall now go to be revenged on you, after my father's death?

Ver. 24. *Viſit you*] Meaning in mercy.

Ver. 25. *Carry up my bones.*] He was ſo confident that God would give them Canaan, that made him requeſt this; and accordingly, when they went thither, they depoſited his bones in Shechem, with the reſt of the patriarchs.

Ver. 26. *A coffin.*] Undoubtedly one of thoſe, in which bodies embalmed were depoſited, called *Thecai.* They were made in the ſhape of a man, and placed in cells, reared up an end againſt the wall.

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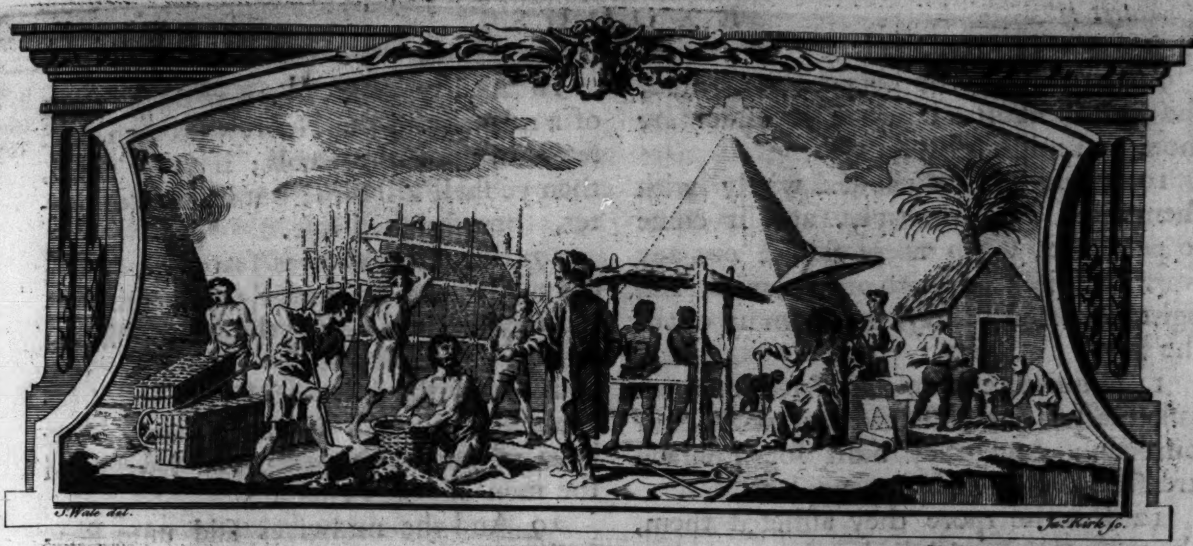
The End of the Book of GENESIS.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The Second BOOK of *MOSES*,

CALLED

EXODUS.

The ARGUMENT.

The principal ſubject of this book, is the departure of the Iſraelites *out of* Egypt; *hence it has taken the name of* Exodus, *form the* Greek Word Ex *out*, and Odos, *a way: in* Hebrew, *it is called* Veeleh Shemoth, *from the two firſt words with which it begins. It comprehends in the whole, about the ſpace of one hundred and forty five years.*

CHAP. I.

1 *The children of Iſrael after Joſephs death do multiply*, &c.

Before Chriſt 1706. NOW theſe *are* the names of the children of Iſrael, which came into Egypt; every man and his houſhold came with Jacob.

2 Reuben, Simeon, Levi, and Judah,

3 Iſſachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Aſher. Before Chriſt 1635.

5 And all the ſouls that came out of the loins of Jacob, were ſeventy ſouls: for Joſeph was in Egypt *already*.

6 And Joſeph died, and all his brethren, and all that generation.

7 ¶ And the children of Iſrael were fruitful, and increaſed abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 Now there aroſe up a new king over Egypt, which knew not Joſeph.

Notes on Chap. I.

Ver. 1. *Theſe are the names*, &c.] Moſes here gives an account of the number of perſons who came into Egypt; to demonſtrate, that God had fulfilled his promiſe made to Abraham, of multiplying his ſeed.

Ver. 6. *Joſeph died, and all his brethren*, &c.] If it be conſidered that Levi and Amram lived one hundred and thirty ſeven years, it will be found that a long ſpace of time muſt be underſtood.

Ver. 8. *Which knew not Joſeph.*] Who did not at all eſteem him, or entertain any grateful remembrance of his paſt ſervices.

Before Christ 1635. 9 And he ſaid unto his people, Behold, the people of the children of Iſrael *are* more and mightier than we.

10 Come on, let us deal wiſely with them: leſt they multiply, and it come to paſs, that when there falleth out any war, they join alſo unto our enemies, and fight againſt us, and *ſo* get them up out of the land.

11 Therefore they did ſet over them taſk-maſters, to afflict them with their burdens. And they built for Pharaoh treaſure-cities, Pithom and Raamſes.

12 But the more they afflicted them, the more they multiplied and grew. And they were grieved becauſe of the children of Iſrael.

13 And the Egyptians made the children of Iſrael to ſerve with rigour.

14 And they made their lives bitter with hard bondage, in morter, and in brick, and in all manner of ſervice in the field: all their ſervice, wherein they made them ſerve, *was* with rigour.

15 And the king of Egypt ſpake to the Hebrew midwives (of which the name of one *was* Shiphrah, and the name of the other Puah:)

16 And he ſaid, When ye do the office of a midwife to the Hebrew women, and ſee *them* upon the ſtools; if it *be* a ſon, then ye ſhall kill him; but if it *be* a daughter, then ſhe ſhall live. Before Chriſt 1635.

17 But the midwives feared God, and did not as the king of Egypt commanded them, but ſaved the men-children alive.

18 And the king of Egypt called for the midwives, and ſaid unto them, Why have ye done this thing, and have ſaved the men-children alive?

19 And the midwives ſaid unto Pharaoh, Becauſe the Hebrew women *are* not as the Egyptian women: for they *are* lively, and are delivered ere the midwives come in unto them.

20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

21 And it came to paſs, becauſe the midwives feared God, that he made them houſes.

22 And Pharaoh charged all his people, 1573. ſaying, Every ſon that is born ye ſhall caſt into the river, and every daughter ye ſhall ſave alive.

CHAP.

Ver. 9. *More and mightier than we.*] Will be (in time to come) more numerous and powerful: Or, it may ſignify more prolific and healthy; the Egyptians living in luxury, whilſt the Iſraelites were inured to labour.

Ver. 10. *Leſt—they join alſo unto our enemies,* &c.] The Iſraelites conſidered themſelves only, as ſojourners; and it is natural to ſuppoſe, they had given frequent intimations of their deſign of leaving Egypt; which was, doubtleſs, the reaſon of this jealouſy in the king.

Ver. 11. *To afflict them*, &c.] As the Iſraelites were the choſen people of God, and ſince he is ſaid *not to afflict willingly*; we may preſume, that he thus chaſtiſed them with the rod of affliction, (for ſo he does every ſon whom he loves) as a puniſhment for ſome great and national crime; perhaps, for their neglect of the worſhip of the true God; or, a too great compliance with the idolatrous cuſtoms of the Egyptians.

Treaſure-cities.] Magazines for preſerving ſtores of corn, and alſo treaſuries for money.

Ver. 12. *The more they afflicted them, the more,* &c.] It is in vain to oppoſe the decrees of the Almighty; *There is no wiſdom, nor counſel, nor underſtanding againſt the Lord.* Prov. xxi. 30.

Ver. 15. *Shiprah,—and Puah.*] Theſe were two of the moſt eminent of the midwives, under whoſe direction, it is probable, the reſt acted.

Ver. 16. *If it be a ſon,* &c.] It was only from the males, that danger was apprehended.

Ver. 19. *They are lively,* &c.] The Hebrew women, being inured to toil and labour, were conſequently of a more robuſt and vigorous conſtitution, than the ſoft Egyptians.

Ver. 21. *He made them houſes.*] That which ſeems to be the moſt likely interpretation of this paſſage, is, that Pharaoh, reſolving to put a ſtop to the great increaſe of the Iſraelites, (finding, he could not have his orders concerning them ſtrictly executed, while they lived ſcattered up and down the fields, in tents) he built them houſes contiguous; that ſo, the perſons ſet to ſuperintend them, might know where to find every family, and take an account of the children that might be born. The word *them,* is in the original of the maſculine gender, and therefore cannot refer to the midwives.

Ver. 22. *Pharaoh charged all his people,* &c.] Finding he was diſappointed by the midwives, he iſſued out orders for all his ſubjects, to be the executioners of his cruel decree.

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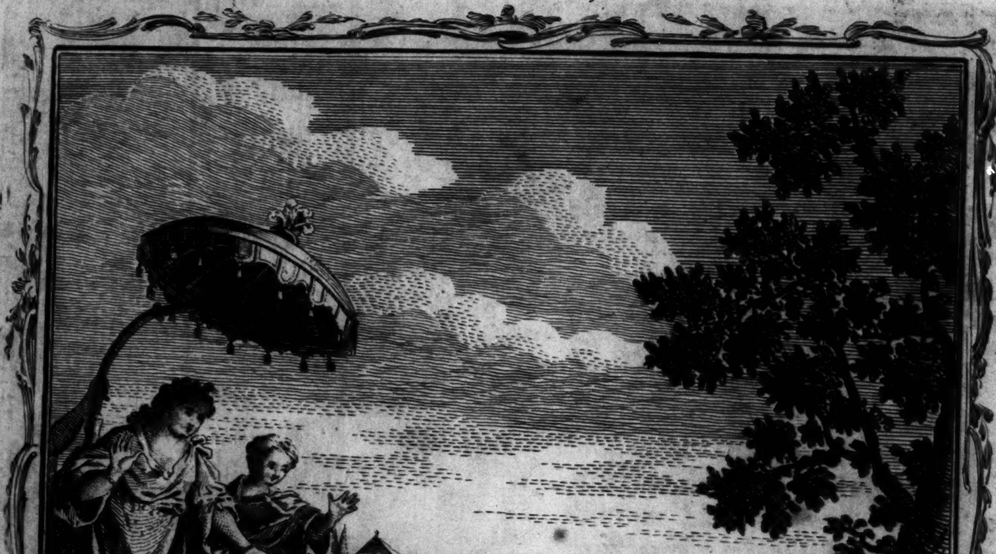

And when the Daughter of Pharaoh saw the Ark among the Flags, she sent her Maid to fetch it. And when she had opened it, she saw the Child & behold the Babe wept. And she had Compaſsion on him, & said, This is one of the Hebrew's Children. Exod II. 5,6.

Before Chriſt 1571.

CHAP. II.

1 *Moſes is born,* 3 *and in an ark caſt into the flags:* 5 *He is found, and brought up by Pharaohs daughter,* &c.

AND there went a man of the houſe of Levi, and took *to wife* a daughter of Levi.

2 And the woman conceived, and bare a ſon: and when ſhe ſaw him that he *was a* goodly *child,* ſhe hid him three months.

3 And when ſhe could not longer hide him, ſhe took for him an ark of bulruſhes, and daubed it with ſlime and with pitch, and put the child therein; and ſhe laid it in the flags, by the rivers brink.

4 And his ſiſter ſtood afar off, to wit what would be done to him.

5 ¶ And the daughter of Pharaoh came down to waſh herſelf at the river; and her maidens walked along by the rivers ſide: and when ſhe ſaw the ark among the flags, ſhe ſent her maid to fetch it.

6 And when ſhe had opened *it,* ſhe ſaw the child: and behold, the babe wept. And ſhe had compaſſion on him, and ſaid, This *is one* of the Hebrews children.

Before Chriſt 1571.

7 Then ſaid his ſiſter to Pharaohs daughter, Shall I go, and call to thee a nurſe of the Hebrew women, that ſhe may nurſe the child for thee?

8 And Pharaohs daughter ſaid unto her, Go. And the maid went, and called the childs mother.

9 And Pharaohs daughter ſaid unto her, Take this child away, and nurſe it for me, and I will give *thee* thy wages. And the woman took the child, and nurſed it.

10 And the child grew, and ſhe brought him unto Pharaohs daughter, and he became her ſon. And ſhe called his name Moſes: and ſhe ſaid, Becauſe I drew him out of the water.

11 ¶ And it came to paſs in thoſe days, when Moſes was grown, that he went out unto his brethren, and looked on their burdens: and he ſpied an Egyptian ſmiting an Hebrew, one of his brethren.

12 And he looked this way and that way, and when he ſaw that *there was* no man, he ſlew the Egyptian, and hid him in the ſand. 1531.

13 And when he went out the ſecond day,

NOTES on Chap. II.

Ver. 1. *A man,* &c.] Amram, the ſon of Cohath. See Exod. vi. 18, and 20.

A daughter.] Jochebed. See Numb. xxvi. 59.

Ver. 2. *Bare a ſon.*] Moſes was not the firſt child; for both Miriam and Aaron were elder than he.

A goodly child, &c.] Joſephus tells us, he was remarkable for his ſize and beauty. Now it was cuſtomary amongſt the ancients to expoſe deformed children, though it is not to be imagined, that Moſes's mother would have expoſed him, had he been ſuch; but his beauty, no doubt, ſtrengthened her natural affection, and was an inducement to her, to intereſt herſelf in his preſervation.

Ver. 3. *Bulruſhes.*] Or rather a kind of flaggy ſhrub, called Papyrus, which grew in great plenty upon the banks of the river Nile.

She laid it in the flags, &c.] The Egyptians uſed to make boats of the papyrus, and it is probable, this ark of Moſes's was a kind of boat, and was intended (in caſe the ſtream had by any accident carried it away) to ſwim in the river.

Ver. 4. *His ſiſter,* &c.] Miriam, for we read of no other ſiſter. Numb. xxvi. 59.

Ver. 5. *Daughter of Pharaoh.*] Joſephus calls her name Thermuthis.

Ver. 9. *Take this child away, and nurſe it for me.*] How conſpicuous was the hand of providence in this affair! Had the child happened to have fallen into any other hand, he muſt have periſhed; but here God turned the heart of the enemy, who, unknowingly, put the expoſed infant to nurſe to his own mother.

Ver. 10. *He became her ſon.*] Joſephus informs us, that as he grew up, he diſcovered an uncommon genius; and Pharaoh's daughter ſhewed him great regard, adopting him for her own ſon, and giving him a princely education.

Moſes.] This name is ſaid to be derived from the Egyptian word *Mo,* water, and *Iſes,* or *Yſes,* preſerved; conſequently it ſignifies ſaved, or preſerved from the waters.

Ver. 11. *Went out unto his brethren.*] Forſook the pleaſures of the Egyptian court, and joined himſelf to his brethren; *chuſing rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon.* Hebr. xi. 24, 25.

Ver. 12. *He ſlew the Egyptian.*] Philo relates, that this

Before Chriſt 1531. day, behold, two men of the Hebrews ſtrove together: and he ſaid to him that did the wrong, Wherefore ſmiteſt thou thy fellow?

14 And he ſaid, Who made thee a prince and a judge over us? intendeſt thou to kill me, as thou killedſt the Egyptian? And Moſes feared, and ſaid, Surely this thing is known.

15 Now when Pharaoh heard this thing, he ſought to ſlay Moſes. But Moſes fled from the face of Pharaoh, and dwelt in the land of Midian: and he ſat down by a well.

16 Now the prieſt of Midian had ſeven daughters: and they came and drew *water*, and filled the troughs to water their fathers flock.

17 And the ſhepherds came and drove them away: but Moſes ſtood up and helped them, and watered their flock.

18 And when they came to Reuel their father, he ſaid, How *is it that* you are come ſo ſoon to day?

19 And they ſaid, An Egyptian delivered us out of the hand of the ſhepherds, and alſo drew *water* enough for us, and watered the flock.

Before Chriſt 1531. 20 And he ſaid unto his daughters, And where *is* he? why *is* it *that* ye have left the man? Call him, that he may eat bread.

21 And Moſes was content to dwell with the man: and he gave Moſes Zipporah his daughter.

22 And ſhe bare *him* a ſon, and he called his name Gerſhom: for he ſaid, I have been a ſtranger in a ſtrange land.

23 ¶ And it came to paſs in proceſs of time, that the king of Egypt died, and the children of Iſrael ſighed by reaſon of the bondage, and they cried; and their cry came up unto God, by reaſon of the bondage.

24 And God heard their groaning, and God remembered his covenant with Abraham, with Iſaac, and with Jacob.

25 And God looked upon the children of Iſrael, and God had reſpect unto *them*.

CHAP. III.

1 *Moſes keepeth Jethro's flock*: 2 *God appeareth to him in a burning buſh*, &c.

1491. NOW Moſes kept the flock of Jethro his father in law, the prieſt of Midian: and he led the flock to the backſide

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this Egyptian was one of the taſk-maſters, who fell unmercifully upon the Hebrew, becauſe he did not work ſo faſt as he required; and that he had almoſt beat him to death. It has been queſtioned, whether or no this action of Moſes was juſtifiable, and whether he ought not to have had recourſe to a public magiſtrate, for juſtice in this caſe; but if it be conſidered that the civil magiſtrate was himſelf become their oppreſſor, it is very unlikely he ſhould have found any redreſs that way; and ſeeing the ſociety were confederates in oppreſſion and injuſtice, it was lawful for him to uſe reſiſtance, even as againſt a band of robbers.

Ver. 15. *The land of Midian.*] This is ſuppoſed to be part of Arabia Petrea, bordering on Goſhen. In this deſert place, as in the ſchool of adverſity, he acquired virtues, which rendered him more capable of delivering his brethren; forgetting by degrees his former ſplendor, and the luxuries of a court.

Ver. 16. *Prieſt of Midian.*] The original will ſignify either a prieſt or prince; but the inſolence of the ſhepherds towards his daughter, ſeems to ſpeak him not the latter. If a prieſt, (as is moſt likely) he was undoubtedly a worſhipper of the true God; this may be inferred from Moſes's marrying his daughter, and inviting him to offer ſacrifices to the Lord. See Exod. xviii. 12. Some think he was deſcended from Midian, the ſon of Abraham, by Keturah.

Ver. 17. *Drove them away.*] There being great ſcarcity of water in thoſe countries, each ſhepherd endeavoured to get the firſt poſſeſſion of the wells, leſt there ſhould not be enough left for his cattle.

Ver. 18. *Reuel.*] He is alſo called Hobab, Ceni, and Jethro. See Numb. x. 29. Jud. i. 16. Exod. iii. 1.

Ver. 21. *Gave Moſes Zipporah his daughter.*] As it is probable, after he had been ſome time in the country, and had given proof of his virtues.

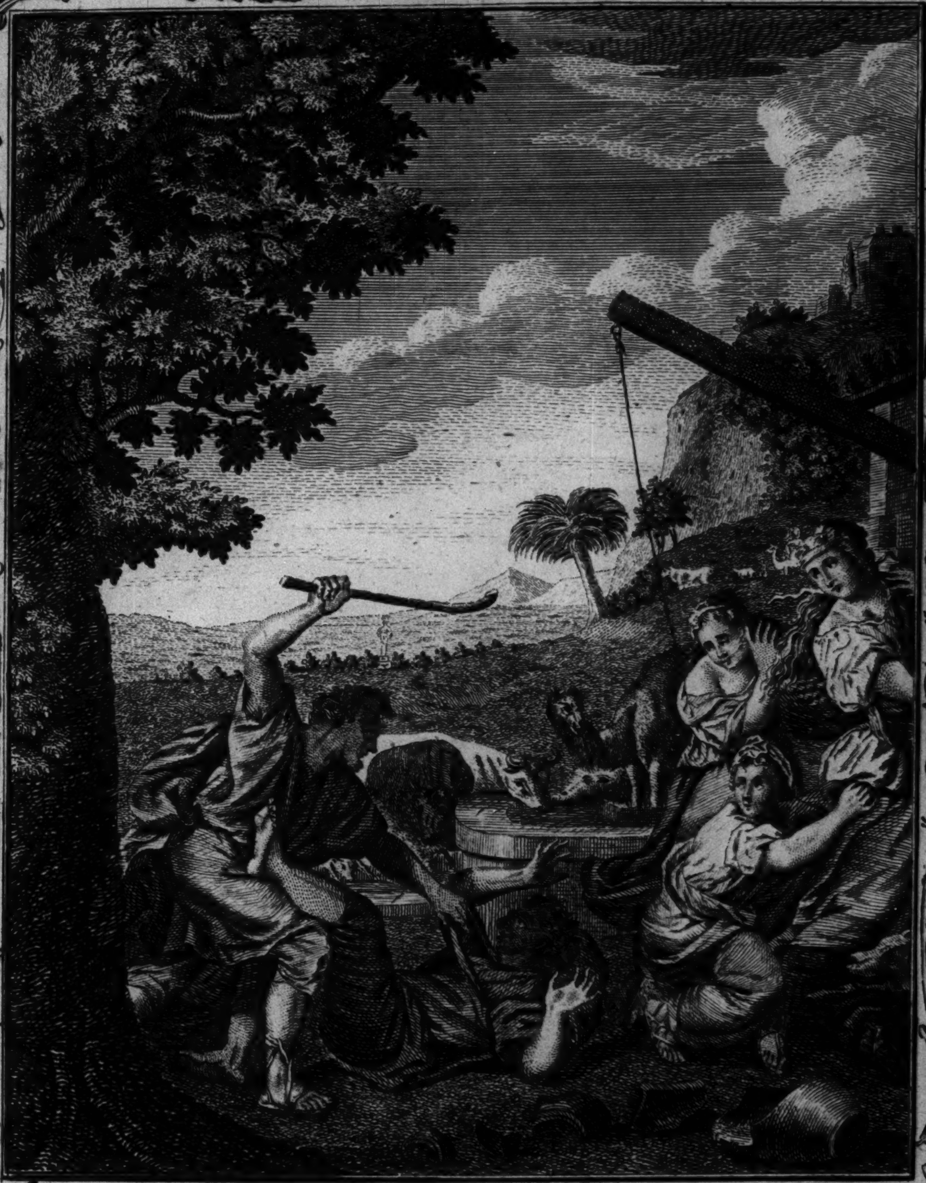
Ver. 22. *Gerſhom.*] That is, a ſtranger or alien.

Ver. 23. *In proceſs of time.*] That is, as St. Stephen counts, *when forty years were expired.* Acts vii. 30.

The king of Egypt.] His name was Rameſis, according to Uſher; who places his death in the year of the world 2494. His ſucceſſor's name was Amenophis, who was drowned in the Red ſea.

NOTES on Chap. III.

Ver. 1. *Moſes kept the flock of Jethro, &c.*] It has been thought



And the Shepherds came and drove them away but Moses stood up and helped them, and watered their flock. Exodus Ch. II. Ve. 17.

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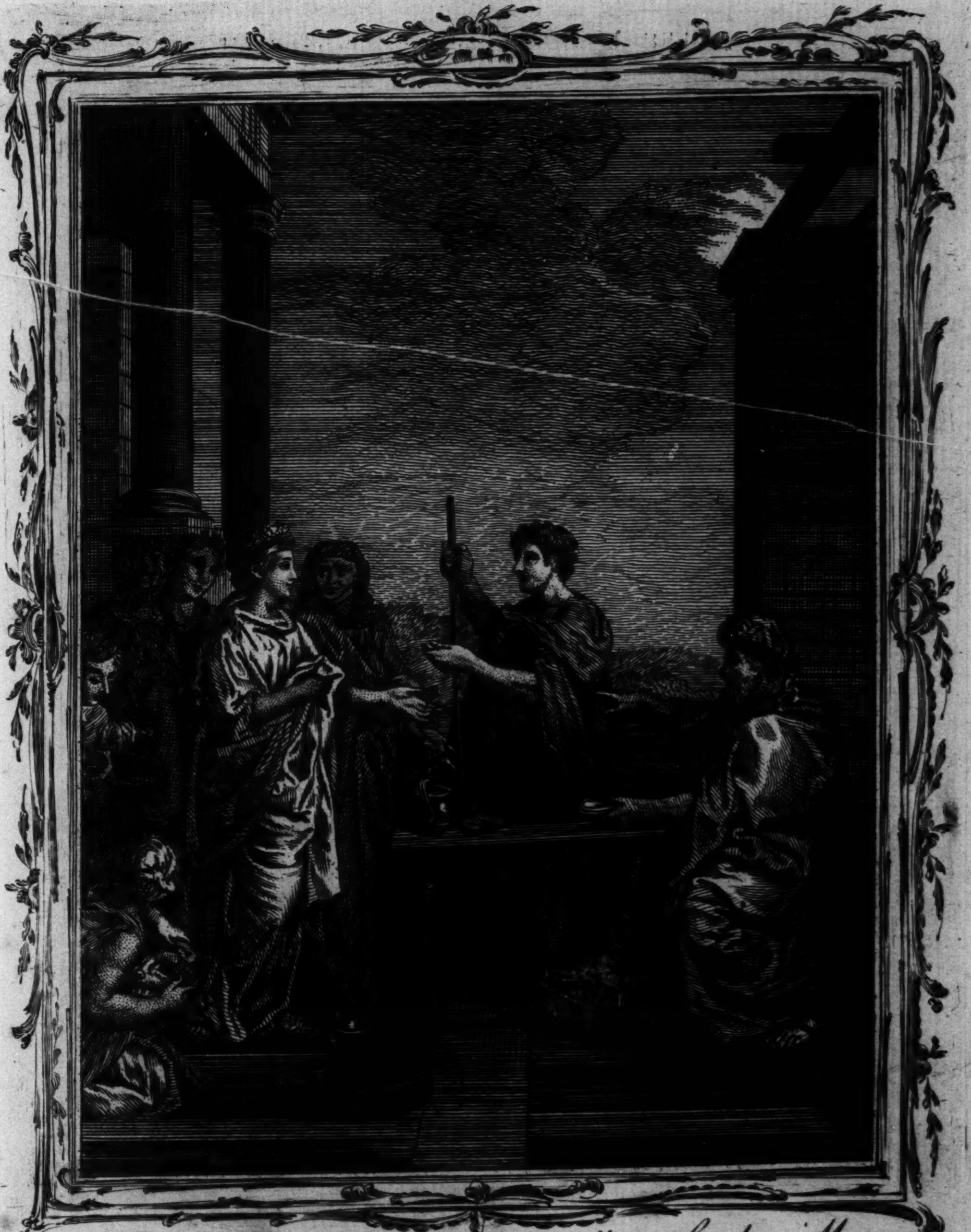
5 MA 56



And Moses was content to dwell with the Man:
And he gave Moses Zipporah his Daughter.

Exod. II. 21.

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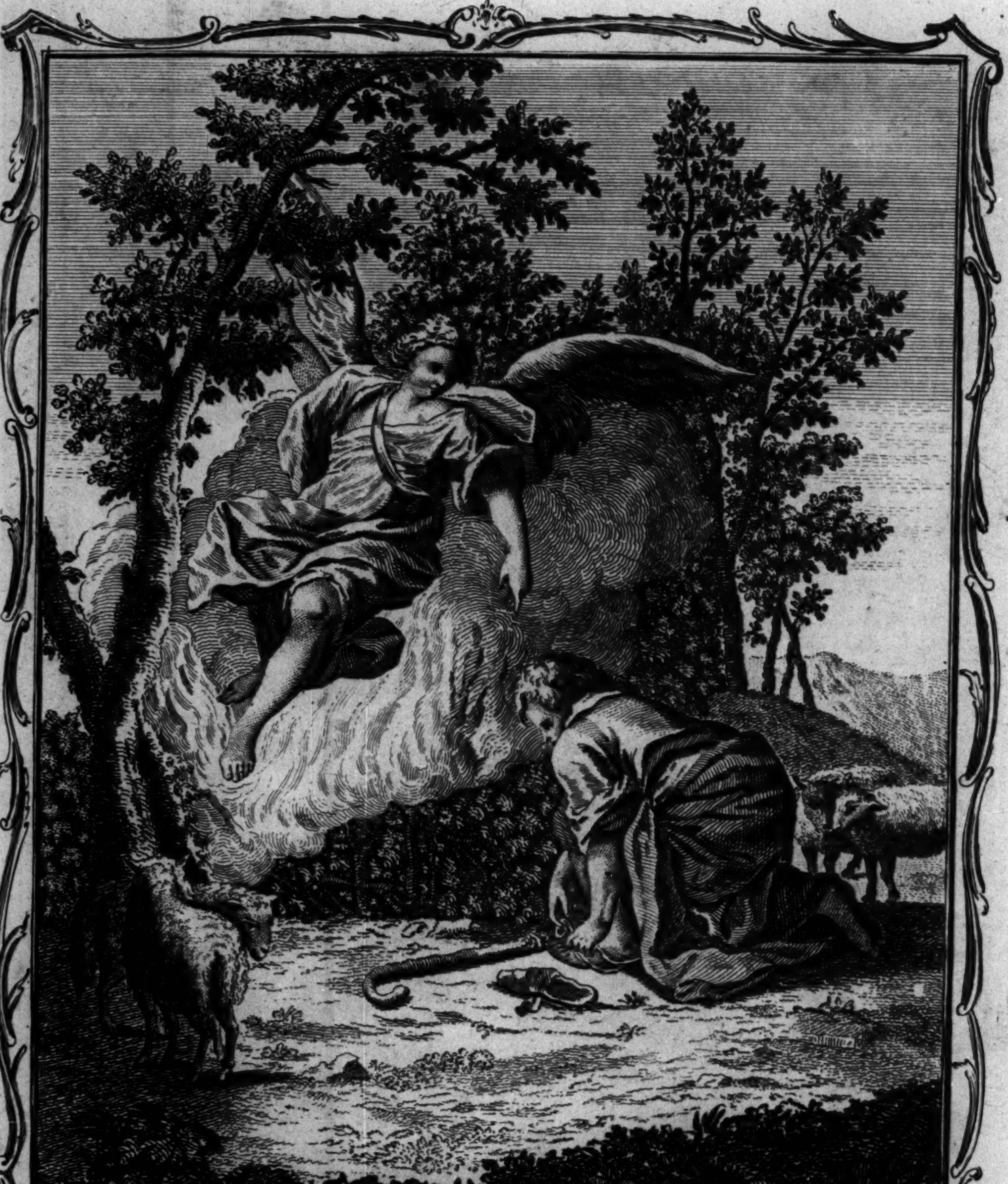
5 MA 56



And the Angel of the Lord appeared unto Moses in a Flame of Fire out of the midst of a Bush: and he looked, and behold, the Bush burned with Fire, and the Bush was not consumed. Exod.III.2.

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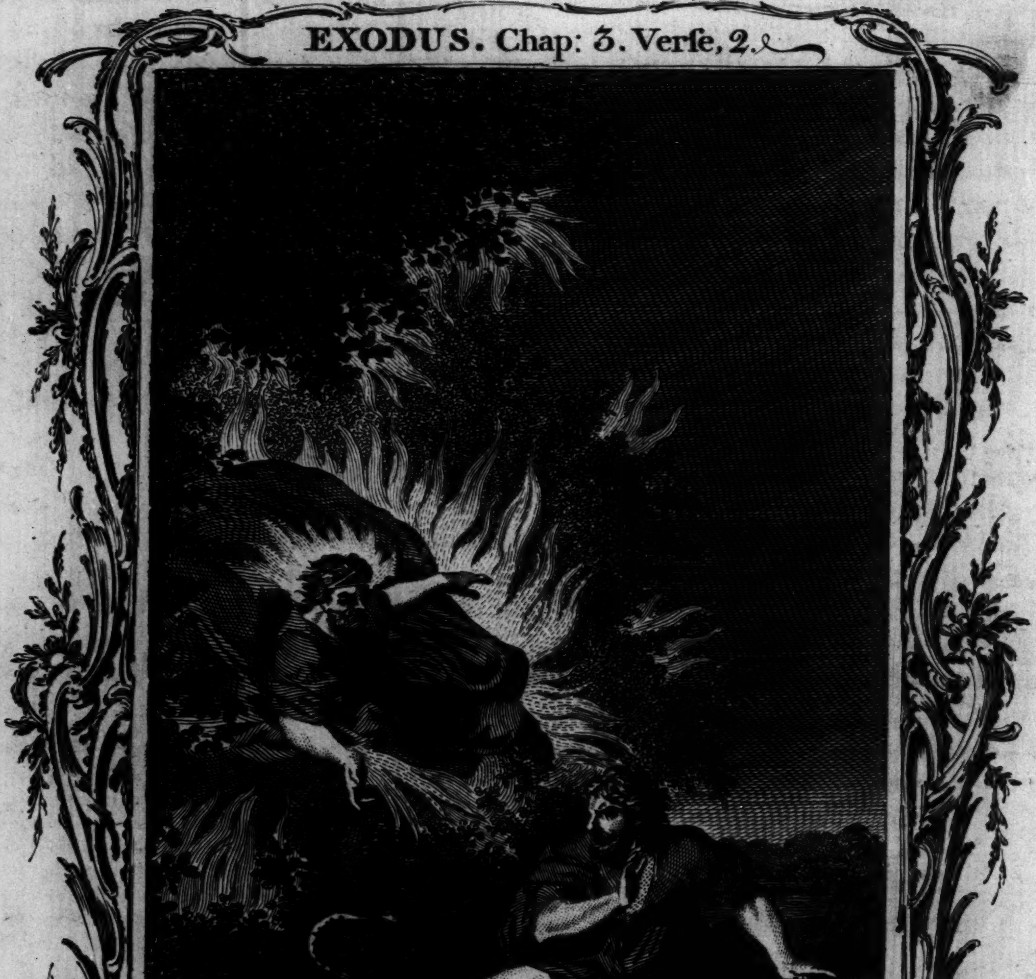

EXODUS. Chap: 3. Verſe, 2.

And the Angel of the Lord appeared unto him in a Flame of Fire out of the midst of the Bush

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ſide of the deſart, and came to the mountain of God, *even* to Horeb.

2 And the angel of the LORD appeared unto him in a flame of fire out of the midſt of a buſh: and he looked, and behold, the buſh burned with fire, and the buſh *was* not conſumed.

3 And Moſes ſaid, I will now turn aſide, and ſee this great ſight, why the buſh is not burnt.

4 And when the LORD ſaw that he turned aſide to ſee, God called unto him out of the midſt of the buſh, and ſaid, Moſes, Moſes. And he ſaid, Here *am* I.

5 And he ſaid, Draw not nigh hither: put off thy ſhoes from off thy feet, for the place whereon thou ſtandeſt *is* holy ground.

6 Moreover he ſaid, I *am* the God of thy father, the God of Abraham, the God of Iſaac, and the God of Jacob. And Moſes hid his face: for he was afraid to look upon God.

7 ¶ And the LORD ſaid, I have ſurely ſeen the affliction of my people which *are* in Egypt, and have heard their cry, by reaſon of their taſk-maſters: for I know their ſorrows.

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8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land and a large, unto a land flowing with milk and hony; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites.

9 Now therefore behold, the cry of the children of Iſrael is come unto me: and I have alſo ſeen the oppreſſion wherewith the Egyptians oppreſs them.

10 Come now therefore, and I will ſend thee unto Pharaoh, that thou mayeſt bring forth my people the children of Iſrael out of Egypt.

11 ¶ And Moſes ſaid unto God, Who *am* I, that I ſhould go unto Pharaoh, and that I ſhould bring forth the children of Iſrael out of Egypt?

12 And he ſaid, Certainly I will be with thee; and this *ſhall be* a token unto thee, that I have ſent thee: When thou

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thought that Moſes, during this time of ſolitude, and happy retirement, wrote the book of Job, for the conſolation of his brethren, the Iſraelites; by the example of his admirable patience, under their Egyptian bondage; and likewiſe the book of Geneſis, for their better underſtanding of the promiſes of God to their anceſtors, and that the time of their accompliſhment was now drawing near.

The backſide of the deſart.] That is, the more inner parts, where there was better paſture.

The mountain of God.] Either from its height, all high mountains being anciently called the mountains of God; or elſe, by way of anticipation, becauſe God afterwards ſanctified it by his viſible appearance.

Horeb.] Horeb is a mountain of Arabia Petrea, ſituated at ſo ſmall a diſtance from mount Sinai, that they appear to be two tops of the ſame mountain. Sinai lies to the eaſt, and Horeb to the weſt.

Ver. 2. *In a flame of fire.*] The glory of the Lord (as the Shekinah is often called) appeared in the likeneſs of flaming fire, exceedingly bright, and with a moſt amazing ſplendor.

Out of the midſt of a buſh.] Interpreters underſtand by the buſh, the Iſraelites under affliction in Egypt, and God's appearing in the midſt, as a ſymbolical repreſentation of his preſence with his people, in the midſt of their tribulations.

Ver. 5. *Put off thy ſhoes,* &c] The taking off the ſhoes from off the feet, is a reverential cuſtom among Turks to this day, whenever they enter their moſques. Certainly there is a beautiful metaphor in this direction of God to Moſes. Shoes contract, and gather the ſoil as we paſs; hence our affections have been termed the feet of the ſoul. Put off thy ſhoes therefore, ſignifies unclog thy affections from ſin and ſenſuality; God will be ſanctified in thoſe who approach him.

Ver. 6. *The God of Abraham,* &c.] And ſo the God of all the holy patriarchs, but of theſe in a more particular manner; becauſe of his covenant with them, and the promiſe made to each, of the holy ſeed to proceed from their loins.

Hid his face.] In token of the profoundeſt humility and veneration.

Ver. 8. *A land flowing with milk and honey.*] An expreſſion denoting the richneſs of the ſoil. Modern travellers have obſerved, that Paleſtine is now exceedingly barren; but this may be entirely owing to the want of proper culture.

Ver. 11. *Who am I,* &c.] Moſes modeſtly declines this ſervice, and conſiders his own inſufficiency for ſo divine a miſſion; and though when in Egypt, he knew he was born to this end, ſee Acts vii. 25. yet he might imagine, he was to procure his brethren's freedom, by means

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13 And Moſes ſaid unto God, Behold, *when* I come unto the children of Iſrael, and ſhall ſay unto them, The God of your fathers hath ſent me unto you; and they ſhall ſay to me, What *is* his name? What ſhall I ſay unto them?

14 And God ſaid unto Moſes, I AM THAT I AM: And he ſaid, Thus ſhalt thou ſay unto the children of Iſrael, I AM hath ſent me unto you.

15 And God ſaid moreover unto Moſes, Thus ſhalt thou ſay unto the children of Iſrael, The LORD God of your fathers, the God of Abraham, the God of Iſaac, and the God of Jacob, hath ſent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations.

16 Go, and gather the elders of Iſrael together, and ſay unto them, The LORD God of your fathers, the God of Abraham, of Iſaac, and of Jacob, appeared unto me, ſaying, I have ſurely viſited you, and *ſeen* that which is done to you in Egypt.

17 And I have ſaid, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites, unto a land flowing with milk and hony.

Before Christ 1491. 18 And they ſhall hearken to thy voice: and thou ſhalt come, thou and the elders of Iſrael, unto the king of Egypt, and you ſhall ſay unto him, The LORD God of the Hebrews hath met with us; and now let us go (we beſeech thee) three days journey into the wilderneſs, that we may ſacrifice to the LORD our God.

19 ¶ And I am ſure that the king of Egypt will not let you go, no, not by a mighty hand.

20 And I will ſtretch out my hand, and ſmite Egypt with all my wonders which I will do in the midſt thereof: and after that he will let you go.

21 And I will give this people favour in the ſight of the Egyptians: and it ſhall come to paſs, that when ye go, ye ſhall not go empty:

22 But every woman ſhall borrow of her neighbour, and of her that ſojourneth in her houſe, jewels of ſilver, and jewels of gold, and raiment: and ye ſhall put *them* upon your ſons, and upon your daughters; and ye ſhall ſpoil the Egyptians.

CHAP. IV.

1 *Moſes rod is turned into a ſerpent*, &c.

AND Moſes anſwered, and ſaid, But behold, they will not believe me, nor

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of his intereſt at Pharaoh's court, and might now think himſelf diſcharged from that duty, ſince he wanted the means to effect it.

Ver. 14. *I am that I am.*] The Hebrew properly ſignifies, *I will be that I will be*; and the Greek, *I am he that is.* This appellation is expreſſive of the incomprehenſible nature of the deity. It may be obſerved, that the religion of names aroſe from an idolatrous polytheiſm, and the name here given, implying eternity and ſelf-exiſtence, directly oppoſes that idolatry. That this compliance with the religion of names, was a new indulgence to the prejudices of this people, is evident from the following words: *And God ſpake unto Moſes, and ſaid unto him, I am the Lord; and I appeared unto Abraham, and Iſaac, and Jacob, by the name of God Almighty, but by my name Jehovah, was I not known to them.* Exod. vi. 3. *i. e.* as the God of Abraham, I before condeſcended to have a name of diſtinction; but now in compliance to another prejudice, I condeſcend to have a name of honour. *Div. Legat.*

Ver. 18. *Let us go three days journey*, &c.] Not that they intended to return, but to render Pharaoh the more inexcuſable, who ſhould deny them ſo ſmall a requeſt. Mount Sinai was but three days journey from Egypt.

Ver. 22. *Every woman ſhall borrow*, &c] The word which we render *borrow*, ſignifies properly to *aſk*; and then the ſenſe is, every woman ſhall aſk of her neighbour, and of her that ſojourneth in her houſe, jewels of ſilver, and jewels of gold, and raiment, *i. e.* as ſome compenſation of the injuries the Iſraelites had received from

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nor hearken unto my voice: for they will ſay, The LORD hath not appeared unto thee.

2 And the LORD ſaid unto him, What *is* that in thine hand? And he ſaid, A rod.

3 And he ſaid, Caſt it on the ground; and he caſt it on the ground, and it became a ſerpent: and Moſes fled from before it.

4 And the LORD ſaid unto Moſes, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Iſaac, and the God of Jacob, hath appeared unto thee.

6 ¶ And the LORD ſaid furthermore unto him, Put now thine hand into thy boſom; and he put his hand into his boſom: and when he took it out, behold, his hand *was* leprous as ſnow.

7 And he ſaid, Put thine hand into thy boſom again; and he put his hand into his boſom again, and plucked it out of his boſom, and behold, it was turned again as his *other* fleſh.

8 And it ſhall come to paſs, if they will not believe thee, neither hearken to the voice of the firſt ſign, that they will believe the voice of the latter ſign.

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9 And it ſhall come to paſs, if they will not believe alſo theſe two ſigns, neither hearken unto thy voice, that thou ſhalt take of the water of the river, and pour *it* upon the dry *land*: and the water which thou takeſt out of the river, ſhall become blood upon the dry *land*.

10 ¶ And Moſes ſaid unto the LORD, O my lord, I *am* not eloquent, neither heretofore, nor ſince thou haſt ſpoken unto thy ſervant: but I *am* ſlow of ſpeech, and of a ſlow tongue.

11 And the LORD ſaid unto him, Who hath made mans mouth? or who maketh the dumb, or deaf, or the ſeeing, or the blind? have not I the LORD?

12 Now therefore go, and I will be with thy mouth, and teach thee what thou ſhalt ſay.

13 And he ſaid, O my Lord, ſend, I pray thee, by the hand *of him whom* thou wilt ſend.

14 And the anger of the LORD was kindled againſt Moſes, and he ſaid, *Is* not Aaron the Levite thy brother? I know that he can ſpeak well. And alſo behold, he cometh forth to meet thee: and when

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from them. The Egyptians accordingly complied, and ſhewed themſelves willing to pay the tax required; not only as a ranſom for their lives, but likewiſe as a recompence for their ill uſage. So that there could be no injuſtice in this caſe.

NOTES on Chap. IV.

Ver. 2. *A rod.*] As Moſes was at this time feeding his father-in-law's flocks, this was probably his ſhepherd's ſtaff.

Ver. 5. *That they may believe.*] This was a ſufficient proof of his Divine miſſion, and indeed an irreſiſtible one. Such miracles were neceſſary to convince them; for we find from the following verſe, that the Jews were even then mighty incredulous, ſince God impowered Moſes to uſe no leſs than three ſigns, in order to overcome their incredulity.

Ver. 8. *The voice of the firſt ſign.*] There is great energy and propriety in the expreſſion here uſed, *the voice of a ſign*; for ſure ſuch ſurpriſing miracles ſpake aloud in the ear of reaſon, and bade them believe in him, as one whom God had certainly ſent.

Ver. 10. *I am ſlow of ſpeech*, &c.] Moſt interpret this of ſtuttering or ſtammering; notwithſtanding which impediment, his diſcourſe might be grave and weighty, though he had not a pronunciation anſwerable to it. It is probable, that God removed this defect in him; for we find him afterwards making ſeveral diſcourſes to the people; an excellent one before his death; and in his ſong, there is ample demonſtration that he did not want eloquence. St. Stephen alſo bears witneſs, that *he was mighty in words*, Acts vii. 22.

Ver. 13. *Send—by the hand of him whom thou wilt ſend.*] This is a modeſt declining of the commiſſion given him by God, out of a conſciouſneſs of his unfitneſs for it. Some have thought that Moſes meant, *by the hand of him whom thou wilt ſend*, the Meſſias; as the moſt proper perſon for ſuch an undertaking.

Ver. 14. *The anger of the Lord was kindled*, &c.] The anger, that is, the diſpleaſure, ſuch as that of a parent

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he ſeeth thee, he will be glad in his heart.

15 And thou ſhalt ſpeak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye ſhall do.

16 And he ſhall be thy ſpokeſman unto the people: and he ſhall be, *even* he ſhall be to thee inſtead of a mouth, and thou ſhalt be to him inſtead of God.

17 And thou ſhalt take this rod in thine hand, wherewith thou ſhalt do ſigns.

18 ¶ And Moſes went and returned to Jethro his father in law, and ſaid unto him, Let me go, I pray thee, and return unto my brethren, which *are* in Egypt, and ſee whether they be yet alive. And Jethro ſaid to Moſes, Go in peace.

19 And the LORD ſaid unto Moſes in Midian, Go, return into Egypt: for all the men are dead which ſought thy life.

20 And Moſes took his wife, and his ſons, and ſet them upon an aſs, and he returned to the land of Egypt. And Moſes took the rod of God in his hand.

21 And the LORD ſaid unto Moſes, When thou goeſt to return into Egypt, ſee *that* thou do all thoſe wonders before Pharaoh which I have put in thine hand: but I will harden his heart, that he ſhall not let the people go.

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22 And thou ſhalt ſay unto Pharaoh, Thus ſaith the LORD, Iſrael *is* my ſon, *even* my firſt-born.

23 And I ſay unto thee, Let my ſon go, that he may ſerve me: and if thou refuſe to let him go, behold, I will ſlay thy ſon, *even* thy firſt-born.

24 ¶ And it came to paſs by the way in the inn, that the LORD met him, and ſought to kill him.

25 Then Zipporah took a ſharp ſtone, and cut off the foreſkin of her ſon, and caſt *it* at his feet, and ſaid, Surely a bloody huſband *art* thou to me.

26 So he let him go: then ſhe ſaid, A bloody huſband *thou art*, becauſe of the circumciſion.

27 ¶ And the LORD ſaid to Aaron, Go into the wilderneſs to meet Moſes. And he went and met him in the mount of God, and kiſſed him.

28 And Moſes told Aaron all the words of the LORD, who had ſent him, and all

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to his child, when he will not hearken to his juſt remonſtrances. Moſes's backwardneſs at firſt, proceeded from a modeſt diffidence of himſelf; but when God had promiſed him ſucceſs, and to remove all difficulties, it was then his duty to comply without farther heſitation.

That he can ſpeak well.] Moſes excelled in wiſdom and conduct, and Aaron his brother in eloquence.

Ver. 16. *Inſtead of God.*] Thou ſhalt be his oracle, and ſhall deliver to him my mind and will; which he ſhall declare again to the people.

Ver. 17. *Take this rod in thine hand.*] Not that there was any virtue in the rod, but only as it was what God was pleaſed to uſe in all his glorious works, to ſhew with what mean inſtruments he could confound his enemies; hence it was called the rod of God, ver. 20. This was the badge of Moſes's office, and gave him authority in the ſight of the people. Many are of opinion, that the cuſtom of magiſtrates bearing wands, took its riſe from hence.

Ver. 21. *I will harden his heart.*] *I will ſuffer his heart to be hardened.* By this is meant, that God would not interpoſe, but permit him to be carried by the bent of his own paſſions; would leave him to himſelf. God, who knew all things, ſaid, *I am ſure the king of Egypt will not let you go, i. e.* he will harden his heart. Exod. iii. 19.

Ver. 22. *Iſrael is my ſon, —my firſt born.*] God is indeed the common parent of the univerſe, and his mercies extend to all; and if he choſe the Iſraelites to be the depoſitories of his laws and religion, it was for the benefit of mankind in general, and that all the nations of the earth might at laſt be bleſſed in them.

Ver. 24. *The Lord met him.*] An angel ſent from God, is here to be underſtood.

Sought to kill him.] Appeared to him in a threatening poſture; the reaſon of which was, becauſe Zipporah, Moſes's wife, had either neglected or refuſed to let her ſon be circumciſed, and Moſes had complied with her humour, againſt the plain command of God.

Ver. 25. *Took a ſharp ſtone.*] Zipporah, in order to ſave her huſband's life, went haſtily about the operation herſelf, which ſhe performed with a knife made of flint, ſuch as was anciently uſed.

A bloody huſband art thou to me.] The Septuagint renders it thus; *Zipporah,* having circumciſed the child, fell at Moſes's feet and ſaid, the circumciſion is ſtopped; and having ſaid ſo, ſhe went away from him, *i. e.* ſhe returned to Midian with her child, as ſoon as the danger was

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all the ſigns which he had commanded him.

29 ¶ And Moſes and Aaron went, and gathered together all the elders of the children of Iſrael.

30 And Aaron ſpake all the words, which the Lord had ſpoken unto Moſes, and did the ſigns in the ſight of the people.

31 And the people believed: and when they heard that the Lord had viſited the children of Iſrael, and that he had looked upon their affliction, then they bowed their heads and worſhipped.

CHAP. V.

1 *Pharaoh chideth Moſes and Aaron for their meſſage*, &c.

AND afterwards Moſes and Aaron went in, and told Pharaoh, Thus ſaith the Lord God of Iſrael, Let my people go, that they may hold a feaſt unto me in the wilderneſs.

2 And Pharaoh ſaid, Who *is* the Lord, that I ſhould obey his voice to let Iſrael go? I know not the Lord, neither will I let Iſrael go.

3 And they ſaid, The God of the Hebrews hath met with us: let us go, we pray thee, three days journey into the deſart, and ſacrifice unto the Lord our God; leſt he fall upon us with peſtilence, or with the ſword.

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4 And the king of Egypt ſaid unto them, Wherefore do ye, Moſes and Aaron, let the people from their works? get you unto your burdens.

5 And Pharaoh ſaid, Behold, the people of the land now *are* many, and you make them reſt from their burdens.

6 And Pharaoh commanded the ſame day the taſk-maſters of the people, and their officers, ſaying,

7 Ye ſhall no more give the people ſtraw to make brick as heretofore: let them go and gather ſtraw for themſelves.

8 And the tale of the bricks which they did make heretofore, you ſhall lay upon them; you ſhall not diminiſh *ought* thereof: for they *be* idle; therefore they cry, ſaying, Let us go *and* ſacrifice to our God.

9 Let there more work be laid upon the men, that they may labour therein: and let them not regard vain words.

10 ¶ And the taſk-maſters of the people went out, and their officers, and they

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was paſt, and he was able to travel. Some ſay, that theſe words were not directed to the huſband, but the child; who on the day of his circumciſion, it is ſaid, was called *Chatan, i. e.* ſpouſe; as being then eſpouſed to God; and that here was no angry or opprobious language uſed, but ſuch as was pronounced whenever this ceremony was duly performed.

Ver. 30. *Did the ſigns.*] That is, *he* (Moſes) did the ſigns; and not Aaron.

Notes on Chap. V.

Ver. 1. *Went in, and told Pharaoh.*] After they had firſt convinced the elders of Iſrael; a body of whom they took along with them, as they were commanded.

Thus ſaith the Lord God of Iſrael.] It ſhould be tranſlated, *Jehovah the God of Iſrael*, as appears from Pharaoh's anſwer.

Ver. 2. *Who is the Lord?*] *Who is Jehovah?* He either profanely queſtioned the exiſtence of the God of the Hebrews, as knowing no ſuperior to himſelf; or elſe, by thus inſulting the great Jehovah, he meant to aggrandize his own deities, and ſhew his piety towards them.

Ver. 3. *The God of the Hebrews.*] Seeing Pharaoh lent a deaf ear to the name of Jehovah, the Lord of all; they next deſcribe him under the character of *the God of the Hebrews, i. e.* the tutelary deity of their nation, whom they and their anceſtors had worſhipped for many generations.

Three days journey into the deſart.] This was not a very unreaſonable requeſt; and Moſes was under no obligation to let Pharaoh into the whole deſign.

Ver. 4. *Get you unto your burdens.*] Theſe words are directed not to the elders, but to Moſes and Aaron; and therefore ſome commentators underſtand it, that Pharaoh commanded them to take their ſhare of the burdens with the reſt, as a puniſhment for their ſedition.

Ver. 6. *Their officers.*] Theſe officers were Iſraelites, under the Egyptian taſk-maſters, and appointed to ſuperintend the reſt, and to be accountable for their neglect.

Ver. 7. *Ye ſhall no more give the people ſtraw.*] The uſe of the ſtraw, was either to intermix with the clay, to render the bricks more ſolid; or elſe to heat the kilns; and perhaps to cover the bricks, leſt they ſhould be cracked with the heat of the ſun.

Ver. 9. *Vain words.*] In the Hebrew, *lying words*; ſo he was pleaſed to call the meſſage of Moſes and Aaron.

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11 Go ye, get you ſtraw where you can find it: yet not ought of your work ſhall be diminiſhed.

12 So the people were ſcattered abroad throughout all the land of Egypt, to gather ſtubble inſtead of ſtraw.

13 And the taſk-maſters haſted *them*, ſaying, Fulfil your works, *your* daily taſks, as when there was ſtraw.

14 And the officers of the children of Iſrael, which Pharaohs taſk-maſters had ſet over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your taſk in making brick, both yeſterday and to day, as heretofore?

15 ¶ Then the officers of the children of Iſrael came and cried unto Pharaoh, ſaying, Wherefore dealeſt thou thus with thy ſervants?

16 There is no ſtraw given unto thy ſervants, and they ſay to us, Make brick: and behold, thy ſervants *are* beaten; but the fault *is* in thine own people.

17 But he ſaid, Ye *are* idle, *ye are* idle: therefore ye ſay, Let us go, *and* do ſacrifice to the LORD.

18 Go therefore now *and* work: for there ſhall no ſtraw be given you, yet ſhall ye deliver the tale of bricks.

19 And the officers of the children of Iſrael did ſee *that* they *were* in evil *caſe*, after it was ſaid, Ye ſhall not miniſh *ought* from your bricks of your daily taſk. Before Chriſt 1491.

20 ¶ And they met Moſes and Aaron, who ſtood in the way, as they came forth from Pharaoh.

21 And they ſaid unto them, The LORD look upon you, and judge; becauſe you have made our ſavour to be abhorred in the eyes of Pharaoh, and in the eyes of his ſervants, to put a ſword in their hands to ſlay us.

22 And Moſes returned unto the LORD, and ſaid, Lord, wherefore haſt thou *ſo* evil-intreated this people? why *is* it *that* thou haſt ſent me?

23 For ſince I came to Pharaoh to ſpeak in thy name, he hath done evil to this people; neither haſt thou delivered thy people at all.

CHAP. VI.

1 *God reneweth his promiſe by his name JEHOVAH,* &c.

THEN the LORD ſaid unto Moſes, Now ſhall thou ſee what I will do to Pharaoh; for with a ſtrong hand ſhall he let them go, and with a ſtrong hand ſhall he drive them out of his land.

2 And God ſpake unto Moſes, and ſaid unto him, I *am* the LORD:

3 And I appeared unto Abraham, unto Iſaac, and unto Jacob, by *the name of* God Almighty, but by my name JEHO-

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Ver. 15. *Came and cried unto Pharaoh.*] Being ignorant from whence all this rigour and ſeverity proceeded, they humbly addreſſed themſelves to the ſovereign, whoſe place it certainly was, to redreſs the grievances of his ſubjects.

Ver. 17. *Ye are idle.*] This he ſpake with a contemptuous ſneer, at the ſame time that he knew they were ready to ſink under their oppreſſions; acting therein the part of a cruel tyrant.

Ver. 20. *They met Moſes and Aaron.*] Who it is likely waited in ſome convenient place, in order to learn what reception the officers met with from Pharaoh.

Ver. 21. *The Lord look upon you, and judge,* &c.] May you be rewarded according to your deſerts, who have rendered us odious, and made our condition worſe than before.

Put a ſword in their hands.] A proverbial expreſſion, ſignifying that they had given the Egyptians an handle to deſtroy them.

Ver. 22. *Returned unto the Lord.*] He had recourſe once more to God by prayer.

Wherefore haſt thou ſo evil intreated this people?] Moſes was ſo much afflicted with this oppreſſion of his brethren, that he ſeemed for that inſtant, to be ſomewhat diffident or forgetful of the Divine promiſe. Such is the great weakneſs of human nature!

NOTES on CHAP. VI.

Ver. 3. *God Almighty.*] In the Hebrew, EL-SHADDAI, God all powerful.

By my name Jehovah, was I not known to them.] The Hebrew

Before Christ 1491. JEHOVAH was I not known to them.

4 And I have alſo eſtabliſhed my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were ſtrangers.

5 And I have alſo heard the groaning of the children of Iſrael, whom the Egyptians keep in bondage: and I have remembered my covenant.

6 Wherefore ſay unto the children of Iſrael, I *am* the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage: and I will redeem you with a ſtretched out arm, and with great judgments.

7 And I will take you to me for a people, and I will be to you a God: and ye ſhall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians.

8 And I will bring you in unto the land concerning the which I did ſwear to give it, to Abraham, to Iſaac, and to Jacob; and I will give it you for an heritage: I *am* the LORD.

9 ¶ And Moſes ſpake ſo unto the children of Iſrael: but they hearkened not unto Moſes, for anguiſh of ſpirit, and for cruel bondage.

10 And the LORD ſpake unto Moſes, ſaying,

11 Go in, ſpeak unto Pharaoh king of Egypt, that he let the children of Iſrael go out of his land.

12 And Moſes ſpake before the LORD, ſaying, Behold, the children of Iſrael have not hearkened unto me; how then ſhall Pharaoh hear me, who *am* of uncircumciſed lips? Before Christ 1491.

13 And the LORD ſpake unto Moſes, and unto Aaron, and gave them a charge unto the children of Iſrael, and unto Pharaoh king of Egypt: to bring the children of Iſrael out of the land of Egypt.

14 ¶ Theſe *be* the heads of their fathers houſes: The ſons of Reuben the firſt-born of Iſrael; Hanoch, and Pallu, Hezron, and Carmi: theſe *be* the families of Reuben.

15 And the ſons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the ſon of a Canaanitiſh woman: theſe *are* the families of Simeon.

16 ¶ And theſe *are* the names of the ſons of Levi, according to their generations; Gerſhon, and Kohath, and Merari: And the years of the life of Levi *were* an 1619. hundred thirty and ſeven years.

17 The ſons of Gerſhon; Libni, and Shimi, according to their families.

18 And the ſons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: And the years of the life of Kohath *were* an hundred thirty and three years.

19 And the ſons of Merari; Mahali and Muſhi: theſe *are* the families of Levi, according to their generations.

20 And Amram took him Jochebed his fathers

Hebrew word SHEM, ſhould rather be rendered *Character*, than *Name*; and then the ſenſe will be, in my character of EL-SHADDAI, or Omnipotent, was I only known to them; but now I will be known by my character of Jehovah, *i. e He that is*; and that by exerciſing my power upon the Egyptians, who ſhall know that I am the Lord Jehovah, when I ſtretch forth my hand upon Egypt. This ſeems to be the true meaning; for it is evident, that God was known before to the patriarchs, by the name *Jehovah*.

Ver. 6. *With a ſtretched out arm*, &c.] This is a metaphor, taken from perſons provoked to anger, who raiſe and extend their arms to ſtrike with the greater violence.

Ver. 8. *I am the Lord.*] In the the Hebrew, *I am Jehovah*, and I will perform what I have promiſed.

Ver. 12. *Who am of uncircumciſed lips.*] This is a metaphorical expreſſion, by which Moſes implied what he had before alledged; namely, that he was deficient in the powers of eloquence and oratory: For as circumciſion was a ſacred ſign, and ſignified the amendment of the natural defect of the ſoul from ſin; ſo the Jews, in alluſion, called thoſe uncircumciſed, who had a natural impediment, either of the body or mind

Ver. 20. *She bare him Aaron and Moſes.*] Hence it is ſeen

Before Chriſt 1491. fathers ſiſter to wife; and ſhe bare him Aaron and Moſes: And the years of the life of Amram *were* an hundred and thirty and ſeven years.

21 ¶ And the ſons of Izhar; Korah, and Nepheg, and Zichri.

22 And the ſons of Uzziel; Miſhael, and Elzaphan, and Zithri.

23 And Aaron took him Eliſheba daughter of Amminadab, ſiſter of Naaſhon, to wife; and ſhe bare him Nadab and Abihu, Eleazar and Ithamar.

24 And the ſons of Korah; Aſſir, and Elkanah, and Abiaſaph: theſe *are* the families of the Korhites.

25 And Eleazar Aarons ſon took him *one* of the daughters of Putiel to wife; and ſhe bare him Phinehas: theſe *are* the heads of the fathers of the Levites, according to their families.

26 Theſe *are* that Aaron and Moſes, to whom the Lord ſaid, Bring out the children of Iſrael from the land of Egypt, according to their armies.

1491. 27 Theſe *are* they which ſpake to Pharaoh king of Egypt, to bring out the children of Iſrael from Egypt: theſe *are* that Moſes and Aaron.

28 ¶ And it came to paſs on the day *when* the Lord ſpake unto Moſes in the land of Egypt,

29 That the Lord ſpake unto Moſes, ſaying, I *am* the Lord: ſpeak thou unto Pharaoh king of Egypt all that I ſay unto thee.

30 And Moſes ſaid before the Lord, Behold, I *am* of uncircumciſed lips, and how ſhall Pharaoh hearken unto me? Before Chriſt 1491.

CHAP. VII.

1 *Moſes is encouraged to go to Pharaoh:* 7 *His age,* &c.

AND the Lord ſaid unto Moſes, See, 1530.
I have made thee a god to Pharaoh: And Aaron thy brother ſhall be thy prophet.

2 Thou ſhalt ſpeak all that I command thee: and Aaron thy brother ſhall ſpeak unto Pharaoh, that he ſend the children of Iſrael out of his land.

3 And I will harden Pharaohs heart, and multiply my ſigns and my wonders in the land of Egypt.

4 But Pharaoh ſhall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, *and* my people the children of Iſrael out of the land of Egypt, by great judgments.

5 And the Egyptians ſhall know that I *am* the Lord, when I ſtretch forth mine hand upon Egypt, and bring out the children of Iſrael from among them.

6 And Moſes and Aaron did as the Lord commanded them, ſo did they.

7 And Moſes *was* fourſcore years old, 1491.
and Aaron fourſcore and three years old, when they ſpake unto Pharaoh.

8 ¶ And the Lord ſpake unto Moſes, and unto Aaron, ſaying,

9 When Pharaoh ſhall ſpeak unto you, ſaying, Shew a miracle for you: then thou ſhalt ſay unto Aaron, Take thy rod, and caſt

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ſeen, that God exactly fulfilled the promiſe he had made, of delivering the Iſraelites out of ſervitude, in the fourth generation, Gen. xv. 16. *i. e.* from their deſcent into Egypt, thus; Levi, Kohath, Amram, Moſes. Levi, was the ſon of Jacob.

Ver. 25. *The heads of the fathers of the Levites.*] All this is a ſhort digreſſion, in order to ſhew the lineage of Moſes and Aaron, the inſtruments under God, of delivering the children of Iſrael; therefore nothing is, or needed to be ſaid here of the other tribes.

Notes on Chap. VII.

Ver. 1. *Made thee a God to Pharaoh.*] That is, inſtead of a God, to repreſent me as head of this ambaſſage; thy orders ſhall be delivered to Pharaoh, by Aaron, thine orator and interpreter.

Ver. 3. *Multiply my ſigns.*] Since the firſt will have no other effect upon Pharaoh, but to ſhew his obſtinacy and perverſeneſs; I will repeat my miracles and plagues, till my deſign is accompliſhed.

Ver. 5. *Shall know that I am the Lord.*] Not the God of the Hebrews only, but Jehovah, or Lord of the univerſe. For the Gods of the Egyptians, were mere local deities, and their power was not thought to extend beyond a particular region.

Before Christ 1491. caſt *it* before Pharaoh, *and* it ſhall become a ſerpent.

10 ¶ And Moſes and Aaron went in unto Pharaoh, and they did ſo as the LORD had commanded: and Aaron caſt down his rod before Pharaoh, and before his ſervants, and it became a ſerpent.

11 Then Pharaoh alſo called the wiſe men, and the ſorcerers: now the magicians of Egypt, they alſo did in like manner with their inchantments.

12 For they caſt down every man his rod, and they became ſerpents: but Aarons rod ſwallowed up their rods.

13 And he hardened Pharaohs heart, that he hearkened not unto them; as the LORD had ſaid.

14 ¶ And the LORD ſaid unto Moſes, Pharaohs heart *is* hardened, he refuſeth to let the people go.

15 Get thee unto Pharaoh in the morning, lo, he goeth out unto the water, and thou ſhall ſtand by the rivers brink, againſt he come: and the rod which was turned to a ſerpent ſhalt thou take in thine hand.

16 And thou ſhalt ſay unto him, The LORD God of the Hebrews hath ſent me unto thee, ſaying, Let my people go, that they may ſerve me in the wilderneſs: and behold, hitherto thou wouldeſt not hear.

Before Christ 1491. 17 Thus ſaith the LORD, In this thou ſhalt know that I *am* the LORD: behold, I will ſmite with the rod that *is* in mine hand, upon the waters which *are* in the river, and they ſhall be turned to blood.

18 And the fiſh that *is* in the river ſhall die, and the river ſhall ſtink; and the Egyptians ſhall lothe to drink of the water of the river.

19 ¶ And the LORD ſpake unto Moſes, Say unto Aaron, Take thy rod, and ſtretch out thine hand upon the waters of Egypt, upon their ſtreams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *veſſels of* wood, and in *veſſels of* ſtone.

20 And Moſes and Aaron did ſo, as the LORD commanded: and he lifted up

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Ver. 11. *The wiſe men, and the ſorcerers.*] It was thought by the learned in Egypt, that prodigies, miracles, and omens, were cauſed by the influences of the elements, and planetary bodies; and that ſuch ſtudents, who were deeply verſed in natural myſteries, could cauſe ſuch things by the power of art and magical incantation: Pharaoh, therefore, (ſtruck with the miracle) ſends immediately for thoſe wiſe and learned adepts, to ſee if they could effect the like; that ſo he might the better determine, whether the rod's being converted into a ſerpent, was performed by natural means, or whether it was (as it appeared to be) the finger of God.

Ver. 12. *They became ſerpents.*] Some have thought, God permitted, at this time, the evil ſpirits to aſſiſt the magicians, or wiſe men, to produce ſerpents, to ſerve his own purpoſes. But they rather ſeem to have effected it, merely by the uſe of natural means. That this was Pharaoh's notion of the thing, ſeems plain, becauſe when he perceived them do the ſame miracles, *viz.* convert their rods into ſerpents, produce frogs, and turn the rivers into blood, he did not think them real miracles; and for that reaſon, refuſed to let the people go; but when the magicians attempted to bring lice, and could not, both he and they concluded, that this was the finger of God.

Aaron's rod ſwallowed up their rods.] This was ſure a ſufficient demonſtration of the ſuperior power by which Moſes acted, and muſt have convinced Pharaoh, had not the magicians perſuaded him, that in time they would find a power ſuperior to that of Moſes: Beſides, he was ſo averſe to parting with the Iſraelites, that he would not ſuffer the miracle to make any impreſſion on his heart.

Ver. 13. *He hardened Pharaoh's heart.*] This ought to be rendered, and the heart of Pharaoh is, or was hardened. For it is ſo in the original Hebrew, and in the Septuagint, Chaldee, and Arabic verſions.

Ver. 15. *Lo, he goeth out unto the water.*] Perhaps he was going to pay his morning devotion to the river Nile, which was held ſacred among the Egyptians: Or it may be, to bathe, in order to purify himſelf for the offering up his adoration to the riſing ſun.

Ver. 17. *In this thou ſhalt know that I am the Lord.*] By my converting the waters of that river into blood, to which thou payeſt ſo great veneration.

Ver. 19. *Stretch out thine hand upon the waters,* &c.] Not that all the waters, ſtreams, *&c.* are meant; but that which was at hand, in token of the Divine malediction, which moſt miraculouſly diffuſed its influences over the reſt.

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the rod, and ſmote the waters that *were* in the river, in the ſight of Pharaoh, and in the ſight of his ſervants: and all the waters that *were* in the river, were turned to blood.

21 And the fiſh that *was* in the river died: and the river ſtank, and the Egyptians could not drink of the water of the river: and there was blood throughout all the land of Egypt.

22 And the magicians of Egypt did ſo with their inchantments: and Pharaohs heart was hardened, neither did he hearken unto them; as the LORD had ſaid.

23 And Pharaoh turned and went into his houſe, neither did he ſet his heart to this alſo.

24 And all the Egyptians digged round about the river for water to drink: for they could not drink of the water of the river.

25 And ſeven days were fulfilled, after that the LORD had ſmitten the river.

CHAP. VIII.

1 *Frogs are ſent.* 8 *Pharaoh ſueth to Moſes,* 12 *and Moſes by prayer removeth them away,* &c.

AND the LORD ſpake unto Moſes, Go unto Pharaoh, and ſay unto him, Thus ſaith the LORD, Let my people go, that they may ſerve me.

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2 And if thou refuſe to let *them* go, behold, I will ſmite all thy borders with frogs.

3 And the river ſhall bring forth frogs abundantly, which ſhall go up and come into thine houſe, and into thy bedchamber, and upon thy bed, and into the houſe of thy ſervants, and upon thy people, and into thine ovens, and into thy kneading-troughs.

4 And the frogs ſhall come up both on thee, and upon thy people, and upon all thy ſervants.

5 ¶ And the LORD ſpake unto Moſes, Say unto Aaron, Stretch forth thine hand with thy rod over the ſtreams, over the rivers, and over the ponds, and cauſe frogs to come up upon the land of Egypt.

6 And Aaron ſtretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

7 And the magicians did ſo with their inchantments, and brought up frogs upon the land of Egypt.

8 ¶ Then Pharaoh called for Moſes and Aaron, and ſaid, Intreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do ſacrifice unto the LORD.

9 And Moſes ſaid unto Pharaoh, Glory

Ver. 21. *The fiſh that was in the river died: and the river ſtank.*] This was a very heavy judgment upon the Egyptians. Water was the liquor they generally drank, but the putrefaction made them loath it; beſides, the Nile was the only river that contained the water for the inhabitants; and then, their food conſiſted only in fruits, herbs, *&c.* and the fiſh of the Nile; for they abſtained from moſt ſorts of animals.

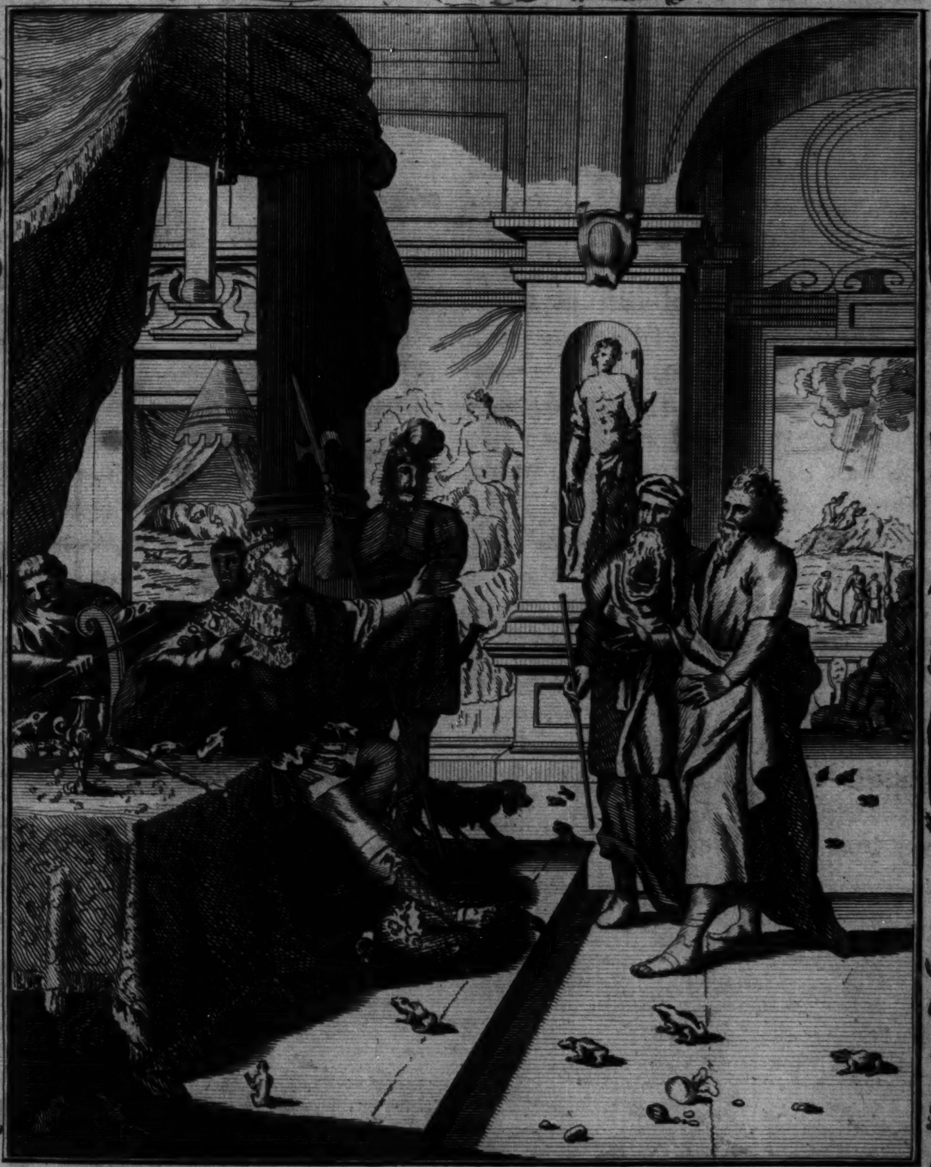
Ver. 22. *The magicians—did ſo with their inchantments.*] If God did permit them to work a real change in the waters, (which is to be queſtioned) it was only to render their folly more conſpicuous; for hereby they increaſed plagues upon themſelves and their countrymen, which they were not able to remove. And what though theſe ſorcerers were able to mimic a few of the firſt miracles of Moſes, yet they were obliged to ſubmit at laſt, and confeſs themſelves entirely overcome by the inimitable power of God.

Neither did he hearken unto them] Though he perceived the magicians were not able, with all their art, to remove this dreadful calamity; yet, without the leaſt remorſe, he leaves his whole kingdom to periſh under it. Such was the ſtubbornneſs of his diſpoſition, even as God, who knows the hearts of all men, foretold Moſes.

Ver. 24. *Digged round about.*] Expecting that the water, by percolation through the earth, would be purified; which, in part, it is probable it might happen to be.

NOTES on Chap. VIII.

Ver. 8. *Intreat the Lord*, &c] The proud heart of Pharaoh, who had before ſpake with ſo much arrogance, ſaying, *Who is the Lord?* is now a little humbled: For though the magicians could imitate the miracle, they could not imitate the remedy, by delivering them from the plague.



And Aaron stretched out his hand over the Waters of Egypt;
and the Frogs came up, and covered the Land of Egypt.
Exodus Chap. VIII. Ve. 6.

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ry over me: when ſhall I intreat for thee, and for thy ſervants, and for thy people, to deſtroy the frogs from thee, and thy houſes, *that* they may remain in the river only?

10 And he ſaid, To morrow. And he ſaid, *Be it* according to thy word: that thou mayeſt know, that *there is* none like unto the LORD our God.

11 And the frogs ſhall depart from thee, and from thy houſes, and from thy ſervants, and from thy people; they ſhall remain in the river only.

12 And Moſes and Aaron went out from Pharaoh: and Moſes cried unto the LORD, becauſe of the frogs which he had brought againſt Pharaoh.

13 And the LORD did according to the word of Moſes: and the frogs died out of the houſes, out of the villages, and out of the fields.

14 And they gathered them together upon heaps: and the land ſtank.

15 But when Pharaoh ſaw that there was reſpite, he hardened his heart, and hearkened not unto them; as the LORD had ſaid.

16 ¶ And the LORD ſaid unto Moſes, Say unto Aaron, Stretch out thy rod, and ſmite the duſt of the land, that it may become lice throughout all the land of Egypt.

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17 And they did ſo; for Aaron ſtretched out his hand with his rod, and ſmote the duſt of the earth, and it became lice, in man and in beaſt: all the duſt of the land became lice throughout all the land of Egypt.

18 And the magicians did ſo with their inchantments to bring forth lice, but they could not: ſo there were lice upon man, and upon beaſt.

19 Then the magicians ſaid unto Pharaoh, This *is* the finger of God: and Pharaohs heart was hardened, and he hearkened not unto them; as the LORD had ſaid.

20 ¶ And the LORD ſaid unto Moſes, Riſe up early in the morning, and ſtand before Pharaoh (lo, he cometh forth to the water) and ſay unto him, Thus ſaith the LORD, Let my people go, that they may ſerve me.

21 Elſe if thou wilt not let my people go, behold, I will ſend ſwarms *of flies* upon thee, and upon thy ſervants, and upon thy people, and into thy houſes: and the houſes of the Egyptians ſhall be full of ſwarms *of flies*, and alſo the ground whereon they *are*.

22 And I will ſever in that day the land of Goſhen, in which my people dwell, that no ſwarms *of flies* ſhall be there; to the

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Ver. 9. *Glory over me: when ſhall I intreat*, &c.] Now thou doſt ſubmit to God, thou obtaineſt the victory over me: I not only indulge thee in this thy requeſt, but thou ſhalt even chuſe thine own time.

Ver. 10. *He ſaid to morrow.*] Hence it is plain, he had no idea of the power and omnipotence of God; but thought that time was neceſſarily required, to remove ſo great a diſaſter, and that it could not be done in an inſtant, no not by the deity himſelf.

Ver. 14. *Gathered them together upon heaps.*] It was in the power of omnipotence to have annihilated them, or at leaſt to have reduced them to duſt; but he would let them lie dead before their eyes, that they might be convinced they were real frogs.

Ver. 18. *They could not.*] Either they were hindered from proceeding in their diabolical arts, (if they were ſuch) or elſe, were at a loſs for natural means to produce the like.

Ver. 19. *The finger of God.*] In the Hebrew, *the finger of Elohim*; that is, of a God: which intimates, that hitherto they thought Moſes's miracles were effected by art, or illuſion, as theirs were; but now they found it impracticable, to imitate this by any art whatever, and therefore freely confeſs it to be preternatural, and the effect of a divine power.

Ver. 21. *Swarms of flies.*] It is rendered by the Septuagint, the dog-fly. Theſe are a kind of flies that ſtick faſt in the ſkin, pierce it with a ſharp proboſcis, or trunk, and ſuck the blood. Thus the Pſalmiſt, *He ſent flies among them, which devoured them*, Pſalm lxxviii. 45.

Ver. 22. *I will ſever in that day, the land of Goſhen.*] This mercy, by which the Iſraelites were diſtinguiſhed from the Egyptians, and exempted from the plague of the ſtinging flies, is in like manner to be underſtood of all the other plagues, which did not in the leaſt degree moleſt them. So does the Lord preſerve thoſe who fear him, even in the midſt of ſurrounding evils.

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the end thou mayeſt know that I *am* the Lord in the midſt of the earth.

23 And I will put a diviſion between my people, and thy people: to morrow ſhall this ſign be.

24 And the Lord did ſo: and there came a grievous ſwarm *of flies* into the houſe of Pharaoh, and *into* his ſervants houſes, and into all the land of Egypt: the land was corrupted by reaſon of the ſwarm *of flies*.

25 ¶ And Pharaoh called for Moſes, and for Aaron, and ſaid, Go ye, ſacrifice to your God in the land.

26 And Moſes ſaid, It is not meet ſo to do; for we ſhall ſacrifice the abomination of the Egyptians to the Lord our God: Lo, ſhall we ſacrifice the abomination of the Egyptians before their eyes, and will they not ſtone us?

27 We will go three days journey into the wilderneſs, and ſacrifice to the Lord our God, as he ſhall command us.

28 And Pharaoh ſaid, I will let you go, that ye may ſacrifice to the Lord your God, in the wilderneſs; only you ſhall not go very far away: intreat for me.

29 And Moſes ſaid, Behold, I go out from thee, and I will intreat the Lord, that the ſwarms *of flies* may depart from Pharaoh, from his ſervants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to ſacrifice to the Lord.

30 And Moſes went out from Pharaoh, and intreated the Lord.

31 And the Lord did according to the word of Moſes; and he removed the ſwarms *of flies* from Pharaoh, from his ſervants, and from his people: there remained not one.

32 And Pharaoh hardened his heart at this time alſo, neither would he let the people go.

CHAP. IX.

1 *The murrain of beaſts.* 8 *The plague of boils, and blains,* &c.

THEN the Lord ſaid unto Moſes, Go in unto Pharaoh, and tell him, Thus ſaith the Lord God of the Hebrews, Let my people go, that they may ſerve me.

2 For if thou refuſe to let *them* go, and wilt hold them ſtill,

3 Behold, the hand of the Lord is upon thy cattle which *is* in the field, upon the horſes, upon the aſſes, upon the camels, upon the oxen, and upon the ſheep: *there ſhall be* a very grievous murrain.

4 And the Lord ſhall ſever between the cattle of Iſrael, and the cattle of Egypt: and there ſhall nothing die of all *that is* the childrens of Iſrael.

5 And the Lord appointed a ſet time, ſaying, To morrow the Lord ſhall do this thing in the land.

6 And the Lord did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Iſrael died not one.

7 And Pharaoh ſent, and behold, there was not one of the cattle of the Iſraelites dead,

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Ver. 26. *Shall we ſacrifice the abomination,* &c.] The meaning is, ſhall we offer thoſe creatures, which you eſteem as Gods; and will you not be highly diſguſted, to ſee us ſacrifice your Gods to ours? For the Egyptian God, *Oſiris*, was worſhipped in the ſhape of an Ox, and *Iſis*, in the likeneſs of a Calf; therefore they conſidered the ſlaying theſe creatures, and alſo the ſheep, as criminal; and theſe were what the Iſraelites uſed in ſacrifice.

Ver. 28. *Shall not go very far.*] Such an event as this, *viz.* the Iſraelites departure out of Egypt, being what they ever expected, according to the Divine promiſe, was no doubt known to the Egyptians, who had learnt it from them. And Pharaoh, jealous of their deſign, was loth to let them go far, or indeed to go at all.

NOTES on Chap. IX.

Ver. 6. *All the cattle of Egypt died.*] It would be better tranſlated, *All the cattle that died, were of Egypt, i. e.* belonged to the Egyptians; for ſome of the cattle eſcaped the peſtilence. See ver. 19.

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dead. And the heart of Pharaoh was hardened, and he did not let the people go.

8 ¶ And the Lord ſaid unto Moſes, and unto Aaron, Take to you handfuls of aſhes of the furnace, and let Moſes ſprinkle it towards the heaven in the ſight of Pharaoh.

9 And it ſhall become ſmall duſt in all the land of Egypt, and ſhall be a boil breaking forth *with* blains, upon man, and upon beaſt, throughout all the land of Egypt.

10 And they took aſhes of the furnace, and ſtood before Pharaoh; and Moſes ſprinkled it up toward heaven: and it became a boil breaking forth *with* blains, upon man, and upon beaſt.

11 And the magicians could not ſtand before Moſes, becauſe of the boil: for the boil was upon the magicians, and upon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord had ſpoken unto Moſes.

13 ¶ And the Lord ſaid unto Moſes, Riſe up early in the morning, and ſtand before Pharaoh, and ſay unto him, Thus ſaith the Lord God of the Hebrews, Let my people go, that they may ſerve me.

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14 For I will at this time ſend all my plagues upon thine heart, and upon thy ſervants, and upon thy people: that thou mayeſt know that *there is* none like me in all the earth.

15 For now I will ſtretch out my hand, that I may ſmite thee and thy people with peſtilence; and thou ſhalt be cut off from the earth.

16 And in very deed for this *cauſe* have I raiſed thee up, for to ſhew *in* thee my power; and that my name may be declared throughout all the earth.

17 As yet exalteſt thou thyſelf againſt my people, that thou wilt not let them go?

18 Behold, to morrow about this time, I will cauſe it to rain a very grievous hail, ſuch as hath not been in Egypt, ſince the foundation thereof, even until now.

19 Send therefore now, *and* gather thy cattle, and all that thou haſt in the field: *for upon* every man and beaſt which ſhall be found in the field, and ſhall not be brought home, the hail ſhall come down upon them, and they ſhall die.

20 He that feared the word of the Lord amongſt the ſervants of Pharaoh, made his ſervants and his cattle flee into the houſes.

21 And he that regarded not the word

Ver. 10. *It became a boil breaking forth.*] A ſad mortification to ſo delicate and voluptuous a people as the Egyptians! *viz.* aching boils, nauſeous ulcers, and a burning itch; ſuch this plague is thought to have been.

Ver. 11. *The magicians could not ſtand before Moſes.*] The magicians (I ſhould ſay the jugglers) were at length entirely defeated; abaſhed, and aſhamed, they durſt not make their appearance any more, for they are not ſo much as mentioned again; perhaps they had loſt all their credit with Pharaoh.

Ver. 14. *That thou mayeſt know there is none like me,* &c.] Three reaſons are aſſigned for theſe judgments upon Pharaoh and his people. One, to teach him experimentally that the Divine power was ſuperior to all other: Another, to give an exemplary and demonſtrative proof to all nations, of God's juſtice: A third, that the Iſraelites, and their poſterity, might be engaged to worſhip this God alone, as the God of all things.

Ver. 15. *That I may ſmite thee and thy people with peſtilence.*] This paſſage ſhould be read in the preter, inſtead of the future tenſe; becauſe Pharaoh and his people were not deſtroyed by peſtilence; and then it will run thus: For now I had ſtretched out my hand to ſmite thee, and thy people, with peſtilence, and thou hadſt been cut off from the earth.

Ver. 16. *Have I raiſed thee up.*] Have preſerved thee from being deſtroyed by the former plague, that I might ſhew my power in the land of Egypt. The Hebrew word Hagnamid does not ſignify to call a thing into being; accordingly, the Greek tranſlation reads it, *for this cauſe thou haſt been preſerved.*

Ver. 18. *To-morrow.*] The preciſe time is here marked out, that it might not be thought to have happened by chance; and to ſhew that the elements, fire, hail, thunder, and ſtorm, are obedient to God's voice.

Grievous hail.] Great hail-ſtones, (they muſt have been of a prodigious ſize, becauſe they killed both man and beaſts, that were not under ſhelter) attended with a terrible ſtorm of thunder and lightning.

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of the LORD, left his ſervants and his cattle in the field.

22 ¶ And the LORD ſaid unto Moſes, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beaſt, and upon every herb of the field, throughout the land of Egypt.

23 And Moſes ſtretched forth his rod toward heaven, and the LORD ſent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, ſuch as there was none like it in all the land of Egypt, ſince it became a nation.

25 And the hail ſmote throughout all the land of Egypt, all that *was* in the field, both man and beaſt: and the hail ſmote every herb of the field, and brake every tree of the field.

26 Only in the land of Goſhen, where the children of Iſrael *were*, was there no hail.

27 ¶ And Pharaoh ſent, and called for Moſes and Aaron, and ſaid unto them, I have ſinned *this* time: the LORD *is* righteous, and I and my people *are* wicked.

28 Intreat the LORD (for it is enough) that there be no *more* mighty thunderings and hail; and I will let you go, and ye ſhall ſtay no longer.

29 And Moſes ſaid unto him, As ſoon as I am gone out of the city, I will ſpread abroad my hands unto the LORD: *and* the thunder ſhall ceaſe, neither ſhall there be any more hail; that thou mayeſt know, how that the earth *is* the LORDS.

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30 But as for thee and thy ſervants, I know that ye will not yet fear the LORD God.

31 And the flax, and the barley was ſmitten: for the barley *was* in the ear, and the flax *was* bolled.

32 But the wheat and the rie were not ſmitten: for they *were* not grown up.

33 And Moſes went out of the city from Pharaoh, and ſpread abroad his hands unto the LORD: and the thunders and hail ceaſed, and the rain was not poured upon the earth.

34 And when Pharaoh ſaw, that the rain, and the hail, and the thunders were ceaſed, he ſinned yet more, and hardened his heart, he and his ſervants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Iſrael go; as the LORD had ſpoken by Moſes.

CHAP. X.

1 *God threateneth to ſend locuſts,* &c.

AND the LORD ſaid unto Moſes, Go in unto Pharaoh: for I have hardened his heart, and the heart of his ſervants;

Ver. 24. *Fire mingled with the hail.*] One flaſh of lightning taking hold of another, and infolding themſelves together. It appears to have been a fiery whirlwind, that ſcorches up and deſtroys every thing before it. This judgment was the more terrible in Egypt, where rain (and much more hail) was ſeldom ſeen.

Ver. 25. *The hail ſmote every herb,* &c.] This expreſſion is to be taken in a limited ſenſe; namely, that the plants and trees were in general ſhattered, and a great many of every kind deſtroyed.

Ver. 28. *That there be no more mighty thunderings.*] In the Hebrew it is, *no more voice of God.* It is a metaphor, expreſſing the awfulneſs of the Almighty being.

Ver. 29. *That the earth is the Lord's.*] His power and dominion is not limited as your deities, which extend no farther than the territories of their brother Gods; but Jehovah is the ſovereign Lord of the whole earth.

Ver. 31. *The flax was bolled.*] That is, it was grown up in a round ſtem, or ſtalk.

Ver. 32. *The wheat and the rie were not ſmitten.*] It was the manner of the Egyptians, to ſow all ſorts of grain at one time, and that was, when the lands were ready after the retreat of the river Nile. Barley, being of a quicker growth than wheat and rye, was conſequently much forwarder.

NOTES on Chap. X.

Ver. 1. *For I have hardened his heart.*] Though my preceding judgments have only tended to render his heart more obdurate, yet I will take occaſion from thence, to work ſtill greater miracles, for my own glory, and ſuch as will leave him without all excuſe.

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vants; that I might ſhew theſe my ſigns before him:

2 And that thou mayeſt tell in the ears of thy ſon, and of thy ſons ſon, what things I have wrought in Egypt, and my ſigns which I have done amongſt them; that ye may know how that I *am* the Lord.

3 And Moſes and Aaron came in unto Pharaoh, and ſaid unto him, Thus ſaith the Lord God of the Hebrews, How long wilt thou refuſe to humble thyſelf before me? Let my people go, that they may ſerve me.

4 Elſe if thou refuſe to let my people go, behold, to morrow will I bring the locuſts into thy coaſt.

5 And they ſhall cover the face of the earth, that one cannot be able to ſee the earth: and they ſhall eat the reſidue of that which is eſcaped, which remaineth unto you from the hail, and ſhall eat every tree which groweth for you out of the field.

6 And they ſhall fill thy houſes, and the houſes of all thy ſervants, and the houſes of all the Egyptians; which neither thy fathers, nor thy fathers fathers have ſeen, ſince the day that they were upon the earth, unto this day. And he turned himſelf, and went out from Pharaoh.

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7 And Pharaohs ſervants ſaid unto him, How long ſhall this man be a ſnare unto us? Let the men go, that they may ſerve the Lord their God: Knoweſt thou not yet, that Egypt is deſtroyed?

8 And Moſes and Aaron were brought again unto Pharaoh: and he ſaid unto them, Go, ſerve the Lord your God: *but* who *are* they that ſhall go?

9 And Moſes ſaid, We will go with our young, and with our old, with our ſons, and with our daughters; with our flocks, and with our herds will we go: for we *muſt hold* a feaſt unto the Lord.

10 And he ſaid unto them, Let the Lord be ſo with you, as I will let you go, and your little ones: look *to it*; for evil *is* before you.

11 Not ſo: go now ye *that are* men, and ſerve the Lord; for that you did deſire. And they were driven out from Pharaohs preſence.

12 ¶ And the Lord ſaid unto Moſes, Stretch out thine hand over the land of Egypt for the locuſts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moſes ſtretched forth his rod over the land of Egypt, and the Lord brought

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Ver. 4. 5. *Will I bring the locuſts.—And they ſhall cover, &c.*] The word in the original, ſignifies multitudes, to denote their nature. In that part of Scythia which the Coſſacks now inhabit, there are infinite numbers of them, eſpecially in dry ſeaſons, which the north eaſt wind brings over from Tartary, like a vaſt cloud, ſometimes fifteen or eighteen miles long, and about ten or twelve miles broad, ſo that they quite darken the ſky, and make the brighteſt day obſcure; and wherever they light, they devour all the corn in leſs than two hours time, and frequently make a famine in the country. Theſe inſects live about ſix months; and when they are dead, the ſtench of them ſo corrupts and infects the air, that it very often occaſions dreadful peſtilences. ‘ *Thevenot.*’

The *ordinary* locuſt is deſcribed by *Pliny*, to be an animal ſo formidable, that a ſingle one would kill a ſerpent. How dreadful then were thoſe with which God plagued the Egyptians, being ſuch as *neither their fathers, nor their fathers fathers had ſeen*, ver. 6.

Ver. 7. *How long ſhall this man be a ſnare unto us?*] That is, the occaſion of our falling into ſuch dire calamities.

Ver. 9. *We will go with our young and with our old.*] It was cuſtomary at ſuch ſolemn aſſemblies, as the holding a feaſt unto the Lord, for the whole body of the nation, men, women, and children, to be preſent and aſſiſt.

Ver. 10. *Let the Lord be ſo with you, as I will let you go.*] An imprecation, as it ſeems; as though he had ſaid, may your God Jehovah aſſiſt you to my ruin, if I ever let you go, upon thoſe terms which you offer me.

Ver. 11. *Ye that are men.*] To part with them, would have been to the detriment and public loſs of the nation in general, on account of the labour of ſo numerous a people; for which reaſon, Pharaoh contrived to have their children left behind as hoſtages.

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brought an eaſt wind upon the land all that day, and all *that* night: *and* when it was morning, the eaſt wind brought the locuſts.

14 And the locuſts went up over all the land of Egypt, and reſted in all the coaſts of Egypt: very grievous *were they*; before them there were no ſuch locuſts as they, neither after them ſhall be ſuch.

15 For they covered the face of the whole earth, ſo that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees, which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 ¶ Then Pharaoh called for Moſes and Aaron in haſte; and he ſaid, I have ſinned againſt the LORD your God, and againſt you.

17 Now therefore forgive, I pray thee, my ſin only this once, and intreat the LORD your God, that he may take away from me this death only.

18 And he went out from Pharaoh, and intreated the LORD.

19 And the LORD turned a mighty ſtrong weſt wind, which took away the locuſts, and caſt them into the Red ſea: there remained not one locuſt in all the coaſts of Egypt.

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20 But the LORD hardened Pharaohs heart, ſo that he would not let the children of Iſrael go.

21 ¶ And the LORD ſaid unto Moſes, Stretch out thine hand toward heaven, that there may be darkneſs over the land of Egypt, even darkneſs *which* may be felt.

22 And Moſes ſtretched forth his hand toward heaven; and there was a thick darkneſs in all the land of Egypt three days.

23 They ſaw not one another, neither roſe any from his place for three days: but all the children of Iſrael had light in their dwellings.

24 ¶ And Pharaoh called unto Moſes, and ſaid, Go ye, ſerve the LORD; only let your flocks and your herds be ſtayed: let your little ones alſo go with you.

25 And Moſes ſaid, Thou muſt give us alſo ſacrifices, and burnt-offerings, that we may ſacrifice unto the LORD our God.

26 Our cattle alſo ſhall go with us; there ſhall not an hoof be left behind: for thereof muſt we take to ſerve the LORD our God; and we know not with what we muſt ſerve the LORD, until we come thither.

27 ¶ But the LORD hardened Pharaohs heart, and he would not let them go.

28 And Pharaoh ſaid unto him, Get thee from me, take heed to thyſelf, ſee my face

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Ver. 16. *I have ſinned againſt the Lord.*] Locuſts were always looked upon by the ancients, as marks of God's diſpleaſure; therefore Pharaoh confeſſes, *I have ſinned againſt Jehovah.*

Ver. 17. *This death.*] Or, deadly plague, which kills and deſtroys the fruits of the earth.

Ver. 19. *The Red ſea.*] It is now called the Arabian gulph, and lies ſouth-eaſt of Egypt. In the original Hebrew, it goes by the name of the ſea of *Suph*, a ſort of weed peculiar to that ſea, and growing there in great abundance. The Phœnicians termed it, the ſea of Edom, from its neighbourhood to Idumæa; this proper name, the Greeks turned into an appellative, calling it the Red ſea, EDOM, in Hebrew, ſignifying red.

Ver. 21. *Even darkneſs which may be felt.*] But if this darkneſs had conſiſted of black vapours and exhalations, condenſed in ſuch a manner as to be perceived by the organs of touch, it is plain none could have lived in ſuch a medium: Therefore it ſeems rather to expreſs ſuch a total darkneſs, as would oblige men to feel about, in order to find their way.

Ver. 23. *Saw not one another, neither,* &c] This paints the great degree of darkneſs, and the horror and diſmay on the minds of the Egyptians on that account, in the ſtrongeſt colours.

Ver 24. *Let your flocks and—herds be ſtayed.*] So terrible were theſe judgments, that in deſpight of Pharaoh's ſelf, they ſhook his obſtinacy. At firſt, he wholly rejected their petition, nor would ſuffer any to depart; but afterwards, he was willing to diſmiſs them, with a proviſo they would leave their children behind as hoſtages; and now at laſt, he inſiſts only on the flocks and herds being left, hoping that they might be a means of haſtening their return.

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face no more: for in *that* day thou ſeeſt my face, thou ſhalt die.

29 And Moſes ſaid, Thou haſt ſpoken well, I will ſee thy face again no more.

CHAP. XI.

1 *Gods meſſage to the Iſraelites to borrow jewels of their neighbours,* &c.

AND the LORD ſaid unto Moſes, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he ſhall let *you* go, he ſhall ſurely thruſt you out hence altogether.

2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of ſilver, and jewels of gold.

3 And the LORD gave the people favour in the ſight of the Egyptians. Moreover, the man Moſes *was* very great in the land of Egypt, in the ſight of Pharaohs ſervants, and in the ſight of the people.

4 And Moſes ſaid, Thus ſaith the LORD, About midnight will I go out into the midſt of Egypt.

5 And all the firſt-born in the land of Egypt ſhall die, from the firſt-born of Pharaoh that ſitteth upon his throne, even unto the firſt-born of the maid-ſervant, that *is* behind the mill; and all the firſt-born of beaſts.

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6 And there ſhall be a great cry throughout all the land of Egypt, ſuch as there was none like it, nor ſhall be like it any more.

7 But againſt any of the children of Iſrael ſhall not a dog move his tongue, againſt man or beaſt: that ye may know how that the LORD doth put a difference between the Egyptians and Iſrael.

8 And all theſe thy ſervants ſhall come down unto me, and bow down themſelves unto me, ſaying, Get thee out, and all the people that follow thee; and after that I will go out: and he went out from Pharaoh in a great anger.

9 And the LORD ſaid unto Moſes, Pharaoh ſhall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

10 And Moſes and Aaron did all theſe wonders before Pharaoh: and the LORD hardened Pharaohs heart, ſo that he would not let the children of Iſrael go out of his land.

CHAP. XII.

3 *The paſſover inſtituted.* 29 *The firſt-born ſlain.* 31 *The Iſraelites are driven out of the land.*

AND the LORD ſpake unto Moſes and Aaron in the land of Egypt, ſaying,

2 This month *ſhall be* unto you the beginning of months: it *ſhall be* the firſt month of the year to you.

Ver. 29. *Thou haſt ſpoken well, I will ſee thy face,* &c.] Not approving his threatning ſpeech; but it ſignifies his aſſent to what he had ſaid, *Thou haſt ſpoken* right, *I* ſhall *ſee thy face no more.*

NOTES on Chap. XI.

Ver. 1. *The Lord ſaid unto Moſes.*] Or rather, *The Lord* had *ſaid unto Moſes.* As this chapter ſeems to be a continuation of the conference between Moſes and Pharaoh, conſequently the three firſt verſes ſhould be incloſed in a parentheſis. Perhaps, too, he related to Pharaoh, what God had before ſaid to him.

Ver. 2. *Jewels of ſilver, and jewels of gold.*] The word rendered *jewels*, ſignifies, according to the original, ſilver or golden veſſels.

Ver. 5. *Firſt-born of Pharaoh,* &c.] That is, in ſhort, from the higheſt to the loweſt. Grinding at the mill, was the work of the moſt abject ſlaves. Iſaiah repreſents the tender virgins of Babylon, by a ſad reverſe of fortune, drudging as ſlaves at the mill. See Chap. xlvii. ver. 1, 2. This cuſtom is mentioned in Homer. Odyſſ. xx. 107.

Ver. 7. *Shall not a dog move his tongue.*] This is a proverbial ſpeech, and implies, that all ſhould be peace and quietneſs among the children of Iſrael, in that memorable night. Judith makes uſe of it in her ſpeech to Holofernes. Judith xi. 19.

Ver. 8. *He went out from Pharaoh in a great anger.*] It ſhould be read, *he went out from Pharaoh,* who *was in a great anger.*

NOTES on Chap. XII.

Ver. 2. *The firſt month of the year.*] Before this, the Jewiſh year began about the autumnal equinox; but now, in

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3 ¶ Speak ye unto all the congregation of Iſrael, ſaying, In the tenth *day* of this month they ſhall take to them every man a lamb, according to the houſe of *their* fathers, a lamb for an houſe.

4 And if the houſhold be too little for the lamb, let him and his neighbour next unto his houſe, take *it* according to the number of the ſouls; every man according to his eating, ſhall make your count for the lamb.

5 Your lamb ſhall be without blemiſh, a male of the firſt year: ye ſhall take *it* out from the ſheep or from the goats.

6 And ye ſhall keep it up until the fourteenth day of the ſame month: and the whole aſſembly of the congregation of Iſrael ſhall kill it in the evening.

7 And they ſhall take of the blood, and ſtrike *it* on the two ſide-poſts, and on the upper door-poſt of the houſes, wherein they ſhall eat it.

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8 And they ſhall eat the fleſh in that night; roaſt with fire, and unleavened bread, *and* with bitter *herbs* they ſhall eat it.

9 Eat not of it raw, nor ſodden at all *with* water, but roaſt with fire; his head with his legs, and with the purtenance thereof.

10 And ye ſhall let nothing of it remain until the morning; and that which remaineth of it until the morning, ye ſhall burn with fire.

11 ¶ And thus ſhall ye eat it; *with* your loins girded, your ſhoes on your feet, and your ſtaff in your hand: and ye ſhall eat it in haſte; it *is* the LORDS paſſover.

12 For I will paſs through the land of Egypt this night, and will ſmite all the firſt-born in the land of Egypt, both man and beaſt: and againſt all the gods of Egypt I will execute judgment: I *am* the LORD.

13 And

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in order to commemorate ſo great an event, as that of their deliverance from Egyptian bondage, it is ordered to commence for the future, from this month, which they called *Abib*, an ear of corn, the corn being then eared in that country. It anſwers nearly to our March.

Ver. 3. *In the tenth day of this month.*] This ſpace was allotted them, becauſe it would have been very difficult for them to have provided themſelves with ſo many lambs and kids in Egypt, eſpecially as their departure was to be ſo ſudden. In after-times, they did not begin their preparation till the thirteenth day, or the eve of the paſſover.

Ver. 5. *Without blemiſh.*] In the Hebrew, *Perfect.* Being a type of Jeſus Chriſt, the immaculate lamb, who had not the leaſt blemiſh, either in his human nature, or moral character.

A male.] Becauſe it was eſteemed more excellent than the female.

Of the firſt year.] Otherwiſe it could not properly be called a lamb; neither would it, after that age, with propriety, be an emblem of purity and innocence.

Ver. 6. *In the evening.*] In the Hebrew, *between the two evenings.* For the Hebrews divided the afternoon into two evenings, the firſt began at noon, *i. e.* after the ſun had paſſed the meridian, and laſted till ſun-ſet; the other from ſun-ſet till night, or the end of twilight. Between the two evenings, *viz.* about half an hour after three o'clock, when the daily evening ſacrifice was ended, the paſchal began, and continued till ſun-ſet.

Ver. 7. *The blood, and ſtrike it on the two ſide-poſts,* &c.] They were not to ſtain the threſhold, it being conſidered as a profane thing to tread on blood. It is very obſervable, that the memory of this tranſaction continued among the Egyptians, (as we learn from *Epiphanius*) till after Jeſus Chriſt: For, till then, they uſed to mark their ſheep, their trees, their houſes and land, with red, the day before the paſſover: This they did, no doubt, hoping to prevent the like plague and mortality for the future, by ſuch a kind of *taliſman*, whereby they thought Moſes had formerly ſecured the Iſraelites from that great plague, only by ſprinkling the blood of the lamb of the paſſover, on the upper door poſt of their houſes. *Allix.*

Ver. 8. *Roaſt with fire.*] Which was the ſpeedieſt method of dreſſing it.

Unleavened bread.] In the Hebrew, *Pure, unmixed, uncorrupted.* Either to remind them of ſincerity, ſay ſome; or as others think, to commemorate their deliverance, which would not allow them time to leaven it.

Bitter herbs.] In memory of their cruel ſervitude in Egypt, which made their lives bitter to them.

Ver. 9. *Eat not of it raw.*] That ſo no blood might remain in it, and that it might be all eaten up.

Ver. 10. *Nothing of it remain.*] That is, for the Egyptians to profane.

Ver. 11. *With your loins girded, your ſhoes on your feet.*] In a travelling poſture, ready to ſet out at a moment's warning.

It is the Lord's paſſover.] Inſtituted in remembrance of the Lord Jehovah's *paſſing over* the houſes of the Iſraelites, when he deſtroyed the firſt-born of the Egyptians.

Ver. 12. *The Gods of Egypt.*] That is, the idol Gods worſhipped by the Egyptians.

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13 And the blood ſhall be to you for a token upon the houſes where you *are:* and when I ſee the blood, I will paſs over you, and the plague ſhall not be upon you to deſtroy *you*, when I ſmite the land of Egypt.

14 And this day ſhall be unto you for a memorial; and you ſhall keep it a feaſt to the LORD, throughout your generations: you ſhall keep it a feaſt by an ordinance for ever.

15 Seven days ſhall ye eat unleavened bread: even the firſt day ye ſhall put away leaven out of your houſes: for whoſoever eateth leavened bread, from the firſt day until the ſeventh day, that ſoul ſhall be cut off from Iſrael.

16 And in the firſt day *there ſhall be* an holy convocation, and in the ſeventh day there ſhall be an holy convocation to you: no manner of work ſhall be done in them, ſave *that* which every man muſt eat, that only may be done of you.

17 And ye ſhall obſerve *the feaſt of* unleavened bread; for in this ſelf-ſame day have I brought your armies out of the land of Egypt: therefore ſhall ye obſerve this day in your generations, by an ordinance for ever.

18 ¶ In the firſt *month*, on the fourteenth day of the month at even ye ſhall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days ſhall there be no leaven found in your houſes: for whoſoever eateth that which is leavened, even that ſoul ſhall be cut off from the congregation of Iſrael, whether he be a ſtranger or born in the land.

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20 Ye ſhall eat nothing leavened: in all your habitations ſhall ye eat unleavened bread.

21 ¶ Then Moſes called for all the elders of Iſrael, and ſaid unto them, Draw out and take you a lamb, according to your families, and kill the paſſover.

22 And ye ſhall take a bunch of hyſſop, and dip *it* in the blood that *is* in the baſon, and ſtrike the lintel, and the two ſide-poſts, with the blood that is in the baſon: and none of you ſhall go out at the door of his houſe until the morning.

23 For the LORD will paſs through to ſmite the Egyptians, and when he ſeeth the blood upon the lintel, and on the two ſide-poſts, the LORD will paſs over the door, and will not ſuffer the deſtroyer to come in unto your houſes to ſmite *you*.

24 And ye ſhall obſerve this thing for an ordinance to thee, and to thy ſons for ever.

25 And it ſhall come to paſs, when ye be come to the land, which the LORD will give you, according as he hath promiſed, that ye ſhall keep this ſervice.

26 And it ſhall come to paſs, when your children ſhall ſay unto you, What mean you by this ſervice?

27 That ye ſhall ſay, It *is* the ſacrifice of the LORDS paſſover, who paſſed over the houſes of the children of Iſrael in Egypt, when he ſmote the Egyptians, and delivered our houſes. And the people bowed the head and worſhipped.

28 And the children of Iſrael went away, and did as the LORD had commanded Moſes and Aaron, ſo did they.

29 ¶ And

Ver. 16. *An holy convocation.*] A ſacred feſtivity, the people being aſſembled by the ſound of trumpets, to the ſolemnity of religious duties.

Ver. 18. *At even.*] When the Jewiſh feſtivals began.

Ver. 19. *A ſtranger.*] Meaning a proſelyte, or perſon of a different nation, who had embraced the Jewiſh religion; for other ſtrangers were not ſuffered to be preſent at this feaſt.

Ver. 22. *None of you ſhall go out.*] This injunction was not obſerved afterwards, it being only enjoined for the preſent, to avoid the danger of death by the deſtroying angel.

Ver. 23. *When he ſeeth the blood.*] This was a type of Chriſt, whoſe blood was ſhed to reconcile us to God, and to take away the ſins of the world.

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29 ¶ And it came to paſs that at midnight the Lord ſmote all the firſt-born in the land of Egypt, from the firſt-born of Pharaoh, that ſat on his throne, unto the firſt-born of the captive that *was* in the dungeon; and all the firſt-born of cattle.

30 And Pharaoh roſe up in the night, he and all his ſervants, and all the Egyptians; and there was a great cry in Egypt: for *there was* not a houſe where *there was* not one dead.

31 ¶ And he called for Moſes and Aaron by night, and ſaid, Riſe up, *and* get you forth from amongſt my people, both you and the children of Iſrael: and go, ſerve the Lord, as ye have ſaid.

32 Alſo take your flocks, and your herds, as ye have ſaid, and be gone: and bleſs me alſo.

33 And the Egyptians were urgent upon the people, that they might ſend them out of the land in haſte: for they ſaid, We *be* all dead *men*.

34 And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their ſhoulders.

35 And the children of Iſrael did according to the word of Moſes: and they borrowed of the Egyptians jewels of ſilver, and jewels of gold, and raiment.

36 And the Lord gave the people favour in the ſight of the Egyptians, ſo that they lent unto them *ſuch things as they required:* and they ſpoiled the Egyptians.

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37 And the children of Iſrael journeyed from Rameſes to Succoth, about ſix hundred thouſand on foot *that were* men, beſides children.

38 And a mixed multitude went up alſo with them; and flocks, and herds, *even* very much cattle.

39 And they baked unleavened cakes of the dough, which they brought forth out of Egypt, for it was not leavened; becauſe they were thruſt out of Egypt, and could not tarry, neither had they prepared for themſelves any victual.

40 ¶ Now the ſojourning of the children of Iſrael, who dwelt in Egypt, *was* four hundred and thirty years.

41 And it came to paſs, at the end of the four hundred and thirty years, even the ſelf-ſame day it came to paſs, that all the hoſts of the Lord went out from the land of Egypt.

42 It *is* a night to be much obſerved unto the Lord, for bringing them out from the land of Egypt: this *is* that night of the Lord to be obſerved of all the children of Iſrael, in their generations.

43 ¶ And the Lord ſaid unto Moſes and Aaron, This *is* the ordinance of the paſſover: there ſhall no ſtranger eat thereof.

44 But

Ver. 29. *All the firſt-born of cattle.*] The beſt, and the prime of all their cattle.

Ver. 32. *Bleſs me.*] Pray unto the Lord Jehovah for me, and my people; that he would deliver us from this dreadful peſtilence.

Ver. 34. *Took their dough before it was leavened.*] The word in the original, ſignifies *flour* as well as *dough*, therefore it had been better rendered, *and the people took their flour before it was leavened.* For they had not wanted time to leaven their dough, if they could have found time to have made it.

Ver. 35. *They borrowed.*] More properly, *they aſked.*

Ver. 36. *They lent unto them.*] Or rather, *they gave them.* They even bribed them to be gone.

Ver. 37. *Rameſes.*] The chief city of Goſhen, where the children of Iſrael dwelt.

Succoth.] Booths, or tabernacles; they named it ſo from their erecting ſuch there to reſt in. There was a place called Succoth, in the land of Canaan. Gen. xxxiii. 17.

Six hundred thouſand on foot.] Such as were fit to bear arms, being twenty years old and upwards. This was not above one third of the people.

Ver. 40. *Four hundred and thirty years.*] That is, the ſojourning of the Hebrew nation, from the time that Abraham relinquiſhed his native country, to their deliverance, was juſt 430 years.

Ver. 41. *The hoſts of the Lord.*] The Iſraelites are ſo called, from the good order in which they went out of Egypt, like troops marching in battle array.

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44 But every mans ſervant that is bought for money, when thou haſt circumciſed him, then ſhall he eat thereof.

45 A foreigner, and an hired ſervant ſhall not eat thereof.

46 In one houſe ſhall it be eaten; thou ſhalt not carry forth ought of the fleſh abroad out of the houſe: neither ſhall ye break a bone thereof.

47 All the congregation of Iſrael ſhall keep it.

48 And when a ſtranger ſhall ſojourn with thee, and will keep the paſſover to the Lord, let all his males be circumciſed, and then let him come near and keep it; and he ſhall be as one that is born in the land: for no uncircumciſed perſon ſhall eat thereof.

49 One law ſhall be to him that is home-born, and unto the ſtranger that ſojourneth among you.

50 Thus did all the children of Iſrael; as the Lord commanded Moſes and Aaron, ſo did they.

51 And it came to paſs the ſelf-ſame day, *that* the Lord did bring the children of Iſrael out of the land of Egypt, by their armies.

CHAP. XIII.

1 *The firſt-born ſanctified.* 3 *The memorial of the paſſover is commanded.* 21 *God guideth them by a pillar of a cloud, and by fire.*

AND the Lord ſpake unto Moſes, ſaying,

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2 Sanctify unto me all the firſt-born, whatſoever openeth the womb among the children of Iſrael, *both* of man and of beaſt: it *is* mine.

3 ¶ And Moſes ſaid unto the people, Remember this day, in which ye came out from Egypt, out of the houſe of bondage; for by ſtrength of hand the Lord brought you out from this *place:* there ſhall no leavened bread be eaten.

4 This day came ye out, in the month Abib.

5 ¶ And it ſhall be when the Lord ſhall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebuſites, which he ſware unto thy fathers to give thee, a land flowing with milk and hony, that thou ſhalt keep this ſervice in this month.

6 Seven days ſhalt thou eat unleavened bread, and in the ſeventh day *ſhall be* a feaſt to the Lord.

7 Unleavened bread ſhall be eaten ſeven days: and there ſhall no leavened bread be ſeen with thee, neither ſhall there be leaven ſeen with thee in all thy quarters.

8 ¶ And thou ſhalt ſhew thy ſon in that day, ſaying, *This is done* becauſe of that *which* the Lord did unto me, when I came forth out of Egypt.

9 And it ſhall be for a ſign unto thee upon thine hand, and for a memorial between thine eyes; that the Lords law may be in thy mouth: for with a ſtrong hand

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Ver. 46. *Neither ſhall ye break a bone thereof.*] This prohibition was typical of Chriſt, the great redeemer of mankind: The ſoldiers brake not his legs, though it was cuſtomary to do ſo to ſuch as were crucified.

Ver. 48. *No uncircumciſed perſon,* &c.] Many of thoſe Iſraelites who had neglected this rite, were now circumciſed, in order to qualify themſelves to keep the paſſover.

Notes on Chap. XIII.

Ver. 2. *Sanctify.*] Hallow, or conſecrate, to remind them of the divine mercy, in ſparing their firſt-born, when thoſe of the Egyptians were deſtroyed.

Both of man and beaſt: it is mine.] It is to be remarked, that God afterwards took the Levites in exchange for the firſt-born of the people.

Ver. 9. *For a ſign,—upon thine hand,* &c.] It was cuſtomary with the Jews, to write four particular ſections of the law, upon pieces of parchment, and to fold them up, and tie them upon their heads, from the crown to the forehead. The ſame, wrote upon another ſkin, they faſtened on the inſide of their left arm, above the elbow. At firſt, they wore them for devotion, but afterwards through ſuperſtition; imagining them to be as charms againſt diſeaſes, &c. They were called in Greek, Phylacteries, or preſervers of memory.

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hand hath the LORD brought thee out of Egypt.

10 Thou ſhalt therefore keep this ordinance in his ſeaſon from year to year.

11 ¶ And it ſhall be when the LORD ſhall bring thee into the land of the Canaanites, as he ſware unto thee and to thy fathers, and ſhall give it thee,

12 That thou ſhalt ſet apart unto the LORD all that openeth the matrix: and every firſtling that cometh of a beaſt, which thou haſt, the males *ſhall be* the LORDS.

13 And every firſtling of an aſs thou ſhalt redeem with a lamb; and if thou wilt not redeem it, then thou ſhalt break his neck: and all the firſt-born of man amongſt thy children ſhalt thou redeem.

14 ¶ And it ſhall be when thy ſon aſketh thee in time to come, ſaying, What *is* this? that thou ſhalt ſay unto him, By ſtrength of hand the LORD brought us out from Egypt, from the houſe of bondage.

15 And it came to paſs when Pharaoh would hardly let us go, that the LORD ſlew all the firſt-born in the land of Egypt, both the firſt-born of man, and the firſt-born of beaſt: therefore I ſacrifice to the LORD all that openeth the matrix, being males; but all the firſt-born of my children I redeem.

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16 And it ſhall be for a token upon thine hand, and for frontlets between thine eyes: for by ſtrength of hand the LORD brought us forth out of Egypt.

17 ¶ And it came to paſs, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philiſtines, although that *was* near: for God ſaid, Leſt peradventure the people repent when they ſee war, and they return to Egypt.

18 But God led the people about, *through* the way of the wilderneſs of the Red ſea: and the children of Iſrael went up harneſſed out of the land of Egypt.

19 And Moſes took the bones of Joſeph with him: for he had ſtraitly ſworn the children of Iſrael, ſaying, God will ſurely viſit you; and ye ſhall carry up my bones away hence with you.

20 ¶ And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderneſs.

21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire,

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Ver. 13. *Firſtling of an aſs.*] Some underſtand by this, all unclean beaſts, *i. e.* ſuch as were not uſed in ſacrifice; becauſe in Numb. xviii. 15. it is ſaid of unclean beaſts in general. Theſe were to die by ſome means or other, and not to be employed, even in common uſe.

Ver. 17. *Not through the way of the land of the Philiſtines.*] From Egypt to Canaan, through the Philiſtines land, was but a few days journey; yet ſeeing the Iſraelites had lately endured ſuch fatigues and hardſhips, they would have been quite diſcouraged, to ſee the fierce Philiſtines come armed againſt them; and though God could have wrought a miracle for them in this caſe, yet it is not his way to multiply ſuch, when they may be diſpenſed with.

Ver. 18. *God led the people about.*] The pillar of fire went before them, and conducted them through the wilderneſs, God ordering them to take their rout along the coaſts of the Red ſea; and not the neareſt way to Canaan, which was but about three days journey.

Went up harneſſed.] The Hebrew word, comes from a root, which ſignifies *five*; hence, ſome think, they were marſhalled in ranks by five and five; others, that they were girt about the fifth rib with ſword belts, and conſequently that it ſignifies they were armed. The Septuagint renders it *in the* fifth generation; for it was promiſed Gen. xv. 16. that they ſhould come out in the fourth generation, which may include the children of the fifth.

Ver. 20. *Etham.*] Etham lay on the border of the wilderneſs of Shur, next to Egypt.

Ver. 21. *The Lord went before.*] Seeing Jeſus Chriſt appeared upon ſome extraordinary occaſions, before he became manifeſted in the fleſh: it is highly probable, he conducted the Iſraelites, and was preſent under theſe phænomena.

In a pillar.] Extending from the earth to the clouds, and having the appearance of a ſtately column. Theſe appearances continued till Moſes died: When the Iſraelites paſſed Jordan, the ark of the covenant went before, and directed them in their march.

Before Chriſt 1491. fire, to give them light; to go by day and night.

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

CHAP. XIV.

5 *Pharaohs purſuit.* 22 *The Iſraelites paſs the Red-ſea.* 27 *The Egyptians drowned.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, that they turn and encamp before Pi-hahiroth, between Migdol and the ſea, over againſt Baal-zephon: before it ſhall ye encamp by the ſea.

3 For Pharaoh will ſay of the children of Iſrael, They *are* entangled in the land, the wilderneſs hath ſhut them in.

4 And I will harden Pharaohs heart, that he ſhall follow after them; and I will be honoured upon Pharaoh, and upon all his hoſt; that the Egyptians may know that I *am* the LORD. And they did ſo.

5 ¶ And it was told the King of Egypt, that the people fled: and the heart of Pharaoh and of his ſervants was turned againſt the people, and they ſaid, Why have we done this, that we have let Iſrael go from ſerving us?

6 And he made ready his chariot, and took his people with him.

7 And he took ſix hundred choſen chariots, and all the chariots of Egypt, and captains over every one of them. Before Chriſt 1491.

8 And the LORD hardened the heart of Pharaoh king of Egypt, and he purſued after the children Iſrael: and the children of Iſrael went out with an high hand.

9 But the Egyptians purſued after them (all the horſes *and* chariots of Pharaoh, and his horſemen, and his army) and overtook them encamping by the ſea, beſide Pi-hahiroth before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Iſrael lifted up their eyes, and behold, the Egyptians marched after them, and they were ſore afraid: and the children of Iſrael cried out unto the LORD.

11 And they ſaid unto Moſes, Becauſe *there were* no graves in Egypt, haſt thou taken us away to die in the wilderneſs? Wherefore haſt thou dealt thus with us, to carry us forth out of Egypt?

12 *Is* not this the word that we did tell thee in Egypt, ſaying, Let us alone, that we may ſerve the Egyptians? For *it had been* better for us to ſerve the Egyptians, than that we ſhould die in the wilderneſs.

13 ¶ And Moſes ſaid unto the people, Fear ye not, ſtand ſtill, and ſee the ſalvation

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NOTES on Chap. XIV.

Ver. 2. *That they turn*, &c.] They intended at firſt, to have entered the wilderneſs from Etham, but are now ordered to the right, and to keep along the weſt ſide of the Red ſea.

Pi-hahiroth.] The word *pi*, ſignifies a mouth; it is likely therefore, this was a frith, or narrow paſſage, between the mountains of Hiroth. It was about ſixteen miles from Etham.

Baal-zephon.] The idol of Zephon. Probably ſome idolatrous place of worſhip, belonging to the Egyptians: So Baal-peor was the idol of the Moabites.

Migdol.] As this word ſignifies a caſtle, it was probably ſome fortreſs, erected on one of the mountains of Pi-hahiroth.

Ver. 3. *Intangled in the land.*] Hemmed in; the rocks being on one ſide, and the ſea on the other.

The wilderneſs hath ſhut them in.] Or rather, the wild rugged mountains, which lay near the ſhore of the Red ſea, and were almoſt impaſſable.

Ver. 5. *That the people fled.*] Inſtead of making a three day's journey as they had ſaid, he had learnt that that they were endeavouring to make their eſcape into the deſerts of Arabia.

Ver. 8. *He purſued after the children of Iſrael.*] Of all the infatuations that ever poſſeſſed a king or people, this was ſurely the moſt ſenſeleſs, after they had ſuffered ſo much by judgments, which were viſibly the hand of God. Perhaps they thought, that the God of Iſrael was not alike powerful in all places. Pharaoh's obſtinacy in this caſe, proves the truth of the prophet's aſſertion, *viz.*

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vation of the LORD, which he will ſhew to you to day: for the Egyptians whom ye have ſeen to day, ye ſhall ſee them again no more for ever.

14 The LORD ſhall fight for you, and ye ſhall hold your peace.

15 ¶ And the LORD ſaid unto Moſes, Wherefore crieſt thou unto me? Speak unto the children of Iſrael, that they go forward.

16 But lift thou up thy rod, and ſtretch out thine hand over the ſea, and divide it: and the children of Iſrael ſhall go on dry ground through the midſt of the ſea.

17 And I, behold I will harden the hearts of the Egyptians, and they ſhall follow them: and I will get me honour upon Pharaoh, and upon all his hoſt, upon his chariots, and upon his horſemen.

18 And the Egyptians ſhall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horſemen.

19 ¶ And the angel of God, which went before the camp of Iſrael, removed and went behind them; and the pillar of the cloud went from before their face and ſtood behind them.

20 And it came between the camp of the Egyptians, and the camp of Iſrael; and it was a cloud and darkneſs *to them*, but it gave light by night *to theſe*: ſo that the one came not near the other all the night.

21 And Moſes ſtretched out his hand over the ſea; and the LORD cauſed the ſea to go *back* by a ſtrong eaſt wind all that night, and made the ſea dry land, and the waters were divided.

22 And the children of Iſrael went into the midſt of the ſea upon the dry ground: and the waters *were* a wall unto them on their right hand, and on their left.

23 ¶ And the Egyptians purſued, and went in after them, to the midſt of the ſea, *even* all Pharaohs horſes, his chariots, and his horſemen.

24 And it came to paſs that in the morning-watch the LORD looked unto the hoſt of the Egyptians, through the pillar of fire and of the cloud, and troubled the hoſt of the Egyptians,

25 And took off their chariot-wheels, that they drave them heavily: ſo that the Egyptians ſaid, Let us flee from the face of Iſrael; for the LORD fighteth for them, againſt the Egyptians.

26 ¶ And the LORD ſaid unto Moſes, Stretch

That it is as eaſy for the Æthiopian to change his ſkin, or the leopard his ſpots, as for them who have been accuſtomed to do evil, to learn to do good.

With an high hand.] That is, bravely and boldly.

Ver. 15. *That they go forward.*] This is a leſſon of inſtruction, and may teach us, that obedience muſt accompany faith; and that we muſt add endeavours to our prayers, if we expect ſucceſs.

Ver. 17. *I will get me honour.*] My power and juſtice ſhall be known unto men in theſe mighty works. It is repreſented by the rabbins, that Jethro, the firſt proſelyte, was converted by theſe great miracles; and we find the Philiſtines crying, *Woe unto us, theſe are the Gods that ſmote the Egyptians with all the plagues.* 1 Sam. iv. 8.

Ver. 21. *The Lord cauſed the ſea to go back,* &c.] Some ſceptical writers, have endeavoured to account for this in a natural way, *viz.* by the ebbing and flowing of the tide. But the clouds conducting them, and the ſeas retiring, at the inſtant that Moſes lift up his rod, and ſtanding on an heap on both ſides, and flowing in again upon the like ſign, and overwhelming the Egyptians, are circumſtances which prove it to be truly miraculous. Strabo, and other ancient authors, mention it as an extraordinary event, and contrary to the courſe of nature.

Ver. 23. *The Egyptians purſued,* &c.] Not knowing where they were, but thinking themſelves ſtill upon the land, or at leaſt upon the ſea ſhore: The darkneſs of the cloud interpoſing between them and the Iſraelites, would not ſuffer them to ſee the mountains of water on each ſide.

Ver. 24. *Troubled the hoſt of the Egyptians.*] Either the bright ſide of the cloud was now turned toward them, which confounded them with amazing ſplendor, by flaſhing in their faces; or, as Joſephus the Jewiſh hiſtorian informs us, by a terrible tempeſt, with thunder and hail-ſtones ſhot from the cloud, and whatever elſe could make their condition terrible. To this the Pſalmiſt bears witneſs, Pſalm lxxvii. 17.

Ver. 25. *Took off their chariot wheels.*] Brake them, by the lightning and tempeſt.

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Stretch out thine hand over the ſea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horſemen.

27 And Moſes ſtretched forth his hand over the ſea, and the ſea returned to his ſtrength when the morning appeared, and the Egyptians fled againſt it: and the Lord overthrew the Egyptians in the midſt of the ſea.

28 And the waters returned and covered the chariots, and the horſemen, *and* all the hoſt of Pharaoh that came into the ſea after them: there remained not ſo much as one of them.

29 But the children of Iſrael walked upon dry land in the midſt of the ſea: and the waters *were* a wall unto them on their right hand, and on their left.

30 Thus the Lord ſaved Iſrael that day out of the hand of the Egyptians: and Iſrael ſaw the Egyptians dead upon the ſea-ſhore.

31 And Iſrael ſaw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his ſervant Moſes.

CHAP. XV.

1 *Moſes ſong.* 22 *The people want water.* 23 *The bitter Waters of Marah,* 25 *are ſweetned.*

Before Chriſt 1491.

THEN ſang Moſes and the children of Iſrael this ſong unto the Lord, and ſpake, ſaying, I will ſing unto the Lord, for he hath triumphed gloriouſly; the horſe and his rider hath he thrown into the ſea.

2 The Lord *is* my ſtrength and ſong, and he is become my ſalvation: he *is* my God, and I will prepare him an habitation: my fathers God, and I will exalt him.

3 The Lord *is* a man of war: the Lord *is* his name.

4 Pharaohs chariots and his hoſt hath he caſt into the ſea: his choſen captains alſo are drowned in the Red ſea.

5 The depths have covered them: they ſank into the bottom as a ſtone.

6 Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath daſhed in pieces the enemy.

7 And in the greatneſs of thine excellency thou haſt overthrown them that roſe up againſt thee: thou ſenteſt forth thy wrath, *which* conſumed them as ſtubble.

8 And with the blaſt of thy noſtrils the waters were gathered together: the floods ſtood upright as an heap, and the depths were congealed in the heart of the ſea.

Ver. 27. *The ſea returned to his ſtrength.*] The waters, hitherto ſuſpended by Divine power, were now permitted to take their courſe; when they came rolling in upon the Egyptians, with the greateſt rage and impetuoſity.

Ver. 29. *The children of Iſrael walked on dry land,* &c.] It ſhould be rendered, *they had walked,* for they were ſafely arrived on the Arabian ſhore, at the time when the Egyptians were drowning in the ſea.

Ver. 31. *The people feared the Lord.*] Being ſtruck with the moſt awful ideas of God's majeſty, by reaſon of this great miracle. But this proved only a temporary fit of religion; for theſe devout impreſſions (as we ſhall find) were ſoon effaced by the ſubſequent difficulties and dangers they met with. Thus are the great mercies of God apt to ſlip out of our remembrance.

Notes on Chap. XV.

Ver. 1. *Then ſang Moſes,* &c.] This ſong is certainly the moſt ancient piece of poetry in the world, and contains two things the moſt eſſential to poetry; which are, elevation of ſentiment, and ſublimity of expreſſion; and though it is not eaſy to determine in what kind of meaſure it is compoſed, yet at the ſame time, the arrangement of the words is ſo happy, that they are perfectly adapted to be ſung to muſical inſtruments.

Ver. 2. *He is my God,* &c.] It had been better tranſlated, *He is my God, and I will honour him*; which anſwers to the other part of the ſentence, *My father's God, and I will exalt him.*

Ver. 3. *A man of war.*] It ſhould be rendered with the Arabic, *the Lord is mighty in war.*

Ver. 8. *With the blaſt of thy noſtrils.*] A poetical expreſſion for the wind, which by order of the Almighty, blew with a prodigious violence.

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9 The enemy ſaid, I will purſue, I will overtake, I will divide the ſpoil: my luſt ſhall be ſatisfied upon them; I will draw my ſword, my hand ſhall deſtroy them.

10 Thou didſt blow with thy wind, the ſea covered them: they ſank as lead in the mighty waters.

11 Who is like unto thee, O LORD, amongſt the gods? who *is* like thee, glorious in holineſs, fearful *in* praiſes, doing wonders?

12 Thou ſtretchedſt out thy right hand, the earth ſwallowed them.

13 Thou in thy mercy haſt led forth the people *which* thou haſt redeemed: thou haſt guided *them* in thy ſtrength unto thy holy habitation.

14 The people ſhall hear, *and* be afraid: ſorrow ſhall take hold on the inhabitants of Paleſtina.

15 Then the dukes of Edom ſhall be amazed, the mighty men of Moab trembling ſhall take hold upon them: all the inhabitants of Canaan ſhall melt away.

16 Fear and dread ſhall fall upon them: by the greatneſs of thine arm they ſhall be *as* ſtill as a ſtone: till thy people paſs over, O LORD, till the people paſs over, *which* thou haſt purchaſed.

17 Thou ſhalt bring them in, and plant them in the mountain of thine inheritance, *in* the place, O LORD, *which* thou haſt made for thee to dwell in; *in* the ſanctuary, O LORD, *which* thy hands have eſtabliſhed.

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18 The LORD ſhall reign for ever and ever.

19 For the horſe of Pharaoh went in with his chariots, and with his horſe-men into the ſea, and the LORD brought again the waters of the ſea upon them: but the children of Iſrael went on dry *land* in the midſt of the ſea.

20 ¶ And Miriam the propheteſs, the ſiſter of Aaron, took a timbrel in her hand: and all the women went out after her, with timbrels, and with dances.

21 And Miriam anſwered them, Sing ye to the LORD, for he hath triumphed glorioully: the horſe and his rider hath he thrown into the ſea.

22 So Moſes brought Iſrael from the Red ſea, and they went out into the wilderneſs of Shur: and they went three days in the wilderneſs, and found no water.

23 ¶ And when they came to Marah, they could not drink of the waters of Marah; for they *were* bitter: therefore the name of it was called Marah.

24 And the people murmured againſt Moſes, ſaying, What ſhall we drink?

25 And he cried unto the LORD, and the LORD ſhewed him a tree *which* when he

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Ver. 11. *Amongſt the Gods.*] Thoſe imaginary deities, the Egyptian idols.

Ver. 13. *Haſt guided them in thy ſtrength,* &c.] Repreſenting the Almighty God as a ſhepherd, leading his people ſecurely to the promiſed land.

Ver. 17. *The mountain of thine inheritance.*] It ſeems to mean one of thoſe mountains, which ſtood within the walls of the city of Jeruſalem, and on which the temple was afterwards built.

Ver. 20. *Took a timbrel in her hand.*] Muſical inſtruments were made uſe of in the ſervice of God, in the earlieſt ages; it is therefore mere weakneſs in any to reject church muſic, being the moſt ſpirited part of worſhip, and the moſt raviſhing and exalted employment of rational beings.

Ver. 21. *Miriam anſwered them.*] It ſeems to ſignify, they ſang alternately; Moſes and the men, and then Mirian and the women. This method of alternate ſinging, was afterwards in uſe, See Pſalm cxxxvi. At the end of every verſe ſung by the former, the latter joined the chorus with, *Sing ye to the Lord, for he hath triumphed glorioully; the horſe and his rider hath he thrown into the ſea.*

Ver. 23. *Marah.*] This word ſignifies bitterneſs, a name afterwards given it on account of the badneſs of the waters.

Ver. 24. *The people murmured.*] After ſo many repeated proofs of the Divine mercy towards them, it appears incredible that they ſhould murmur, did we not ſee that Chriſtians, who have received ſtill greater favours, are conſtantly doubting and repining.

Ver. 25. *Shewed him a tree,—the waters were made ſweet.*]

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he had caſt into the waters, the waters were made ſweet: there he made for them a ſtatute and an ordinance, and there he proved them,

26 And ſaid, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his ſight, and wilt give ear to his commandments, and keep all his ſtatutes; I will put none of theſe diſeaſes upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee.

27 ¶ And they came to Elim, where *were* twelve wells of water, and threeſcore and ten palm-trees: and they encamped there by the waters.

CHAP. XVI.

2 *Bread wanted.* 11 *Quails, and* 14 *manna ſent.*

AND they took their journey from Elim, and all the congregation of the children of Iſrael came unto the wilderneſs of Sin, which *is* between Elim, and Sinai, on the fifteenth day of the ſecond month, after their departing out of the land of Egypt.

2 And the whole congregation of the children of Iſrael murmured againſt Moſes and Aaron in the wilderneſs.

3 And the children of Iſrael ſaid unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we ſat by the fleſh-pots, *and* when we did eat bread to the full: for ye have brought us forth into this wilderneſs, to kill this whole aſſembly with hunger.

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4 ¶ Then ſaid the LORD unto Moſes, Behold, I will rain bread from heaven for you; and the people ſhall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

5 And it ſhall come to paſs, that on the ſixth day, they ſhall prepare *that* which they bring in; and it ſhall be twice as much as they gather daily.

6 And Moſes and Aaron ſaid unto all the children of Iſrael, At even, then ye ſhall know that the LORD hath brought you out from the land of Egypt.

7 And in the morning, then ye ſhall ſee the glory of the LORD; for that he heareth your murmurings againſt the LORD: And what *are* we, that ye murmur againſt us?

8 And Moſes ſaid, *This ſhall be* when the LORD ſhall give you in the evening fleſh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur againſt him: And what *are* we? your murmurings *are* not againſt us, but againſt the LORD.

9 ¶ And Moſes ſpake unto Aaron, Say unto all the congregation of the children of Iſrael, Come near before the LORD: for he hath heard your murmurings.

ſweet.] Various have been the conjectures concerning the nature of this tree, but it is all needleſs; for the ſweetening of the waters is not to be attributed to the wood, this being only the ſign uſed. Some have thought it, however, a type of Chriſt's croſs, which ſweetneth the bitters of life.

Made for them a ſtatute.] God having here made a trial of their perverſeneſs, began to preſcribe ſtraiter laws of obedience.

Ver. 26. *The Lord that healeth thee.*] This healing may be applied, both in a phyſical and ſpiritual ſenſe, and ſet to ſignify the health of the ſoul, as well as the body.

Ver. 27. *Elim.*] Situated on the north of the deſart of Sin.

Twelve wells.] Dr. Shaw ſays, there are only nine of the wells remaining, the other three being filled up with drifts of ſand, which frequently happen in Arabia.

Threeſcore and ten palm trees.] Shaw relates, that theſe ſeventy palm trees, have propagated themſelves into upwards of two thouſand.

NOTES on Chap. XVI.

Ver. 9. *Come near before the Lord.*] Aſſemble yourſelves together before the cloud, wherein the glorious preſence of Jehovah is manifeſted.

Before Christ 1491. 10 And it came to paſs, as Aaron ſpake unto the whole congregation of the children of Iſrael, that they looked toward the wilderneſs; and behold, the glory of the LORD appeared in the cloud.

11 ¶ And the LORD ſpake unto Moſes, ſaying,

12 I have heard the murmurings of the children of Iſrael; ſpeak unto them, ſaying, At even ye ſhall eat fleſh, and in the morning ye ſhall be filled with bread: and ye ſhall know that I *am* the LORD your God.

13 And it came to paſs, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the hoſt.

14 And when the dew that lay was gone up, behold, upon the face of the wilderneſs *there lay* a ſmall round thing, *as* ſmall as the hoar froſt on the ground.

15 And when the children of Iſrael ſaw *it*, they ſaid one to another, It *is* manna: for they wiſt not what it *was*. And Moſes ſaid unto them, This *is* the bread which the LORD hath given you to eat.

16 ¶ This *is* the thing which the LORD hath commanded, Gather of it every man according to his eating; an omer for every man, *according to* the number of your perſons; take ye every man for *them* which *are* in his tents.

17 And the children of Iſrael did ſo, and gathered, ſome more, ſome leſs. Before Christ 1491.

18 And when they did mete *it* with an omer, he that gathered much, had nothing over, and he that gathered little, had no lack: they gathered every man according to his eating.

19 And Moſes ſaid, Let no man leave of it till the morning.

20 Notwithſtanding they hearken not unto Moſes; but ſome of them left of it until the morning, and it bred worms and ſtank: And Moſes was wroth with them.

21 And they gathered it every morning, every man according to his eating: and when the ſun waxed hot, it melted.

22 ¶ And it came to paſs *that* on the ſixth day they gathered twice as much bread, two omers for one *man*: and all the rulers of the congregation came and told Moſes.

23 And he ſaid unto them, This *is that* which the LORD hath ſaid, To morrow *is* the reſt of the holy ſabbath unto the LORD: bake *that* which ye will bake, *to day*, and ſeethe that ye will ſeethe; and that which remaineth over, lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moſes bad: and it did not ſtink, neither was there any worm therein.

25 And Moſes ſaid, Eat that to day; for

Ver. 10. *The glory of the Lord appeared.*] An unuſual and amazing ſplendor darted forth, from the pillar of the cloud.

Ver. 13. *The quails came up.*] Some think, that inſtead of quails, it ſhould be tranſlated locuſts; but the Pſalmiſt expreſsly ſays, *God rained fleſh on them as duſt, and feathered fowls as the ſand of the ſea*, Pſ. lxxviii. 27. which cannot with any tolerable propriety, be applied to inſects. It is to be remembered too, that this happened in the middle of April, when it is known thoſe birds fly out of Egypt croſs the Red ſea, in great quantities; the ſum of the miracle therefore will conſiſt, not ſo much in the prodigious number of them (though that was extraordinary) that fell in the Iſraelitiſh camp, as in God's directing them thither, and in that very evening too, according to his promiſe, and his ſervant Moſes's prediction.

Ver. 15. *Manna.*] This was by no means common manna, but of a quite different property; for the common ſort is hardened by the rays of the ſun, whereas this melted away.

They wiſt not what it was.] This is an apparent contradiction; they call it by a name, and at the ſame time knew not what it was. Some therefore render it, they ſaid one to another what is this? for they wiſt not what it was; and obſerve, that the word by which they aſked, *what is this?* ſignifies alſo meat ready prepared; and therefore it was afterwards named by the ſame word.

Ver. 16. *An omer,*] This contained about three quarts, Engliſh wine meaſure.

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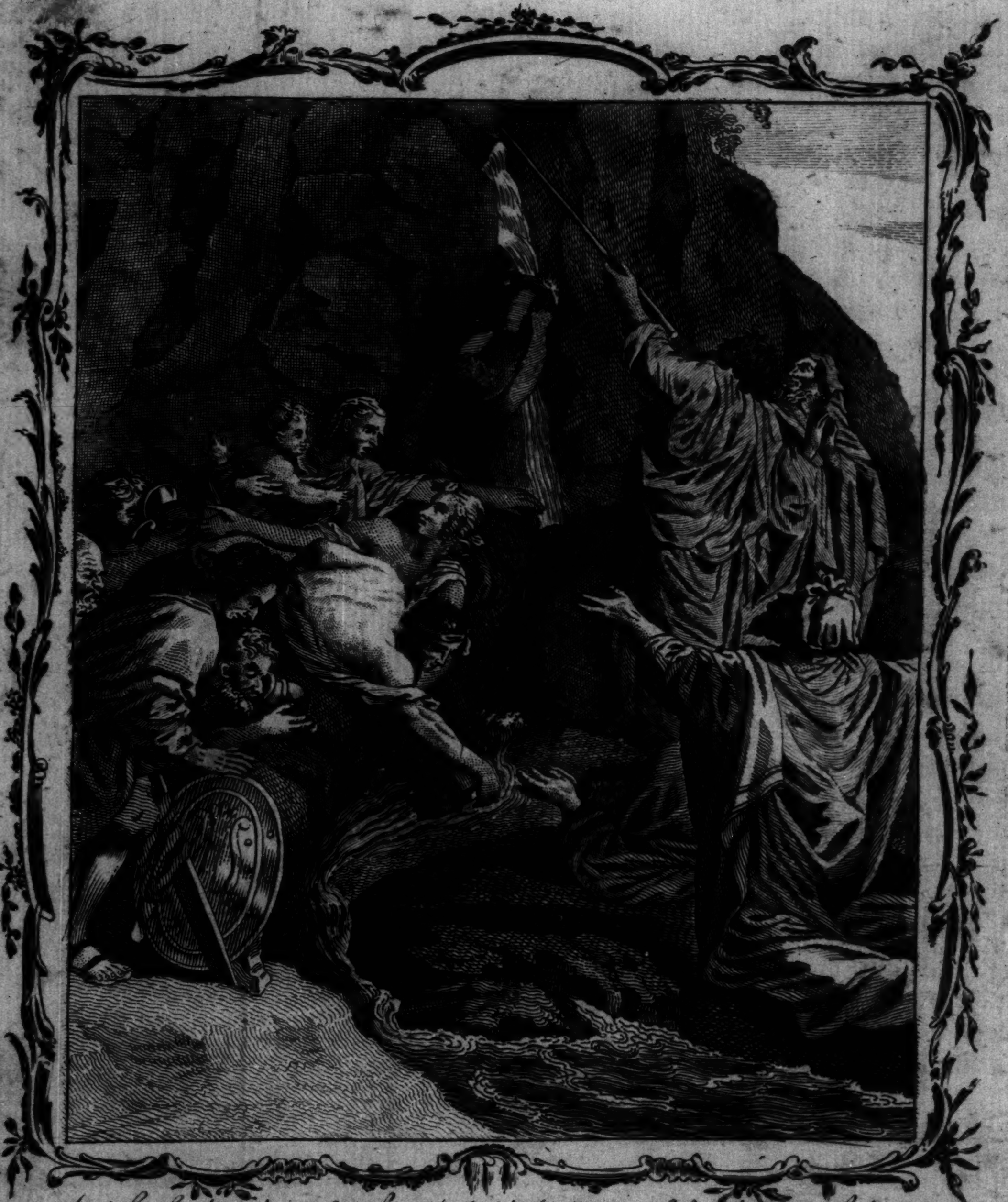

And the Lord said unto Moſes. _ *Behold, I will stand before thee upon the Rock in Horeb, & thou shalt smite the Rock, & there shall come Water out of it, that the people may drink.* Exod. XVII. 5. 6.

Before Christ 1491. for to day *is* a ſabbath unto the Lord: to day ye ſhall not find it in the field.

26 Six days ye ſhall gather it; but on the ſeventh day *which is* the ſabbath, in it there ſhall be none.

27 ¶ And it came to paſs, *that* there went out *ſome* of the people on the ſeventh day for to gather, and they found none.

28 And the Lord ſaid unto Moſes, How long refuſe ye to keep my commandments and my laws?

29 See, for that the Lord hath given you the ſabbath, therefore he giveth you on the ſixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the ſeventh day.

30 So the people reſted on the ſeventh day.

31 And the houſe of Iſrael called the name thereof Manna: and it *was* like coriander-ſeed, white; and the taſte of it *was* like wafers *made* with hony.

32 ¶ And Moſes ſaid, This *is* the thing which the Lord commandeth, Fill an omer of it to be kept for your generations; that they may ſee the bread wherewith I have fed you in the wilderneſs, when I brought you forth from the land of Egypt.

33 And Moſes ſaid unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations.

34 As the Lord commanded Moſes, ſo Aaron laid it up before the Teſtimony, to be kept.

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35 And the children of Iſrael did eat manna forty years, until they came to a land inhabited: they did eat manna, until they came unto the borders of the land of Canaan.

36 Now an omer *is* the tenth *part* of an ephah.

CHAP. XVII.

1 *The people at Rephidim want water.* 6 *water given from the rock.* 8 *Amalek overcome.*

AND all the congregation of the children of Iſrael journeyed from the wilderneſs of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and *there was* no water for the people to drink.

2 Wherefore the people did chide with Moſes, and ſaid, Give us water that we may drink. And Moſes ſaid unto them, Why chide you with me? wherefore do ye tempt the Lord?

3 And the people thirſted there for water; and the people murmured againſt Moſes, and ſaid, Wherefore *is* this *that* thou haſt brought us up out of Egypt, to kill us and our children, and our cattle with thirſt?

4 And Moſes cried unto the Lord, ſaying, What ſhall I do unto this people? they be almoſt ready to ſtone me.

5 And the Lord ſaid unto Moſes, Go on before the people, and take with thee of

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Ver. 35. *They did eat manna,* &c.] In this miracle were ſeveral extraordinary circumſtances. Firſt, it fell but ſix days in the week. Secondly, it came in ſuch vaſt quantities, that it ſuſtained near three millions of people. Thirdly, every Friday, there fell a double quantity, ſufficient to ſerve them for the next day, which was the ſabbath. Fourthly, it kept not ſweet for two days, except what was gathered on a Friday. Fifthly, it continued falling, as long as the Iſraelites dwelt in the wilderneſs; but ceaſed, as ſoon as they entered Canaan, and had corn to eat.

Ver. 36. *An Ephah.* This is about our buſhel.

NOTES on Chap. XVII.

Ver. 1. *Rephidim.*] This was a dry and ſandy part of the deſart, but not the very next place which the Iſraelites came to, after their departure from Sin, there being two reſting places between that and Rephidim, *viz.* Dopkah and Aluſh. See Numb. xxiii. 12,—14.

Ver. 5. *Take with thee of the elders of Iſrael.*] To be witneſſes of the reality of the miracle.

Before Christ 1491.

of the elders of Iſrael: and thy rod wherewith thou ſmoteſt the river, take in thine hand, and go.

6 Behold, I will ſtand before thee there upon the rock in Horeb; and thou ſhalt ſmite the rock, and there ſhall come water out of it, that the people may drink. And Moſes did ſo in the ſight of the elders of Iſrael.

7 And he called the name of the place Maſſah, and Meribah, becauſe of the chiding of the children of Iſrael, and becauſe they tempted the Lord, ſaying, Is the Lord among us, or not?

8 ¶ Then came Amalek, and fought with Iſrael in Rephidim.

9 And Moſes ſaid unto Joſhua, Chooſe us out men, and go out, fight with Amalek: to morrow I will ſtand on the top of the hill, with the rod of God in mine hand.

10 So Joſhua did as Moſes had ſaid to him, and fought with Amalek: and Moſes, Aaron, and Hur, went up to the top of the hill.

11 And it came to paſs when Moſes held up his hand, that Iſrael prevailed: and when he let down his hand, Amalek prevailed.

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12 But Moſes hands *were* heavy, and they took a ſtone and put *it* under him, and he ſat thereon: and Aaron and Hur ſtayed up his hands, the one on the one ſide, and the other on the other ſide; and his hands were ſteady until the going down of the ſun.

13 And Joſhua diſcomfited Amalek and his people with the edge of the ſword.

14 And the Lord ſaid unto Moſes, Write this *for* a memorial in a book, and rehearſe *it* in the ears of Joſhua: for I will utterly put out the remembrance of Amalek from under heaven.

15 And Moſes built an altar, and called the name of it JEHOVAH-niſſi.

16 For he ſaid, Becauſe the Lord hath ſworn *that* the Lord *will have* war with Amalek from generation to generation.

CHAP. XVIII.

1 *Jethro cometh to Moſes,* 13 *giveth him counſel.*

WHEN Jethro, the prieſt of Midian, Moſes father in law, heard of all that God had done for Moſes, and for Iſrael his people, *and* that the Lord had brought Iſrael out of Egypt:

2 Then

Ver. 6. *I will ſtand before thee.*] The pillar of the cloud ſhall ſtand there, in token of my preſence, and to convince the people that this water is given them by a miracle.

And Moſes did ſo in the ſight of the elders.] It became a conſtant fountain or ſtream of water, which rendered this part of Arabia habitable in future ages. At the foot of mount Horeb, there is ſtill to be ſeen a brook of water; but as for the rock itſelf, which is a vaſt large ſtone, ſtanding ſeparate by itſelf, there is no water that now runs from it; though there are at preſent to be ſeen twelve holes or mouths, as it were, from whence the water did flow heretofore.

Ver. 7. *Maſſah.*] That is, temptation.

Meribah.] That is chiding.

Ver. 8. *Then came Amalek and fought with Iſrael.*] The Amalekites inhabited ſome part of Arabia Petrea, near Rephidim; they were the poſterity of Amalek, one of the ſons of Eſau, and the ground of their enmity againſt the Iſraelites, is ſuppoſed to have been, on account of Jacob's depriving their progenitor both of his birthright and bleſſing. This battle, however, is certainly related out of due order of time, for it appears from Deut. 25. that it was fought before the miracle at Horeb.

Ver. 9. *Joſhua.*] He was appointed to be Moſes's general and ſucceſſor, on account of his diſtinguiſhed merit, valour, and conduct.

Ver. 10. *Hur.*] He was head or prince of the tribe of Judah, which had pre-eminence over the reſt. By this junction of Moſes, Hur, and Aaron; the prophet, prince, and prieſt, now praying for the public welfare; the whole body of the people was repreſented.

Ver. 14. *I will utterly put out, &c.*] God denounces this ſad doom upon them, on account of their inveterate malice to the Iſraelites; but more eſpecially, becauſe they had offered an affront to his divine majeſty, by endeavouring to fruſtrate the deſigns of his providence; knowing the Iſraelites were pre-ordained by him, to be put in poſſeſſion of Canaan. Accordingly we find, that they were partly deſtroyed by Saul, David, and the children of Simeon.

Ver. 15. *Jehovah-niſſi.*] Which ſignifies, Jehovah is my banner.

Notes on Chap. XVIII.

Ver. 1. *Prieſt of Midian.*] The word ſignifies both

prince

Before Chriſt 1491. 2 Then Jethro, Moſes father in law, took Zipporah Moſes wife, after he had ſent her back,

3 And her two ſons; of which the name of the one *was* Gerſhom (for he ſaid, I have been an alien in a ſtrange land)

4 And the name of the other *was* Eliezer (for the God of my father, *ſaid he*, *was* mine help, and delivered me from the ſword of Pharaoh)

5 And Jethro, Moſes father in law, came with his ſons and his wife unto Moſes into the wilderneſs, where he encamped at the mount of God.

6 And he ſaid unto Moſes, I thy father in law Jethro am come unto thee, and thy wife, and her two ſons with her.

7 ¶ And Moſes went out to meet his father in law, and did obeiſance, and kiſſed him, and they aſked each other of *their* welfare: and they came into the tent.

8 And Moſes told his father in law all that the Lord had done unto Pharaoh and to the Egyptians for Iſraels ſake, *and* all the travel that had come upon them by the way, and *how* the Lord delivered them.

9 And Jethro rejoiced for all the goodneſs which the Lord had done to Iſrael: whom he had delivered out of the hand of the Egyptians.

10 And Jethro ſaid, Bleſſed *be* the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians. Before Chriſt 1491.

11 Now I know that the Lord *is* greater than all gods: for in the thing wherein they dealt proudly, *he was* above them.

12 And Jethro, Moſes father in law, took a burnt-offering, and ſacrifices for God: and Aaron came, and all the elders of Iſrael to eat bread with Moſes father in law before God.

13 ¶ And it came to paſs on the morrow, that Moſes ſat to judge the people: and the people ſtood by Moſes, from the morning unto the evening.

14 And when Moſes father in law ſaw all that he did to the people, he ſaid, What *is* this thing that thou doeſt to the people? Why ſitteſt thou thyſelf alone, and all the people ſtand by thee from morning unto even?

15 And Moſes ſaid unto his father in law, Becauſe the people come unto me to enquire of God.

16 When they have a matter, they come unto me, and I judge between one and another, and I do make *them* know the ſtatutes of God and his laws.

17 And Moſes father in law ſaid unto him, The thing that thou doeſt *is* not good.

18 Thou wilt ſurely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavy for thee; thou art not able to perform it thyſelf alone.

19 Hear-

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prince and prieſt; hence it has been thought, that Jethro (as was formerly the practice) had both theſe offices united in him.

Ver. 2. *After he had ſent her back.*] Zipporah was ſent back from the inn, after the circumciſion of her ſon. Exod. iv. 24. Probably to avoid the fatigue and inconveniences that muſt have attended her, if ſhe had followed her huſband into Egypt.

Ver. 4. *Eliezer.*] That is, my God is my help.

Ver. 5. *And Jethro, Moſes father in law, came, &c.*] It has been diſputed, when it was that Jethro paid his ſon in law this viſit; whether after the promulgation of the law, or immediately after the victory over the Amalekites; the latter opinion is moſt probable.

Ver. 6. *And he ſaid unto Moſes, &c.*] That is, by meſſengers, as appears from the next verſe.

Ver. 11. *The Lord is greater than all Gods.*] Jehovah, the God of the Iſraelites, is greater than all the Egyptian Gods, or thoſe of any other nation.

* *In the thing wherein they dealt proudly, he was above them.*] In the thing wherein they thought to deſtroy the Iſraelites, *viz.* by drowning them in the river, they were deſtroyed themſelves; being drowned in the Red ſea.

Ver. 12. *To eat bread, &c.*] That is, to partake of the ſacrifice.

Before God.] That is, in a religious way.

To enquire of God.] Moſes, upon extraordinary occaſions, conſulted the oracle of God, and received anſwers by a voice from Heaven.

Before Chriſt 1491.

19 Hearken now unto my voice, I will give thee counſel, and God ſhall be with thee: Be thou for the people to God-ward, that thou mayeſt bring the cauſes unto God.

20 And thou ſhalt teach them ordinances and laws, and ſhalt ſhew them the way wherein they muſt walk, and the work that they muſt do.

21 Moreover, thou ſhalt provide out of all the people able men, ſuch as fear God, men of truth, hating covetouſneſs; and place *ſuch* over them, *to be* rulers of thouſands, *and* rulers of hundreds, rulers of fifties, and rulers of tens.

22 And let them judge the people at all ſeaſons: and it ſhall be, *that* every great matter they ſhall bring unto thee, but every ſmall matter they ſhall judge: So ſhall it be eaſier for thyſelf, and they ſhall bear *the burden* with thee.

23 If thou ſhalt do this thing, and God command thee *ſo*, then thou ſhalt be able to endure, and all this people ſhall alſo go to their place in peace.

24 So Moſes hearkened to the voice of his father in law, and did all that he had ſaid.

25 And Moſes choſe able men out of all Iſrael, and made them heads over the people, rulers of thouſands, rulers of hundreds, rulers of fifties, and rulers of tens.

Before Chriſt 1491.

26 And they judged the people at all ſeaſons: the hard cauſes they brought unto Moſes, but every ſmall matter they judged themſelves.

27 ¶ And Moſes let his father in law depart; and he went his way into his own land.

CHAP. XIX.

1 *The people come to Sinai.* 3 *Gods meſſage.* 8 *The peoples anſwer.*

IN the third month, when the children of Iſrael were gone forth out of the land of Egypt, the ſame day came they *into* the wilderneſs of Sinai.

2 For they were departed from Rephidim, and were come *to* the deſart of Sinai, and had pitched in the wilderneſs, and there Iſrael camped before the mount.

3 And Moſes went up unto God, and the LORD called unto him out of the mountain, ſaying, Thus ſhalt thou ſay to the houſe of Jacob, and tell the children of Iſrael;

4 Ye have ſeen what I did unto the Egyptians, and *how* I bare you on eagles wings, and brought you unto myſelf.

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye ſhall be a peculiar treaſure unto me above all people: for all the earth *is* mine.

6 And ye ſhall be unto me a kingdom of

Ver. 19. *Be thou for the people to God-ward*, &c.] The prophets had a double province; firſt, to reveal God's will to the people; and then, to repreſent their cauſes back again to God: Jethro therefore, adviſes Moſes to confine himſelf chiefly to this buſineſs, as a prophet, it being as much as one man was well capable of.

Ver. 21. *Able men.*] In the Hebrew, men of fortitude, having ſteadineſs and ſtrength of mind, ſo as not to be actuated by fear or favour; and ſuch alſo, as were men of parts, judgment, and learning, fit for the office of judging the people.

Ver. 23. *Thou ſhalt be able to endure*, &c.] Thou ſhalt be eaſed of the burden, and the people, by means of ſuch a regular adminiſtration of juſtice, will (under God) arrive in peace and good order into the Promiſed land.

Ver. 26. *And they judged the people.*] Their courts of judicature appear to have been duly ſubordinate to each other, and ſuch cauſes as could not be decided by the Decurio, or judge of ten, were brought before the judge of fifty, and ſo on (in difficult caſes) till they came before Moſes, who conſulted God himſelf.

NOTES on Chap. XIX.

Ver. 3. *Went up unto God.*] Unto the monnt Sinai, on which the pillar of the cloud reſted.

Ver. 4. *I bare you on eagles wings.*] Even as the eagle ſoars with her young ones, high above the clouds, where there is no inclemency of weather, neither rain, nor ſnow, nor thunder, but all calm and ſerene; ſo have I taken you under my charge, placed you out of the reach of your enemies, and defended you from all dangers.

Unto myſelf. To live under my peculiar care and government.

Ver. 6. *A kingdom of prieſts.*] Sanctified and devoted to me.

Before Christ 1491. of prieſts, and an holy nation. Theſe *are* the words which thou ſhalt ſpeak unto the children of Iſrael.

7 ¶ And Moſes came and called for the elders of the people, and laid before their faces all theſe words which the LORD commanded him.

8 And all the people anſwered together, and ſaid, All that the LORD hath ſpoken we will do. And Moſes returned the words of the people unto the LORD.

9 And the LORD ſaid unto Moſes, Lo, I come unto thee in a thick cloud, that the people may hear when I ſpeak with thee and believe thee for ever. And Moſes told the words of the people unto the LORD.

10 ¶ And the LORD ſaid unto Moſes, Go unto the people, and ſanctify them to day and to morrow, and let them waſh their clothes,

11 And be ready againſt the third day: for the third day the LORD will come down in the ſight of all the people, upon mount Sinai.

12 And thou ſhalt ſet bounds unto the people round about, ſaying, Take heed to yourſelves, *that ye* go *not* up into the mount, or touch the border of it: whoſoever toucheth the mount, ſhall be ſurely put to death.

13 There ſhall not an hand touch it, but he ſhall ſurely be ſtoned, or ſhot through; whether *it be* beaſt or man, it ſhall not live: when the trumpet ſoundeth long, they ſhall come up to the mount. Before Christ 1491.

14 ¶ And Moſes went down from the mount unto the people, and ſanctified the people; and they waſhed their clothes.

15 And he ſaid unto the people, Be ready againſt the third day: come not at *your* wives.

16 And it came to paſs on the third day in the morning, that there were thunders and lightenings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; ſo that all the people that *was* in the camp, trembled.

17 And Moſes brought forth the people out of the camp to meet with God, and they ſtood at the nether part of the mount.

18 And mount Sinai was altogether on a ſmoke, becauſe the LORD deſcended upon it in fire: and the ſmoke thereof aſcended as the ſmoke of a furnace, and the whole mount quaked greatly.

19 And when the voice of the trumpet ſounded long, and waxed louder and louder, Moſes ſpake, and God anſwered him by a voice.

Ver. 8. *All that the Lord hath ſpoken, we will do.*] Here the people conſent to have God for their king, and promiſe obedience to his laws; and now it was the Theocracy, ſo famous in the Jewiſh hiſtory, began.

Ver. 11 *The Lord will come down,* &c.] Seeing God is equally preſent at all times, and in all places, this is to be underſtood only of the external ſymbol of the Divine preſence.

Ver. 13. *There ſhall not an hand touch it.*] Such ſevere examples, were abſolutely neceſſary with ſo perverſe and ſtiff necked a people, in order to impreſs on their mind, a profound veneration for God and his laws.

Ver. 15. *Come not at your wives.*] To be fit for this ſpiritual intercourſe with God, abſtain from lawful pleaſures.

Ver. 16. *There were thunders and lightenings,* &c.] Awful and tremendous was the deſcent of God on mount Sinai. Milton has thus deſcribed the diſplay of the Divine majeſty, in his excellent poem.

——————— Clouds began
To darken all the hill, and ſmoke to roll
In duſky wreaths, reluctant flames, the ſight
Of wrath awak'd: nor with leſs dread the loud
Ethereal trumpet from on high 'gan blow.

Ver. 18. *The Lord deſcended upon it in fire.*] The Divine majeſty deſcended upon it in a cloud, with a numerous retinue of angels, who appeared like flames of fire. Thus Moſes himſelf expounds it, *He came with ten thouſands of ſaints, from his right hand went a fiery law for them.* Deut. xxxiii. 2.

Ver. 19. *Moſes ſpake, and God anſwered him,* &c.] The ſacred writers of the Old Teſtament, have not informed us what the words were, which were uttered by Moſes on this occaſion; but the Apoſtle to the Hebrews has ſupplied this deficiency, *So terrible was the ſight, that Moſes ſaid, I exceedingly fear and quake,* Heb. xii. 21. But the Divine majeſty encouraged him by a voice, which bid him diſmiſs his fears, and come up.

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moſes *up* to the top of the mount, and Moſes went up.

21 And the LORD ſaid unto Moſes, Go down, charge the people, leſt they break through unto the LORD to gaze, and many of them periſh.

22 And let the prieſts alſo which come near to the LORD, ſanctify themſelves, leſt the LORD break forth upon them.

23 And Moſes ſaid unto the LORD, The people cannot come up to mount Sinai: for thou, chargedſt us, ſaying, Set bounds about the mount, and ſanctify it.

24 And the LORD ſaid unto him, Away, get thee down, and thou ſhalt come up, thou, and Aaron with thee: but let not the prieſts and the people break through, to come up unto the LORD, leſt he break forth upon them.

25 So Moſes went down unto the people, and ſpake unto them.

CHAP. XX.

1 *The ten commandments.* 22 *Idolatry is forbidden.*

AND God ſpake all theſe words, ſaying,

2 I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the houſe of bondage.

3 Thou ſhalt have no other gods before me.

4 Thou ſhalt not make unto thee any graven image, or any likeneſs *of any thing*, that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth.

5 Thou

Ver. 20. *Moſes went up.*] He was not permitted to enter into the cloud, but only approached the thick darkneſs, ſtanding between the Divine preſence and the people.

Ver. 21. *Go down, charge the people.*] It ſeems, as if ſome of them were for approaching nearer, out of curioſity, to ſee if they could diſcover more of the Divine majeſty.

Ver. 22. *Let the prieſts alſo,* &c.] The tribe of Levi were not as yet ſeparated for the prieſthood; therefore this muſt mean the firſt-born, who were ſanctified and devoted to God, as his miniſters. See Exod. xiii. 2. Or elſe, Aaron and his ſons, who were appointed to the office by the nomination of Moſes, and the choice of the people, and were afterwards confirmed by God himſelf.

NOTES on Chap. XX.

Ver. 1. *God ſpake all theſe words,* &c.] That is, the decalogue or ten commandments, containing the fundamental principles of morality. This law was given by the mediation of angels, repreſenting the Divine majeſty, and ſpeaking in his name. Gal. iii. 19. Heb. ii. 2.

Ver. 2. *I am the Lord.*] I am Jehovah, who have an abſolute and univerſal dominion over all created beings, becauſe I made them, *and for* my *pleaſure they are, and were created,* Rev. iv. 11. As the great creator therefore, and Lord of the univerſe, I challenge obedience, love, reſpect, fear, reverence, homage, and gratitude from men.

Thy God.] The Almighty entered into a ſpecial covenant with the people of Iſrael, by which they became heirs of the Promiſe; he took them under his more immediate protection, delivering them in a very ſignal manner from their Egyptian bondage; for theſe reaſons he calls himſelf their God: But is he the God of the Jews only, and not of the Gentiles alſo? Yes, of them likewiſe, for they too are the people of his hand, and the ſheep of his paſture. Yea, he is become ſo to us Chriſtians, in a more excellent manner than he was to the Jews. Their temporal redemption from the Egyptian bondage was but a type of our eternal redemption by Chriſt, from the bondage of ſin, ſatan, and death. Their earthly Canaan, did but pre-figure our Heavenly inheritance. So that our obligations to obedience, as Chriſtians, are much ſtronger, becauſe our redemption is more important.

Ver. 3. *Thou ſhalt have no other Gods before me.*] This command is intended to direct us in the object of our worſhip, to ſecure us againſt Atheiſm, Polytheiſm, and Idolatry. They ſin againſt this commandment, who do not love God above all things, who deſpiſe and neglect the Divine precepts, or diſbelieve the fundamental articles of faith; who neglect to pray to God; who too paſſionately purſue any temporal end or advantage.

Ver. 4. *Thou ſhalt not make unto thee any graven image.*] The firſt commandment confines us to the worſhip of the one true God; this, forbids us to worſhip that God, under any external repreſentation whatever. He *is a ſpirit,* therefore ſays Chriſt, *they that worſhip him, muſt worſhip him in ſpirit and in truth.* They ſin againſt this commandment, who frame too low and unworthy notions of the Deity, and who in their devotion do not raiſe their minds above groſs ſenſe and fancy; who, while they have their hands lift up to Heaven, have their hearts on the world, &c.

Ver. 5. *A jealous God.*] Jealous of mine honour, leſt what is due to me, ſhould be given to another; and who cannot endure a rival in worſhip.

Viſiting the iniquities of the fathers upon the children, &c.] That is, puniſhing them with ſignal judgments, who tranſgreſs my commandments; and alſo their poſterity. This may ſeem irreconcileable to the juſtice and equity

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5 Thou ſhalt not bow down thyſelf to them, nor ſerve them: for I the Lord thy God *am* a jealous God, viſiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me:

6 And ſhewing mercy unto thouſands of them that love me, and keep my commandments.

7 Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his name in vain.

8 Remember the ſabbath-day, to keep it holy.

9 Six days ſhalt thou labour, and do all thy work:

10 But the ſeventh day *is* the ſabbath of the Lord thy God: *in it* thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattle, nor thy ſtranger that *is* within thy gates.

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11 For *in* ſix days the Lord made heaven and earth, the ſea, and all that in them *is*, and reſted the ſeventh day: wherefore the Lord bleſſed the ſabbath-day, and hallowed it.

12 ¶ Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

13 Thou ſhalt not kill.

14 Thou ſhalt not commit adultery.

15 Thou

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of the deity. But the true ſolution of the caſe is, God ſpeaks here of viſiting the iniquity of the fathers, on ſuch of their children only, as inherit their vices, and imitate their bad examples. This is evident, from the words immediately following; *to the third and fourth generation of them that hate me*, that is; contemn and deſpiſe me.

Ver. 6. *Shewing mercy unto thouſands.*] That is, unto thouſands of generations. Thus does our benficent Creator delight in works of mercy, more than in acts (though of juſt) ſeverity; for, if he viſits for iniquity to three or four generations, yet his mercy extends unto thouſands. Thus does mercy rejoice againſt judgment.—It may be noted here, that this ſecond commandment, which prohibits image worſhip, is omitted by moſt of the Roman Catholics, in their manuals.

Ver. 7. *Thou ſhalt not take the name of the Lord thy God in vain.*] This prohibition, is againſt perjury, and vain ſwearing. They ſin againſt this commandment, who take into their polluted mouths, the name of the great Jehovah, in their oaths and execrations; they who provoke others to ſwear, or who ſwear to things uncertain or unknown, &c.

The Lord will not hold him guiltleſs.] That is, he ſhall not go unpuniſhed.

Ver. 8. *Remember the ſabbath day to keep it holy.*] The word *Sabbath*, properly ſignifies *Reſt*. God originally ordered the ſeventh day to be the ſabbath, or day of reſt, in memory of his ceaſing then from all his glorious works of creation. Before the flood, however, men grew ſo very wicked, that they made no diſtinction between this day and others. Abraham, we may preſume, preſerved the memory of it in his family; though not with ſo ſtrict an abſtinence from labour, as was afterwards enjoined. The Iſraelites in Egypt, were kept ſo cloſe to their ſervitude, that it is likely, all obſervation of the ſabbath was laid aſide; but when God brought them out of ſlavery, he then renewed this commandment, with this addition (in memory of the Egyptian bondage) that they ſhould reſt from all labour on that day.

Though this injunction was only given to the Jews; yet it is as plain, that God ought ſtill to be honoured with public worſhip, and that ſome particular times ſhould be devoted to that purpoſe; therefore the Chriſtian diſpenſation has its day of reſt too, and appointed by Chriſt himſelf, who *is Lord of the ſabbath*. The old ſabbath, he inſtituted in memory of his works of creation; the new, or Chriſtian, in memory of his works of redemption. The former being only a type of the latter.

They ſin againſt this commandment, who do, or compel others to do, any ſervile work on this day; but in caſes of neceſſity, to be eſtimated by the rules of prudence and religion. They who neglect the public worſhip: They who ſpend the day in vain recreations: They who go unneceſſary journies, or in purſuit of pleaſure.

Ver. 12. *Honour thy father and thy mother.*] It means our natural parents; the duty we owe them, being next to that which we owe to God. They ſin againſt this commandment, who deſpiſe their parents, and refuſe to comply with their lawful commands.

It is to be noted, that under the name of *father and mother*, all ſuperiors are likewiſe to be underſtood; and for this reaſon, they too ſin againſt this commandment, who rebel againſt their lawful prince; or who ſpeak evil of the ruler of their people: They who diſobey the juſt commands of the legal magiſtrate: They who repine at the orders and injunctions of their maſters, &c. They who behave with rudeneſs and incivility towards the aged.

Ver. 13. *Thou ſhalt not kill.*] This precept is intended for the preſervation of ſociety, and order among men, which cannot ſubſiſt without the obſervation of it. The horrid crime of murder is hereby prohibited, whether of ourſelves, or others. They likewiſe ſin againſt this commandment, who endeavour to take away another man's reputation: They who oppreſs their neighbours: They who ſow the ſeeds of ſtrife and contention among them.

Ver. 14. *Thou ſhalt not commit adultery.*] Adultery is

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15 Thou ſhalt not ſteal.

16 Thou ſhalt not bear falſe witneſs againſt thy neighbour.

17 Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his man-ſervant, nor his maid-ſervant, nor his ox, nor his aſs, nor any thing that *is* thy neighbours.

18 ¶ And all the people ſaw the thunderings, and the lightnings, and the noiſe of the trumpet, and the mountain ſmoking: and when the people ſaw *it*, they removed, and ſtood afar off.

19 And they ſaid unto Moſes, Speak thou with us, and we will hear: but let not God ſpeak with us, leſt we die.

20 And Moſes ſaid unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye ſin not.

21 And the people ſtood afar off, and Moſes drew near unto the thick darkneſs where God *was*.

22 ¶ And the LORD ſaid unto Moſes, Thus thou ſhalt ſay unto the children of Iſrael, Ye have ſeen that I have talked with you from heaven.

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23 Ye ſhall not make with me god of ſilver, neither ſhall ye make unto you gods of gold.

24 ¶ An altar of earth thou ſhalt make unto me, and ſhalt ſacrifice thereon thy burnt-offerings, and thy peace-offerings, thy ſheep, and thine oxen: In all places where I record my name, I will come unto thee, and I will bleſs thee.

25 And if thou wilt make me an altar of ſtone, thou ſhalt not build it of hewn ſtone: for if thou lift up thy tool upon it, thou haſt polluted it.

26 Neither ſhalt thou go up by ſteps unto mine altar, that thy nakedneſs be not diſcovered thereon.

CHAP. XXI.

Sundry Laws given.

NOW theſe *are* the judgments which thou ſhalt ſet before them.

2 If thou buy an Hebrew ſervant, ſix years he ſhall ſerve: and in the ſeventh he ſhall go out free for nothing.

3 If

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a crime of the deepeſt dye, becauſe it is a violation of the moſt ſacred bond of all ſociety; it cauſes diſſentions between families, and diſſolves the friendſhip of the moſt intimate acquaintance. They ſin againſt this command, who are guilty of fornication, inceſt, or uncleanneſs: They who uſe obſcenity, and filthy diſcourſe: They who delight in revellings, lewd ſongs, &c.

Ver. 15. *Thou ſhalt not ſteal.*] This precept is intended to preſerve men's lawful rights; and not only they ſin againſt it, who injnre them by open violence, but they alſo who practiſe underminings, and cozening, in traffic: They who become debtors by extravagance, indolence, &c. They who make a trade of uſury and extortion: They who game at cards, &c. with an intent to defraud, or detriment others.

Ver. 16. *Thou ſhalt not bear falſe witneſs*, &c.] They ſin againſt this commandment, who ſpeak falſe things in judgment, and accuſe wrongfully: They who flatter, or ſlander, or backbite: They who ſecretly raiſe jealouſies and ſuſpicions without cauſe.

Ver. 17. *Thou ſhalt not covet thy neighbours houſe*, &c.] This command is intended to prohibit all unjuſt deſires and appetites. They ſin againſt it, who paſſionately deſire to be poſſeſſed of what is their neighbours: They who envy the proſperity of other men: They who greedily purſue riches, honours, pleaſures, &c.

Ver. 24. *In all places where I record my name.*] Where I exhibit myſelf to be honoured and worſhipped.

Ver. 25 *If thou wilt make me altar.*] This ſeems rather a permiſſion, than a precept. The Iſraelites had been long uſed to the ceremonies of Egypt, it was therefore difficult to reclaim them at once, from their inveterate habits, and bring them to reliſh the native ſimplicity of the true religion. If then they erected a ſtone altar, it was to be plain and ſimple, to convince them, that religion did not conſiſt in modes and forms, but in the devotion of the mind.

Ver. 26. *That thy nakedneſs be not diſcovered thereon.*] The garments worn by the inhabitants of the eaſtern nations, were looſe and flowing, and therefore were eaſily blown aſide. This precaution is uſed for the ſake of decency in God's worſhip; a thing which ought ſtrictly to be obſerved.

NOTES on Chap. XXI.

Ver. 1. *Judgments*, &c.] Rather the laws, or the principal articles of the moral law of the Jews, which were in this ſolemn manner, delivered by God to Moſes, as they follow in this, and the ſucceeding chapters. Beſides theſe, there were ſeveral other laws concerning property, and the civil government of the Jewiſh ſtate preſcribed by Moſes; and others, which reſpect the ceremonial part of their religion, which See *Lev. paſſim.*

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3 If he came in by himſelf, he ſhall go out by himſelf: if he were married, then his wife ſhall go out with him.

4 If his maſter have given him a wife, and ſhe have borne him ſons or daughters; the wife and her children ſhall be her maſters, and he ſhall go out by himſelf.

5 And if the ſervant ſhall plainly ſay, I love my maſter, my wife, and my children, I will not go out free:

6 Then his maſter ſhall bring him unto the judges; he ſhall alſo bring him to the door, or unto the door-poſt: and his maſter ſhall alſo bore his ear through with an aul; and he ſhall ſerve him for ever.

7 ¶ And if a man ſell his daughter to be a maid-ſervant, ſhe ſhall not go out as the men-ſervants do.

8 If ſhe pleaſe not her maſter, who hath betrothed her to himſelf, then ſhall he let her be redeemed: To ſell her unto a ſtrange nation he ſhall have no power, ſeeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his ſon, he ſhall deal with her after the manner of daughters.

10 If he take him another *wife*; her food, her raiment, and her duty of marriage ſhall he not diminiſh.

11 And if he do not theſe three unto her, then ſhall ſhe go out free without money.

12 ¶ He that ſmiteth a man, ſo that he die, ſhall be ſurely put to death.

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13 And if a man lie not in wait, but God deliver *him* into his hand: then I will appoint thee a place whither he ſhall flee.

14 But if a man come preſumptuouſly upon his neighbour, to ſlay him with guile; thou ſhalt take him from mine altar, that he may die.

15 ¶ And he that ſmiteth his father, or his mother, ſhall be ſurely put to death.

16 ¶ And he that ſtealeth a man, and ſelleth him, or if he be found in his hand, he ſhall ſurely be put to death.

17 ¶ And he that curſeth his father, or his mother, ſhall ſurely be put to death.

18 ¶ And if men ſtrive together, and one ſmite another with a ſtone, or with *his* fiſt, and he die not, but keepeth *his* bed:

19 If he riſe again, and walk abroad upon his ſtaff, then ſhall he that ſmote *him*, be quit: only he ſhall pay *for* the loſs of his time, and ſhall cauſe *him* to be throughly healed.

20 ¶ And if a man ſmite his ſervant, or his maid with a rod, and he die under his hand; he ſhall be ſurely puniſhed.

21 Notwithſtanding, if he continue a day or two, he ſhall not be puniſhed: for he *is* his money.

22 ¶ If men ſtrive, and hurt a woman with child, ſo that her fruit depart *from her*, and yet no miſchief follow: he ſhall be ſurely puniſhed, according as the wo-

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Ver. 6. *Bore his ear,* &c.] This denoted the obligation he was under, to hearken, and be obedient to his maſter's orders.

Shall ſerve him for ever.] That is as long as his maſter lives; or till the year of Jubilee.

Ver. 7. *She ſhall not go out as the men ſervants do.*] The ſenſe of this paſſage ſeems to be; that if a father ſhould be conſtrained, through indigence, to ſell his daughter, ſhe ſhould not be treated in the ſame manner, as thoſe who had been ſold by the judges; and that ſhe ſhould obtain her freedom with leſs difficulty.

Ver. 9. *After the manner of daughters.*] Shall give her a portion.

Ver. 10. *Her food, her raiment, and her duty of marriage ſhall be not diminiſh.*] If that ſon ſhall afterwards marry another woman, he ſhall perform all the duties of an huſband to this notwithſtanding.

Ver. 14. *Thou ſhalt take him from mine altar, that he may die.*] But the Roman Catholics make their churches aſylums, or places of refuge, for murderers, and other peſts of ſociety, contrary to this divine law.

Ver. 20. *If a man ſmite his ſervant,* &c.] If he beat his ſervant, or ſlave, ſo that he dies under his hand (tho' he is a gentile) he ſhall be treated as a murderer.

Ver. 21. *If he continue a day or two, he ſhall not be puniſhed.*] Becauſe, it is then to be preſumed, his maſter had no intention to kill him.

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mans huſband will lay upon him; and he ſhall pay as the judges *determine*.

23 And if *any* miſchief follow, then thou ſhalt give life for life,

24 Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, ſtripe for ſtripe.

26 ¶ And if a man ſmite the eye of his ſervant, or the eye of his maid, that it periſh; he ſhall let him go free for his eyes ſake.

27 And if he ſmite out his man-ſervants tooth, or his maid-ſervants tooth; he ſhall let him go free for his tooths ſake.

28 ¶ If an ox gore a man or a woman, that they die: then the ox ſhall be ſurely ſtoned, and his fleſh ſhall not be eaten: but the owner of the ox *ſhall be* quit.

29 But if the ox were wont to puſh with his horn in time paſt, and it hath been teſtified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox ſhall be ſtoned, and his owner alſo ſhall be put death.

30 If there be laid on him a ſum of money, then he ſhall give for the ranſom of his life, whatſoever is laid upon him.

31 Whether he have gored a ſon, or have gored a daughter, according to this judgment ſhall it be done unto him.

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32 If the ox ſhall puſh a man-ſervant, or maid-ſervant; he ſhall give unto their maſter thirty ſhekels of ſilver, and the ox ſhall be ſtoned.

33 ¶ And if a man ſhall open a pit, or if a man ſhall dig a pit, and not cover it, and an ox or an aſs fall therein;

34 The owner of the pit ſhall make *it* good, *and* give money unto the owner of them; and the dead *beaſt* ſhall be his.

35 ¶ And if one mans ox hurt anothers that he die, then they ſhall ſell the live ox, and divide the money of it, and the dead *ox* alſo they ſhall divide.

36 Or if it be known that the ox hath uſed to puſh in time paſt, and his owner hath not kept him in; he ſhall ſurely pay ox for ox, and the dead ſhall be his own.

CHAP. XXII.

The Laws continued.

IF a man ſhall ſteal an ox or a ſheep, and kill it, or ſell it; he ſhall reſtore five oxen for an ox, and four ſheep for a ſheep.

2 ¶ If a thief be found breaking up, and be ſmitten that he die, *there ſhall* no blood *be ſhed* for him.

3 If the ſun be riſen upon him, *there ſhall be* blood *ſhed* for him: *for* he ſhould make full reſtitution; if he have nothing, then he ſhall be ſold for his theft.

4 If the theft be certainly found in his hand

Ver. 23. *If any miſchief follow*, &c.] Provided the child was formed and alive, it ſhould be accounted murder; and life ſhould be given for life.

Ver. 27. *If he ſmite out his man-ſervants tooth*, &c.] Though a man's poverty had placed him in a ſtate of ſervitude, he was not to be uſed cruelly. This law was therefore made to check the tyranny of maſters, who, as a puniſhment, ſhould looſe the ſervice of their ſlaves ſo treated.

Ver. 28. *The ox ſhall be ſurely ſtoned*, &c.] According to what God had ſaid before, *your blood of your lives will I require; at the hand of every beaſt will I require it.*

His fleſh ſhall not be eaten.] Becauſe, being ſentenced to be ſtoned, it was deemed an unclean beaſt.

Ver. 33. *If a man ſhall open a pit*, &c.] In thoſe hot countries, it was cuſtomary to dig for ſprings, and make large pits, or ciſterns, as reſervoirs for rain-water, which being left uncovered, cattle might eaſily fall into them.

NOTES on Chap. XXII.

Ver. 1. *Five oxen for an ox.*] Becauſe the owner not only loſt the beaſt, but alſo the profit of its labour.

Ver. 2. *There ſhall no blood be ſhed for him.*] Notwithſtanding, we are to be cautious, and ought not take away the life of our fellow creature, unleſs upon good grounds, we ſuſpect he has a deſign upon ours.

Ver. 3. *If the ſun be riſen*, &c.] Becauſe it was then eaſy to purſue him, and call for aſſiſtance; and being taken, to have him legally tried.

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hand alive, whether it be ox, or aſs, or ſheep; he ſhall reſtore double.

5 ¶ If a man ſhall cauſe a field or vineyard to be eaten, and ſhall put in his beaſt, and ſhall feed in another mans field: of the beſt of his own field, and of the beſt of his own vineyard, ſhall he make reſtitution.

6 ¶ If fire break out, and catch in thorns, ſo that the ſtacks of corn, or the ſtanding-corn, or the field be conſumed *therewith*; he that kindled the fire ſhall ſurely make reſtitution.

7 ¶ If a man ſhall deliver unto his neighbour money or ſtuff to keep, and it be ſtolen out of the mans houſe; if the thief be found, let him pay double.

8 If the thief be not found, then the maſter of the houſe ſhall be brought unto the judges, *to ſee* whether he have put his hand unto his neighbours goods.

9 For all manner of treſpaſs, *whether it be* for ox, for aſs, for ſheep, for raiment, *or* for any manner of loſt thing, which *another* challengeth to be his: the cauſe of both parties ſhall come before the judges; *and* whom the judges ſhall condemn, he ſhall pay double unto his neighbour.

10 If a man deliver unto his neighbour, an aſs, or an ox, or a ſheep, or any beaſt to keep; and it die, or be hurt, or driven away, no man ſeeing *it*:

11 *Then* ſhall an oath of the Lord be between them both, that he hath not put his hand unto his neighbours goods; and the owner of it ſhall accept *thereof*, and he ſhall not make *it* good.

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12 And if it be ſtolen from him; he ſhall make reſtitution unto the owner thereof.

13 If it be torn in pieces; *then* let him bring it *for* witneſs, *and* he ſhall not make good that which was torn.

14 ¶ And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it; he ſhall ſurely make *it* good.

15 *But* if the owner thereof *be* with it, he ſhall not make *it* good: if it *be* an hired *thing*, it came for his hire.

16 ¶ And if a man entice a maid that is not betrothed, and lie with her: he ſhall ſurely endow her to be his wife.

17 If her father utterly refuſe to give her unto him, he ſhall pay money according to the dowry of virgins.

18 ¶ Thou ſhalt not ſuffer a witch to live.

19 ¶ Whoſoever lieth with a beaſt, ſhall ſurely be put to death.

20 ¶ He that ſacrificeth unto *any* god, ſave unto the Lord only, he ſhall be utterly deſtroyed.

21 ¶ Thou ſhalt neither vex a ſtranger, nor oppreſs him: for ye were ſtrangers in the land of Egypt.

22 ¶ Ye ſhall not afflict any widow, or fatherleſs child.

23 If thou afflict them in any wiſe, and they cry at all unto me: I will ſurely hear their cry;

Ver. 6. *If fire break out.*] As fires are frequently attended with terrible conſequences, this law was intended to make men cautious, how they kindled them, even at a diſtance from corn and buildings.

Ver. 15. *It came for his hire.*] The owner was to ſtand to the loſs in conſideration of the hire, that is, if the borrower did not abuſe his truſt.

Ver. 18. *Thou ſhalt not ſuffer a witch to live.*] The Hebrew word Macascephah, which we render witch, comes from the verb *Chaſchaph*, to juggle, or deceive the ſenſes. This command is given, on account that all witches, whether real, or pretended, were open profeſſors and practiſers of idolatry, and conſequently enemies to the Jewiſh ſtate and polity.

Ver. 20. *Utterly deſtroyed.*] Anathematized; deſtroyed as execrable, and accurſed.

Ver. 21. *Thou ſhalt neither vex a ſtranger, nor oppreſs him.*] Hoſpitality was enjoined the Jews, as a duty they were ſtrictly to obſerve, and that for this reaſon; becauſe Abraham, and the other patriarchs, their fore-fathers, had been ſtrangers, and pilgrims, wandering and unſettled, and depending under providence, on the hoſpitality of other nations.

Before Chriſt 1491.

24 And my wrath ſhall wax hot, and I will kill you with the ſword; and your wives ſhall be widows, and your children fatherleſs.

25 ¶ If thou lend money to *any of* my people *that is* poor by thee, thou ſhalt not be to him as an uſurer, neither ſhalt thou lay upon him uſury.

26 If thou at all take thy neighbours raiment to pledge, thou ſhalt deliver it unto him by that the ſun goeth down:

27 For that *is* his covering only, it *is* his raiment for his ſkin: wherein ſhall he ſleep? And it ſhall come to paſs, when he crieth unto me, that I will hear: for I *am* gracious.

28 ¶ Thou ſhalt not revile the gods, nor curſe the ruler of thy people.

29 ¶ Thou ſhalt not delay *to offer* the firſt of thy ripe fruits, and of thy liquors: the firſt-born of thy ſons ſhalt thou give unto me.

30 Likewiſe ſhalt thou do with thine oxen, *and* with thy ſheep: ſeven days it ſhall be with his dam; on the eighth day thou ſhalt give it me.

31 ¶ And ye ſhall be holy men unto me: neither ſhall ye eat *any* fleſh *that is* torn of beaſt in the field: ye ſhall caſt it to the dogs.

CHAP. XXIII.

1 *The laws continued.* 20 *Bleſſings promiſed.*

Before Chriſt 1491.

THOU ſhalt not raiſe a falſe report: put not thine hand with the wicked to be an unrighteous witneſs.

2 ¶ Thou ſhalt not follow a multitude to *do* evil; neither ſhalt thou ſpeak in a cauſe, to decline after many, to wreſt *judgment:*

3 ¶ Neither ſhalt thou countenance a poor man in his cauſe.

4 ¶ If thou meet thine enemies ox or his aſs going aſtray, thou ſhalt ſurely bring it back to him again.

5 If thou ſee the aſs of him that hateth thee, lying under his burden, and wouldeſt forbear to help him; thou ſhalt ſurely help with him.

6 Thou ſhalt not wreſt the judgment of thy poor in his cauſe.

7 Keep thee far from a falſe matter: and the innocent and righteous ſlay thou not: for I will not juſtify the wicked.

8 ¶ And thou ſhalt take no gift: for the gift blindeth the wiſe, and perverteth the words of the righteous.

9 ¶ Alſo thou ſhalt not oppreſs a ſtranger: for ye know the heart of a ſtranger, ſeeing ye were ſtrangers in the land of Egypt.

10 And ſix years thou ſhalt ſow thy land, and ſhalt gather in the fruits thereof:

11 But the ſeventh *year* thou ſhalt let it reſt, and lie ſtill; that the poor of thy people may eat: and what they leave, the beaſts

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Ver. 25. *Thou ſhalt not be to him as an uſurer.*] An exacting creditor, rigid, and urgent.

Ver. 26. *By that the ſun goeth down.*] The Hebrew canons ſay, that *when one takes a pledge of his neighbour, if he be a poor man, and his pledge be a thing that he hath need of, it is commanded that he reſtore the pledge, when he needeth it; he is to reſtore him his bedding at night, that he may ſleep on it; and his working tools by day, that he may not neglect his buſineſs; if he doth not reſtore the inſtrument of the day, by day, and the inſtrument of the night, at night, he tranſgreſſeth the law.*

Ver. 28. *Thou ſhalt not revile the Gods.*] By this, the people were taught due reverence to magiſtrates, as God's vicegerents. The Hebrew word ELOHIM, ſignifying likewiſe princes, judges, or magiſtrates.

Ver. 29. *Ripe fruits.*] Wheat, barley, grapes, figs, dates, pomegranates, and olives.

Liquors.] That is, wine and oil.

Ver. 30. *Thy ſheep.*] Or goats, for the Hebrew word ſignifies both, and both were offered in ſacrifice. See Lev. i. 10.

NOTES on Chap. XXIII.

Ver. 3. *Neither ſhalt thou countenance a poor man.*] That is, thou ſhalt not diſregard the juſtice of the cauſe, out of pity to his extreme poverty.

Ver. 4. *If thou meet thine enemies ox, &c.*] Though private injuries are ſufficient reaſons to decline treating a man as a friend, or familiar companion; yet they can never juſtify our denying him the common offices of humanity, for this would be a breach of the law of nature. Though we remember a man is not our friend, yet we ought not to forget that he is a man.

Ver. 11. *Let it reſt, and lie ſtill.*] This was in order to beaſts of the field ſhall eat. In like manner thou ſhalt deal with thy vineyard, *and* with thy olive-yard.

12 Six days thou ſhalt do thy work, and on the ſeventh day thou ſhalt reſt: that thine ox and thine aſs may reſt, and the ſon of thy handmaid, and the ſtranger may be refreſhed.

13 And in all *things* that I have ſaid unto you, be circumſpect: and make no mention of the names of other gods, neither let it be heard out of thy mouth.

14 ¶ Three times thou ſhalt keep a feaſt unto me in the year.

15 Thou ſhalt keep the feaſt of unleavened bread: thou ſhall eat unleavened bread ſeven days, as I commanded thee in the time appointed of the month Abib: for in it thou cameſt out from Egypt: and none ſhall appear before me empty:

16 And the feaſt of harveſt, the firſt-fruits of thy labours, which thou haſt ſown in the field: and the feaſt of in-gathering, *which is* in the end of the year, when thou haſt gathered in thy labours out of the field.

17 Three times in the year all thy males ſhall appear before the LORD God.

18 Thou ſhalt not offer the blood of my ſacrifice with leavened bread; neither ſhall the fat of my ſacrifice remain until the morning.

19 The firſt of the firſt-fruits of thy land thou ſhalt bring into the houſe of the LORD thy God. Thou ſhalt not ſeethe a kid in his mothers milk.

20 ¶ Behold, I ſend an Angel before thee to keep thee in the way, and to bring thee into the place which I have prepared.

21 Beware of him, and obey his voice, provoke him not: for he will not pardon your tranſgreſſions; for my name *is* in him.

22 But if thou ſhalt indeed obey his voice, and do all that I ſpeak; then I will be an enemy unto thine enemies, and an adverſary unto thine adverſaries.

23 For mine Angel ſhall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, *and* the Hivites, and the Jebuſites: and I will cut them off.

24 Thou ſhalt not bow down to their gods, nor ſerve them, nor do after their works: but thou ſhalt utterly overthrow them, and quite break down their images.

25 And ye ſhall ſerve the LORD your God, and he ſhall bleſs thy bread, and thy water: and I will take ſickneſs away from the midſt of thee.

26 ¶ There ſhall nothing caſt their young, nor be barren in thy land: the number of thy days I will fulfil.

27 I will ſend my fear before thee, and will deſtroy all the people to whom thou ſhalt come, and I will make all thine enemies turn their backs unto thee.

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to beget in them truſt in God, and dependance on his providence. It was likewiſe a curb to avarice, and cauſed them to exerciſe humanity towards their ſlaves, and beaſts, and to ſhew mercy and liberality to the poor.

Ver. 14. *Three times thou ſhalt keep a feaſt.*] The feaſt of the paſſover, pentecoſt, and tabernacles, at which three ſolemn ſeaſons, the whole body of the nation aſſembled.

Ver. 16. *The feaſt of harveſt.*] Called alſo the feaſt of weeks, being ſeven weeks after the paſſover; and pentecoſt, which in the Greek ſignifies the *fiftieth*, becauſe it fell on the fiftieth day after the paſſover.

The feaſt of in-gathering.] Called the feaſt of tabernacles. Levit. xxiii. 34.

Ver. 19. *Thou ſhalt not ſeethe a kid in his mother's milk.*] Dr. Chudworth informs us, that it was a prevalent cuſtom amongſt ancient idolaters, at the time when they had gathered in the fruits of the earth, to ſeethe a kid in his mother's milk, and to ſprinkle the trees, fields, and gardens with the broth, after a magical manner, to render them the more fruitful the next year. The reaſon of the prohibition therefore is evident, *viz.* that they ſhould not practiſe ſuch ſuperſtition.

Ver. 25. *Thy bread and thy water.*] This ſignifies proviſion in general.

Ver. 26. *The number of thy days I will fulfil.*] The number of days here ſpoken of, is the common period of human life at that time, which was ſeventy, or eighty years. See Pſalm xc. 10.

Ver. 27. *Will ſend my fear.*] Will ſtrike a terror and pannic, into the inhabitants of Canaan.

Before Christ 1491.

28 And I will ſend hornets before thee, which ſhall drive out the Hivite, the Canaanite, and the Hittite from before thee.

29 I will not drive them out from before thee in one year; leſt the land become deſolate, and the beaſt of the field multiply againſt thee.

30 By little and little I will drive them out from before thee, until thou be increaſed, and inherit the land.

31 And I will ſet thy bounds from the Red ſea even unto the ſea of the Philiſtines, and from the deſert unto the river: for I will deliver the inhabitants of the land into your hand; and thou ſhalt drive them out before thee.

32 Thou ſhalt make no covenant with them, nor with their gods.

33 They ſhall not dwell in thy land, leſt they make thee ſin againſt me: for if thou ſerve their gods, it will ſurely be a ſnare unto thee.

CHAP. XXIV.

1 *Moſes called up into the mountain.* 3 *The peoples promiſe.* 9 *The glory of the Lord.*

AND he ſaid unto Moſes, Come up unto the LORD, thou and Aaron, Nadab and Abihu, and ſeventy of the elders of Iſrael: and worſhip ye afar off.

2 And Moſes alone ſhall come near the LORD: but they ſhall not come nigh; neither ſhall the people go up with him.

Before Christ 1491.

3 ¶ And Moſes came and told the people all the words of the LORD, and all the judgments: and all the people anſwered with one voice, and ſaid, All the words, which the LORD hath ſaid, will we do.

4 And Moſes wrote all the words of the LORD, and roſe up early in the morning, and builded an altar under the hill, and twelve pillars according to the twelve tribes of Iſrael.

5 And he ſent young men of the children of Iſrael, which offered burnt-offerings, and ſacrificed peace-offerings of oxen unto the LORD.

6 And Moſes took half of the blood, and put *it* in baſons; and half of the blood he ſprinkled on the altar.

7 And he took the book of the covenant, and read in the audience of the people: and they ſaid, all that the LORD hath ſaid, will we do, and be obedient.

8 And Moſes took the blood, and ſprinkled *it* on the people, and ſaid, Behold the blood of the covenant, which the LORD hath made with you concerning all theſe words.

9 ¶ Then went up Moſes and Aaron, Nadab and Abihu, and ſeventy of the elders of Iſrael.

10 And they ſaw the God of Iſrael: and *there was* under his feet, as it were a paved

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Ver. 28. *I will ſend hornets before thee.*] Theſe words are uſually underſtood as metaphorical, but Joſhua tells us, they were literally performed. Joſ. xxiv. 12.

Ver. 31. *From the Red ſea, even unto the ſea of the Philiſtines.*] From the Red ſea on the ſouth-eaſt, to the Mediterranean ſea on the north-weſt.

From the deſert unto the river.] From the deſart of Arabia, to the river Euphrates.

Ver. 32. *With them nor with their Gods.*] Have no correſpondence with them, in matters either politic or religious.

NOTES on Chap. XXIV.

Ver. 1. *Nadab and Abihu.*] Aaron's eldeſt ſons.

Ver. 4. *An altar,—and twelve pillars.*] The altar was to repreſent God, the one and chief party in the covenant; and the twelve pillars, the twelve tribes, the other party in the ſaid covenant.

Ver. 5. *Young men.*] Theſe were the eldeſt ſons of the principal families, appointed to the prieſthood.

Burnt-offerings,—and peace-offerings.] Burnt offerings, ſometimes ſignify ſacrifices in general, but properly, only ſuch as were wholly conſumed by fire. Peace-offerings, were made in gratitude for favours received.

Ver. 8. *Took the blood.*] The other half of it that remained.

On the people.] Or this may be underſtood of the twelve pillars, which repreſented the people. It is to be noted, that one way of making covenants anciently, was by ſprinkling the blood of the ſacrifice on both parties.

Ver. 10. *They ſaw the God of Iſrael.*] Both the Jewiſh and Chriſtian religion teach, that God is of a ſpiritual nature, and inviſible; we are not therefore to imagine that they ſaw any viſible ſhape, but only the ſymbol of the Divine majeſty, or ſigns of his glory. Accordingly, the Chaldee expounds it, *the glory of the God of Iſrael.*

Before Christ 1491. paved work of a ſapphire-ſtone, and as it were the body of heaven in his clearneſs.

11 And upon the nobles of the children of Iſrael he laid not his hand: alſo they ſaw God, and did eat and drink.

12 ¶ And the Lord ſaid unto Moſes, Come up to me into the mount, and be there: and I will give thee tables of ſtone, and a law, and commandments which I have written; that thou mayeſt teach them.

13 And Moſes roſe up, and his miniſter Joſhua: and Moſes went up into the mount of God.

14 And he ſaid unto the elders, Tarry ye here for us, until we come again unto you: and behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

15 And Moſes went up into the mount, and a cloud covered the mount.

16 And the glory of the Lord abode upon mount Sinai, and the cloud covered it ſix days: and the ſeventh day he called unto Moſes out of the midſt of the cloud.

17 And the ſight of the glory of the Lord *was* like devouring fire on the top of the mount, in the eyes of the children of Iſrael.

18 And Moſes went into the midſt of the cloud, and gat him up into the mount: and Moſes was in the mount forty days, and forty nights.

CHAP. XXV.

1 *Of the tabernacle.* 10 *The ark.* 17 *The mercy-ſeat.* 23 *The table.* 31 *The candleſtick.*

Before Christ 1491. AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, that they bring me an offering: of every man that giveth it willingly with his heart, ye ſhall take my offering.

3 And this *is* the offering which he ſhall take of them; gold, and ſilver, and braſs,

4 And blue, and purple, and ſcarlet, and fine linen, and goats *hair*,

5 And rams ſkins dyed red, and badgers ſkins, and ſhittim wood,

6 Oil for the light, ſpices for anointing oil, and for ſweet incenſe,

7 Onyx-ſtones, and ſtones to be ſet in the ephod, and in the breaſt-plate.

8 And let them make me a ſanctuary; that I may dwell amongſt them.

9 According to all that I ſhew thee, *after* the pattern of the tabernacle, and the pattern of all the inſtruments thereof, even ſo ſhall ye make *it*.

10 ¶ And they ſhall make an ark *of* ſhittim-wood: two cubits and an half *ſhall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou ſhalt overlay it with pure gold, within and without ſhalt thou overlay it: and ſhalt make upon it a crown of gold round about.

12 And thou ſhalt caſt four rings of gold for it, and put *them* in the four corners thereof; and two rings *ſhall be* in the one ſide of it, and two rings in the other ſide of it.

13 And

Under his feet.] At the lower part of the Divine appearance, or glory.

A paved work of a ſapphire-ſtone, and as—the body of Heaven in his clearneſs.] That is, like the pure azure ſky.

Ver. 11. *He laid not his hand.*] He did not ſlay them. Gen. xxii. 12.

Notes on Chap. XXV.

Ver. 4. *Scarlet.*] In the Hebrew, *the worm of ſcarlet*, becauſe inſects were made uſe of in dying that colour.

Ver. 5. *Shittim-wood*] It is generally thought to be the wood of the cedar tree; though ſome think it rather the wood of a certain tree, which grows common in ſome parts of the wilderneſs, and reſembles the Acacia of Egypt.

Ver. 7. *The Ephod.*] See ch. xxviii. ver. 6.

Breaſt-plate.] See ch. xxviii. ver 15.

Ver. 10. *An ark.*] It was a cheſt or coffer, overlaid with gold. It was called the ark of the covenant, being a ſymbol of the covenant which God made with his people, and contained the two tables, the pot of manna, and Aaron's miraculous rod.

Ver. 11. *A crown of gold round about.*] A cornice, or rich moulding of maſſy gold, was to go round the top of it.

Before Chriſt 1491.

13 And thou ſhalt make ſtaves *of* ſhittim-wood, and overlay them with gold.

14 And thou ſhalt put the ſtaves into the rings, by the ſides of the ark, that the ark may be borne with them.

15 The ſtaves ſhall be in the rings of the ark: they ſhall not be taken from it.

16 And thou ſhall put into the ark the teſtimony which I ſhall give thee.

17 And thou ſhalt make a mercy-ſeat *of* pure gold: two cubits and a half *ſhall be* the length thereof, and a cubit and a half the breadth thereof.

18 And thou ſhalt make two cherubims *of* gold: *of* beaten work ſhalt thou make them, in the two ends of the mercy-ſeat.

19 And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy-ſeat ſhall ye make the cherubims on the two ends thereof.

20 And the cherubims ſhall ſtretch forth *their* wings on high, covering the mercy-ſeat with their wings: and their faces *ſhall look* one to another: toward the mercy-ſeat ſhall the faces of the cherubims be.

21 And thou ſhalt put the mercy-ſeat above upon the ark; and in the ark thou ſhalt put the teſtimony that I ſhall give thee.

22 And there I will meet with thee, and I will commune with thee, from above the mercy-ſeat, from between the two cherubims which *are* upon the ark of the teſtimoy, of all *things* which I will give thee in commandment unto the children of Iſrael.

Before Chriſt 1491.

23 ¶ Thou ſhalt alſo make a table *of* ſhittim-wood: two cubits *ſhall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou ſhalt overlay it with pure gold, and make thereto a crown of gold round about.

25 And thou ſhalt make unto it a border of an hand-breadth round about, and thou ſhalt make a golden crown to the border thereof round about.

26 And thou ſhalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over againſt the border ſhall the rings be for places of the ſtaves to bear the table.

28 And thou ſhalt make the ſtaves *of* ſhittim-wood, and overlay them with gold, that the table may be borne with them.

29 And thou ſhalt make the diſhes thereof, and ſpoons thereof, and covers thereof, and bowls thereof, to cover withal: *of* pure gold ſhalt thou make them.

30 And thou ſhalt ſet upon the table, ſhew-bread before me alway.

31 ¶ And thou ſhalt make a candleſtick *of* pure gold: *of* beaten work ſhall the candleſtick be made; his ſhaft, and his

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Ver. 16. *Teſtimony.*] The tables of the law.

Ver. 17. *A mercy-ſeat.*] Here it was the *Shekinab* generally became viſible. It was of beaten gold, and fixed with the cherubims that overſhadowed it, in a frame; or as Moſes deſcribes it, a crown of an oblong ſquare form, which incloſed the upper part of the ark, in the nature of a rim.

Ver. 18. *Two cherubims of gold.*] By what may be learnt from the general deſcription of Moſes, theſe cherubims were human figures, with wings ſtretched out, and covering the mercy-ſeat, and as it may reaſonably be concluded, in a bowing poſture. Theſe repreſented the angels, which ſtand before the celeſtial glory; as the ſanctuary did Heaven, and the mercy-ſeat the throne of God.

Ver. 30. *Shew-bread.*] Or, *the bread of preſence*, being ſet before God's preſence continually.

Ver. 31. *A candleſtick of pure gold.*] The branches of this candleſtick were placed at equal diſtances, adorned with ſix flowers like lillies, and as many knobs like apples, and alſo little bowls, like half almond ſhells; theſe were put alternately: Upon each of the branches, there was a golden lamp, which was lighted every evening, and extinguiſhed every morning.

Before Chriſt 1491.

his branches, his bowls, his knops, and his flowers ſhall be of the ſame.

32 And ſix branches ſhall come out of the ſides of it; three branches of the candleſtick out of the one ſide, and three branches of the candleſtick out of the other ſide.

33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: ſo in the ſix branches that come out of the candleſtick.

34 And in the candleſtick *ſhall be* four bowls made like unto almonds, *with* their knops and their flowers.

35 And *there ſhall be* a knop under two branches of the ſame, and a knop under two branches of the ſame, and a knop under two branches of the ſame, according to the ſix branches that proceed out of the candleſtick.

36 Their knops and their branches ſhall be of the ſame: all it *ſhall be* one beaten work *of* pure gold.

37 And thou ſhalt make the ſeven lamps thereof: and they ſhall light the lamps thereof, that they may give light over againſt it.

38 And the tongs thereof, and the ſnuffdiſhes thereof *ſhall be of* pure gold.

39 *Of* a talent of pure gold ſhall he make it, with all theſe veſſels.

40 And look that thou make *them* after their pattern, which was ſhewed thee in the mount.

CHAP. XXVI.

1 *The curtains.* 31 *The vail.*

MOREOVER, thou ſhalt make the tabernacle *with* ten curtains *of* fine twined linen, and blue, and purple, and ſcarlet: *with* cherubims of cunning work ſhalt thou make them.

2 The length of one curtain *ſhall be* eight and twenty cubits, and the breadth of one curtain, four cubits: and every one of the curtains ſhall have one meaſure.

3 The five curtains ſhall be coupled together one to another; and *other* five curtains *ſhall be* coupled one to another.

4 And thou ſhalt make loops of blue upon the edge of the one curtain, from the ſelvedge in the coupling; and likewiſe ſhalt thou make in the uttermoſt edge of *another* curtain, in the coupling of the ſecond.

5 Fifty loops ſhalt thou make in the one curtain, and fifty loops ſhalt thou make in the edge of the curtain that *is* in the coupling of the ſecond; that the loops may take hold of one another.

6 And thou ſhalt make fifty taches of gold, and couple the curtains together with the taches: and it ſhall be one tabernacle.

7 ¶ And thou ſhalt make curtains *of* goats *hair* to be a covering upon the tabernacle: eleven curtains ſhalt thou make.

8 The length of one curtain *ſhall be* thirty cubits, and the breadth of one curtain, four cubits: and the eleven curtains *ſhall be all* of one meaſure.

9 And thou ſhalt couple five curtains by themſelves, and ſix curtains by themſelves, and ſhalt double the ſixth curtain in the forefront of the tabernacle.

10 And thou ſhalt make fifty loops on the edge of the one curtain *that is* outmoſt in the coupling, and fifty loops in the edge of the curtain which coupleth the ſecond.

Ver. 39. *A talent of pure gold.*] A talent contained 3000 ſhekels, or 5464 pounds Sterling.

NOTES on Chap. XXVI.

Ver. 1. *Moreover thou ſhalt make the tabernacle.*] The Hebrew word, OBEL, ſignifies a tent; this ſacred place was therefore to be conſtructed in ſuch a manner, as to be eaſily ſet up, and taken down; which was neceſſary, on account of their frequent marches.

Before Chriſt 1491.

11 And thou ſhalt make fifty taches of braſs, and put the taches into the loops, and couple the tent together that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half-curtain that remaineth, ſhall hang over the backſide of the tabernacle.

13 And a cubit on the one ſide, and a cubit on the other ſide of that which remaineth in the length of the curtains of the tent, it ſhall hang over the ſides of tabernacle, on this ſide, and on that ſide, to cover it.

14 And thou ſhalt make a covering for the tent, *of* ram ſkins dyed red, and a covering above *of* badgers ſkins.

15 ¶ And thou ſhalt make boards for the tabernacle, of ſhittim-wood, ſtanding up.

16 Ten cubits *ſhall be* the length of a board, and a cubit and a half *ſhall be* the breadth of one board.

17 Two tenons *ſhall there be* in one board, ſet in order one againſt another: thus ſhalt thou make for all the boards of the tabernacle.

18 And thou ſhalt make the boards for the tabernacle, twenty boards on the ſouth ſide, ſouthward.

19 And thou ſhalt make forty ſockets of ſilver, under the twenty boards; two ſockets under one board for his two tenons, and two ſockets under another board for his two tenons.

20 And for the ſecond ſide, of the tabernacle on the north ſide, *there ſhall be* twenty boards.

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21 And their forty ſockets *of* ſilver: two ſockets under one board, and two ſockets under another board.

22 And for the ſides of the tabernacle weſtward, thou ſhalt make ſix boards.

23 And two boards ſhalt thou make for the corners of the tabernacle in the two ſides.

24 And they ſhall be coupled together beneath, and they ſhall be coupled together above the head of it unto one ring: thus ſhall it be for them both; they ſhall be for the two corners.

25 And they ſhall be eight boards, and their ſockets *of* ſilver, ſixteen ſockets; two ſockets under one board, and two ſockets under another board.

26 ¶ And thou ſhalt make bars *of* ſhittim-wood; five for the boards of the one ſide of the tabernacle,

27 And five bars for the boards of the other ſide of the tabernacle, and five bars for the boards of the ſide of the tabernacle for the two ſides weſtward.

28 And the middle bar in the midſt of the boards ſhall reach from end to end.

29 And thou ſhalt overlay the boards with gold, and make their rings *of* gold *for* places for the bars: and thou ſhalt overlay the bars with gold.

30 And thou ſhalt rear up the tabernacle according to the faſhion thereof, which was ſhewed thee in the mount.

31 ¶ And thou ſhalt make a vail *of* blue, and purple, and ſcarlet, and fine twined

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Ver. 14. *A covering.*] The tabernacle had three different ſorts of coverings. One on the inſide, made of fine linen, curiouſly embroidered, in various colours of crimſon, ſcarlet, purple, and hyacinth: Another of goat's hair, neatly wove: And a third of badgers ſkins, ſome dyed red, and ſome an azure blue; theſe were to preſerve the rich curtains from wet, and the tabernacle itſelf from the injuries of the weather.

Ver. 24. *And they ſhall be coupled together beneath.*] The meaning ſeems to be this; that they ſhould be uniformly joined at the bottom, and alſo at the top, in ſimilar rings, or ſtaples.

Ver. 26. *Bars.*] Theſe went through the rings which were in each plank, and ſo joined them together. It is not ſaid whether theſe rings and bars were placed on the inſide, or the outſide of the tabernacle; but it ſeems moſt probable, they were on the outſide.

Ver. 27. *For the two ſides weſtward.*] It ought to be rendered, *for the ſide weſtward.*

Ver. 31. *Thou ſhalt make a vail.*] This vail, made a diviſion of the tabernacle into two parts, and ſeparated the holy, from the moſt holy place; it was adorned with cherubims, feſtoons, and other ornaments, curiouſly embroidered upon it.

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twined linen of cunning work: with cherubims ſhall it be made.

32 And thou ſhalt hang it upon four pillars of ſhittim-*wood*, overlaid with gold: their hooks *ſhall be of* gold, upon the four ſockets of ſilver.

33 ¶ And thou ſhalt hang up the vail under the taches, that thou mayeſt bring in thither within the vail, the ark of the teſtimony: and the vail ſhall divide unto you, between the holy *place* and the moſt holy.

34 And thou ſhalt put the mercy-ſeat upon the ark of the teſtimony, in the moſt holy *place*.

35 And thou ſhalt ſet the table without the vail, and the candleſtick over againſt the table on the ſide of the tabernacle toward the ſouth: and thou ſhalt put the table on the north ſide.

36 And thou ſhalt make an hanging for the door of the tent, *of* blue, and purple, and ſcarlet, and fine twined linen, wrought with needle-work.

37 And thou ſhalt make for the hanging five pillars *of* ſhittim-*wood*, and overlay them with gold, *and* their hooks *ſhall be of* gold: and thou ſhalt caſt five ſockets of braſs for them.

CHAP. XXVII.

1 *The altar and its veſſels.* 9 *The court of the tabernacle.* 20 *The oil for the lamps.*

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AND thou ſhalt make an altar *of* ſhittim-wood, five cubits long, and five cubits broad: the altar ſhall be four-ſquare; and the height thereof *ſhall be* three cubits.

2 And thou ſhalt make the horns of it upon the four corners thereof: his horns ſhall be of the ſame: and thou ſhalt overlay it with braſs.

3 And thou ſhalt make his pans to receive his aſhes, and his ſhovels, and his baſons, and his fleſh-hooks, and his fire-pans: all the veſſels thereof thou ſhalt make *of* braſs.

4 And thou ſhalt make for it a grate of net-work of braſs; and upon the net ſhalt thou make four braſen rings in the four corners thereof.

5 And thou ſhalt put it under the compaſs of the altar beneath, that the net may be even to the midſt of the altar.

6 And thou ſhalt make ſtaves for the altar, ſtaves *of* ſhittim-wood, and overlay them with braſs.

7 And the ſtaves ſhall be put into the rings, and the ſtaves ſhall be upon the two ſides of the altar to bear it.

8 Hollow with boards ſhalt thou make it: as it was ſhewed thee in the mount, ſo ſhall they make *it*.

9 ¶ And

Ver. 33. *The moſt holy.*] This place is, in the New Teſtament, made a figure of Heaven, into which Chriſt our high prieſt is entered, as our forerunner.

Ver. 34. *Thou ſhalt put the mercy-ſeat upon the ark of the teſtimony, in the moſt holy place.*] The tabernacle was a type of our redeemer, dwelling in our nature; the mercy-ſeat, placed upon the ark of the teſtimony, was an emblem of him, from whoſe mouth we received a law, founded upon better promiſes; by whoſe interceſſion, we have acceſſion, with boldneſs, to the throne of grace; and whoſe ſatisfaction, is our true propitiatory, or mercy-ſeat.

Ver. 36. *The door of the tent.*] The ark and mercy-ſeat, were placed at the weſt end of the tabernacle; ſo that the door fronted the eaſt, and the Iſraelites, in worſhipping the great Jehovah, turned their faces towards the weſt, and from the ſun, the idol of the nations.

NOTES on Chap. XXVII.

Ver. 1. *And thou ſhalt make an altar of ſhittim-wood.*] It may be aſked, how it was poſſible to prevent the burning of the altar, by reaſon of the continual fire, notwithſtanding the braſs covered it: To this it is anſwered, that the top, with its crown or frame, was fixed ſo as to be at ſome ſmall diſtance above the wood of the altar.

Ver. 2. *And thou ſhalt make the horns of it.*] By horns, we are to underſtand little pyramids, or ſpires, made out of the ſame wood with the altar, and placed one at each corner; their uſe was, both to tie the ſacrifice to, and alſo to keep the wood from falling off. It was cuſtomary for thoſe who fled to the altar for refuge, to lay hold on theſe horns.

Ver. 3 *Baſons.*] Theſe were to receive the blood of the ſacrifice.

Fleſh-hooks.] Or forks, for taking up the pieces of ſacrifice, in order to lay them right on the fire.

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9 ¶ And thou ſhalt make the court of the tabernacle for the ſouth ſide, ſouthward: *there ſhall be* hangings for the court *of* fine twined linen of an hundred cubits long, for one ſide.

10 And the twenty pillars thereof, and their twenty ſockets *ſhall be of* braſs: the hooks of the pillars, and their fillets *ſhall be of* ſilver.

11 And likewiſe for the north ſide in length, *there ſhall be* hangings of an hundred *cubits* long, and his twenty pillars, and their twenty ſockets *of* braſs: the hooks of the pillars, and their fillets *of* ſilver.

12 ¶ And *for* the breadth of the court on the weſt ſide, *ſhall be* hangings of fifty cubits: their pillars ten, and their ſockets ten.

13 And the breadth of the court on the eaſt ſide, eaſtward, *ſhall be* fifty cubits.

14 The hangings of one ſide *of the gate ſhall be* fifteen cubits: their pillars three, and their ſockets three.

15 And on the other ſide *ſhall be* hangings, fifteen *cubits:* their pillars three, and their ſockets three.

16 ¶ And for the gate of the court *ſhall be* an hanging of twenty cubits, *of* blue, and purple, and ſcarlet, and fine twined linen, wrought with needle-work: *and* their pillars *ſhall be* four, and their ſockets four.

17 All the pillars round about the court *ſhall be* filleted with ſilver: their hooks *ſhall be of* ſilver, and their ſockets *of* braſs.

18 ¶ The length of the court *ſhall be* an hundred cubits, and the breadth fifty every where, and the height five cubits *of* fine twined linen, and their ſockets *of* braſs.

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19 All the veſſels of the tabernacle in all the ſervice thereof, and all the pins thereof, and all the pins of the court *ſhall be of* braſs.

20 ¶ And thou ſhalt command the children of Iſrael, that they bring thee pure oil-olive beaten, for the light, to cauſe the lamp to burn always.

21 In the tabernacle of the congregation without the vail, which *is* before the teſtimony, Aaron and his ſons ſhall order it from evening to morning before the LORD: *It ſhall be* a ſtatute for ever unto their generations, on the behalf of the children of Iſrael.

CHAP. XXVIII.

1 Aaron and his ſons ſeparated for the prieſthood. 6. The Ephod. 30 Urim and Thummim.

AND take thou unto thee Aaron thy brother, and his ſons with him, from among the children of Iſrael, that he may miniſter unto me in the prieſts office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aarons ſons.

2 And thou ſhalt make holy garments for Aaron thy brother, for glory and for beauty.

3 And thou ſhalt ſpeak unto all *that are* wiſe-hearted, whom I have filled with the ſpirit of wiſdom, that they may make Aarons garments to conſecrate him, that he

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Ver. 9. *Court of the tabernacle.*] The tabernacle ſtood in a large oblong court, incloſed with hangings, and ſupported by pillars overlaid with ſilver; and towards the upper end, between which and the entrance, was placed the altar of burnt-offerings, in the open air, that ſo the ſmoke might not ſoil the inſide of the tabernacle. Thus, the habitation of God, was divided into three parts; the outward court, which was in the open light and view of all; the holy place, which received light from the ſeven lamps of the golden candleſtick; and the Holy of Holies, which had no external light; but the preſence of God, reſted on the mercy-ſeat between the cherubims.

Ver. 20. *Pure oil-olive.*] That is, ſuch as runs freely from the olives, on being bruiſed.

NOTES on Chap. XXVIII.

Ver. 2. *Holy garments.*] Permitted to be worn by none but the prieſts, and by them only, at ſuch times as they miniſtered before God.

Ver. 3. *Wiſe-hearted, whom I have filled with the ſpirit of*

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he may miniſter unto me in the prieſts office.

4 And theſe *are* the garments which they ſhall make; a breaſt-plate, and an ephod, and a robe, and a broidered coat, a miter, and a girdle: and they ſhall make holy garments for Aaron thy brother, and his ſons, that he may miniſter unto me in the prieſts office.

5 And they ſhall take gold, and blue, and purple, and ſcarlet, and fine linen.

6 ¶ And they ſhall make the ephod *of* gold, *of* blue, and *of* purple, *of* ſcarlet, and fine twined linen, with cunning work.

7 It ſhall have the two ſhoulder-pieces thereof joined at the two edges thereof; and *ſo* it ſhall be joined together.

8 And the curious girdle of the ephod which *is* upon it, ſhall be of the ſame, according to the work thereof; *even of* gold, *of* blue, and purple, and ſcarlet, and fine twined lined.

9 And thou ſhalt take two onyx-ſtones, and grave on them the names of the children of Iſrael:

10 Six of their names on one ſtone, and *the other* ſix names of the reſt on the other ſtone, according to their birth.

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11 With the work of an engraver in ſtone, *like* the engravings of a ſignet, ſhalt thou engrave the two ſtones, with the names of the children of Iſrael: thou ſhalt make them to be ſet in ouches of gold.

12 And thou ſhalt put the two ſtones upon the ſhoulders of the ephod, *for* ſtones of memorial unto the children of Iſrael. And Aaron ſhall bear their names before the Lord, upon his two ſhoulders for a memorial.

13 ¶ And thou ſhalt make ouches *of* gold;

14 And two chains *of* pure gold at the ends; *of* wreathen work ſhalt thou make them, and faſten the wreathen chains to the ouches.

15 ¶ And thou ſhalt make the breaſt-plate of judgment, with cunning work, after the work of the ephod thou ſhalt make it; *of* gold, *of* blue, and *of* purple, and *of* ſcarlet, and *of* fine twined linen ſhalt thou make it.

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of wiſdom.] Skilful artiſts. God diſpenſes divers gifts and endowments to different people; and mechanical ingenuity is to be aſcribed to God as the author, who forms the mind with all its powers; for from him cometh *every good and perfect gift.*

Ver. 4. *A breaſt-plate.*] Where the ephod croſſed the high-prieſt's breaſt, there was a ſquare ornament, called the *breaſt-plate*, or *pectoral*; in this, were ſet in gold, twelve precious ſtones, in four rows, three in each row, with the names of the twelve tribes engraven, on each ſtone one. The whole was faſtened to the ephod, at the four corners; the top, by a golden hook or ring, at the end of a wreathed chain, to each ſhoulder-piece; the bottom, to the girdle of the ephod, by two blue ſtrings or ribbons, having likewiſe two rings or hooks.

An ephod. This was a kind of ſquare cloak, about two feet in length, hanging down from the ſhoulders, curiouſly wrought with gold, and other embroidery; on the top, on each ſhoulder, were two ſhoulder-pieces, to which were faſtened two precious ſtones, ſet in gold, upon which were engraved the names of the twelve tribes, ſix on each ſtone.

A robe.] This was a long garment, made of blue cloth, hanging down to the heels: It was faſhioned like a ſurplice, the ſkirts wrought with blue, purple, and ſcarlet yarn, in the ſhape of pomegranates, between each of which, hung a bell of gold.

A broidered coat.] This was the undermoſt garment, not much unlike to a ſhirt; it was made of fine linen, embroidered, ſtuck pretty cloſe to the body, and likewiſe reached to the heels.

A miter.] The miter was made of fine linen, it covered the head, and upon the forehead there was a plate of gold, whereon were engraven theſe words, *holineſs to the Lord*; and this was tied behind the head with two ribbons, faſtened to its two ends.

A girdle.] This was made of gold thread, and others of different colours; it was brought from behind the neck, and over the two ſhoulders, then put croſs upon the ſtomach, carried round the waiſt, and brought back again about the body, where it guided the tunic like a ſaſh, and ſo fell down before, hanging as low as the feet.

Ver. 9. *Grave on them the names of the children of Iſrael.*] The ſtone on the right ſhoulder of the ephod, had the names of Reuben, Levi, Iſſachar, Naphtali, Gad, and Joſeph; and that on the left, thoſe of Simeon, Judah, Zabulon, Dan, Aſher, and Benjamin.

Ver. 15. *The breaſt-plate of judgment.*] So called, becauſe the high-prieſt wore it upon his breaſt, whenever he went to aſk counſel or judgment, from God.

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16 Four-ſquare it ſhall be *being* doubled; a ſpan *ſhall be* the length thereof, and a ſpan *ſhall be* the breadth thereof.

17 And thou ſhalt ſet in it ſettings of ſtones, *even* four rows of ſtones; *the firſt* row *ſhall be* a ſardius, a topaz, and a carbuncle: *this ſhall be* the firſt row.

18 And the ſecond row *ſhall be* an emerald, a ſapphire, and a diamond.

19 And the third row a ligure, an agate, and an amethyſt.

20 And the fourth row a beryl, and an onyx, and a jaſper: they ſhall be ſet in gold in their encloſings.

21 And the ſtones ſhall be with the names of the children of Iſrael, twelve, according to their names; *like* the engraving of a ſignet, every one with his name ſhall they be according to the twelve tribes.

22 ¶ And thou ſhalt make upon the breaſt-plate chains at the ends, *of* wreathen work, *of* pure gold.

23 And thou ſhalt make upon the breaſt-plate two rings of gold, and ſhalt put the two rings on the two ends of the breaſt-plate.

24 And thou ſhalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breaſt-plate.

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25 And *the other* two ends of the two wreathen *chains*, thou ſhalt faſten in the two ouches, and put *them* on the ſhoulder-pieces of the ephod before it.

26 ¶ And thou ſhalt make two rings of gold, and thou ſhalt put them upon the two ends of the breaſt-plate, in the border thereof, which *is* in the ſide of the ephod inward.

27 And two *other* rings of gold thou ſhalt make, and ſhalt put them on the two ſides of the ephod, underneath towards the fore-part thereof, over againſt the *other* coupling thereof, above the curious girdle of the ephod.

28 And they ſhall bind the breaſt-plate by the rings thereof, unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breaſt-plate be not looſed from the ephod.

29 And Aaron ſhall bear the names of the children of Iſrael in the breaſt-plate of judgment, upon his heart, when he goeth in unto the holy *place*, for a memorial before the LORD continually.

30 ¶ And thou ſhalt put in the breaſt-plate of judgment the Urim and the Thummim; and they ſhall be upon Aarons heart, when he goeth in before the LORD;

and

Ver. 17. *A ſardius.*] This ſtone is of a red flaming colour, ſemi-pellucid, or half tranſparent, and has ſometimes a yellow caſt in it. Our modern jewellers, call it a cornelian, of which there are ſeveral ſpecies.

A topaz.] This precious ſtone is tranſparent, of a beautiful yellow, or gold colour; it derives its name from Topazus, an iſland in the Red ſea, where it was firſt diſcovered.

A carbuncle.] This is a ſpecies of the ruby, of a glowing red colour, and is ſo named from *Carbo*, an hot coal.

Ver. 18. *An emerald.*] It is of a moſt lively green, tranſparent, and free from the leaſt mixture of any other colour, and for that reaſon the moſt grateful to the eye of all other gems.

A ſapphire.] This ſtone is of a fine blue.

A diamond.] This gem is eſteemed above all others, on account of its ſuperior hardneſs and luſtre.

Ver. 19. *A ligure.*] This is generally thought to be a kind of jacinth, nearly of the colour of amber.

An agate.] This is partly tranſparent, and partly opake, being for the moſt part variegated with veins, diſpoſed in a very elegant manner.

An amethyſt.] This precious ſtone is of a violet colour, bordering on purple, or nearly the colour of red wine.

Ver. 20. *A beryl.*] It is a gem of a pale green, generally known by the name of *aqua marina*, from its reſemblance of ſea water in colour.

An onyx.] This reſembles an human nail in colour, from whence it derives its name; it is ſo variegated in a very regular manner, with zones of a brown colour.

A jaſper.] This gem is generally of a green colour, ſpeckled with yellow, brown, white, and blue.

Ver. 21. *The ſtones ſhall be with the names of the children of Iſrael.*] Upon the ſardius, was engraven the name of Reuben; the topaz, Simeon; the carbuncle, Levi; the emerald, Judah; the ſapphire, Iſſachar; the diamond, Zabulon; the ligure, Dan; the agate, Naphtali; the amethyſt, Gad; the beryl, Aſher; the onyx, Joſeph; and the jaſper, Benjamin.

Ver. 30. *The Urim and Thummim.*]] There have been

divers

and Aaron ſhall bear the judgment of the children of Iſrael upon his heart, before the Lord continually.

31 ¶ And thou ſhalt make the robe of the ephod all *of* blue.

32 And there ſhall be an hole in the top of it, in the midſt thereof: it ſhall have a binding of woven work, round about the hole of it, as it were the hole of an habergeon, that it be not rent.

33 ¶ And *beneath* upon the hem of it thou ſhalt make pomegranates *of* blue, and *of* purple, and *of* ſcarlet round about the hem thereof; and bells of gold between them round about.

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

35 And it ſhall be upon Aaron to miniſter: and his ſound ſhall be heard when he goeth in unto the holy *place* before the Lord, and when he cometh out; that he die not.

36 ¶ And thou ſhalt make a plate *of* pure gold, and grave upon it, *like* the engravings of a ſignet, HOLINESS TO THE LORD.

37 And thou ſhalt put it on a blue lace, that it may be upon the miter: upon the fore-front of the miter it ſhall be.

38 And it ſhall be upon Aarons forehead, that Aaron may bear the iniquity of the holy things, which the children of Iſrael ſhall hallow in all their holy gifts: and it ſhall be always upon his forehead, that they may be accepted before the Lord.

39 ¶ And thou ſhalt embroider the coat of fine linen, and thou ſhalt make the miter *of* fine linen, and thou ſhalt make the girdle *of* needle-work.

40 ¶ And for Aarons ſons thou ſhalt make coats, and thou ſhalt make for them girdles, and bonnets ſhalt thou make for them, for glory and for beauty.

41 And thou ſhalt put them upon Aaron thy brother, and his ſons with him: and ſhalt anoint them, and conſecrate them, and ſanctify them, that they may miniſter unto me in the prieſts office.

42 And thou ſhalt make them linen breeches to cover their nakedneſs: from the loins even unto the thighs they ſhall reach.

43 And they ſhall be upon Aaron, and upon his ſons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to miniſter in the holy *place*; that they bear not iniquity, and die. *It ſhall be* a ſtatute for ever unto him, and his ſeed after him.

CHAP.

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divers opinions concerning the true meaning of theſe words, but that which appears moſt probable, is this; that when Moſes was commanded to put into the breaſtplate, the *Urim* and *Thummim*, *i. e. lights* and *perfections*, it implied, that he ſhould chuſe the moſt precious ſet of ſtones, and cauſe them to be poliſhed in the moſt elegant manner, in order to increaſe their natural luſtre. What we read, ver. 30 confirms this conjecture, where after God had given particular directions for making the breaſtplate, he adds, *And thou ſhalt put in the breaſt-plate of judgment, the Urim and the Thummim*, which, when literally tranſlated, runs thus, *And thou ſhalt give to the breaſt-plate of judgment, thoſe lights and perfections*, *viz.* of the twelve ſtones.

They ſhall be upon Aaron's heart, when he goeth in before the Lord.] In what manner God was conſulted by Urim and Thummim, hath been variouſly conjectured; it ſeems to have been as follows; the high-prieſt preſented himſelf with his breaſt-plate on, over his robes, and ſtood oppoſite the mercy-ſeat, where the *Shekinah*, or viſible glory reſted, and God gave him anſwers from thence with an audible voice, as he did to Moſes.

The judgment.] The breaſt-plate of judgment.

Ver. 35. *His ſound ſhall be heard when he goeth in*, &c.] What the number of bells were, we are not told, but only their uſe. When the high-prieſt was going into the ſanctuary, he wore theſe little bells on the hem of his robe, as well to give notice to the people, to prepare and fix their attention, as out of reſpect to the Divine preſence, reſiding in the *Sanctum Sanctorum*, or *Holy of Holies*; firſt, deſiring as it were, permiſſion to enter, and that he might not be puniſhed with death for an unmannerly intruſion.

Ver. 36. *Holineſs to the Lord.*] This motto could not fail to remind the prieſt, that he was conſecrated to Jehovah, the Great God of all things.

Ver. 38. *That Aaron may bear the iniquity of the Holy things.*] That he may obtain pardon for the omiſſions and deficiences of the people, in their performance of religious duties.

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CHAP. XXIX.

1 *The ceremonies of conſecrating the prieſts.* 38 *The continual burnt-offering.*

AND this *is* the thing that thou ſhalt do unto them to hallow them, to miniſter unto me in the prieſts office: Take one young bullock, and two rams without blemiſh,

2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: *of* wheaten flour ſhalt thou make them.

3 And thou ſhalt put them into one baſket, and bring them in the baſket, with the bullock and the two rams.

4 And Aaron and his ſons thou ſhalt bring unto the door of the tabernacle of the congregation, and ſhalt waſh them with water.

5 And thou ſhalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breaſt-plate, and gird him with the curious girdle of the ephod.

6 And thou ſhalt put the miter upon his head, and put the holy crown upon the miter.

7 Then ſhalt thou take the anointing oil, and pour *it* upon his head, and anoint him.

8 And thou ſhalt bring his ſons, and put coats upon them.

9 And thou ſhalt gird them with girdles (Aaron and his ſons) and put the bonnets on them; and the prieſts office ſhall be theirs for a perpetual ſtatute: and thou ſhalt conſecrate Aaron and his ſons.

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10 And thou ſhalt cauſe a bullock to be brought before the tabernacle of the congregation: and Aaron and his ſons ſhall put their hands upon the head of the bullock.

11 And thou ſhalt kill the bullock before the LORD, by the door of the tabernacle of the congregation.

12 And thou ſhalt take of the blood of the bullock, and put *it* upon the horns of the altar with thy finger, and pour all the blood beſide the bottom of the altar.

13 And thou ſhalt take all the fat that covereth the inwards, and the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar.

14 But the fleſh of the bullock, and his ſkin, and his dung ſhalt thou burn with fire without the camp: it *is* a ſin-offering.

15 ¶ Thou ſhalt alſo take one ram; and Aaron and his ſons ſhall put their hands upon the head of the ram.

16 And thou ſhalt ſlay the ram, and thou ſhalt take his blood, and ſprinkle *it* round about upon the altar.

17 And thou ſhalt cut the ram in pieces, and waſh the inwards of him, and his legs, and put *them* unto his pieces, and unto his head.

18 And thou ſhalt burn the whole ram upon the altar: it *is* a burnt-offering unto the

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NOTES on Chap. XXIX.

Ver. 1. *And this is the thing.*] This chapter deſcribes the manner of conſecrating the Jewiſh prieſts, the ceremonies of which were, doubtleſs in order to give them and the people, a deep ſenſe of the ſacredneſs of their office. The high-prieſt, was a manifeſt type of Chriſt Jeſus, our Great High-prieſt, who is gone into the Heavens, there to appear before God, and make interceſſion for us. This matter is fully explained in the epiſtle to the Hebrews.

Ver. 4. *And ſhalt waſh them with water.*] Ablution was an ancient ceremony, and obſerved in acts of worſhip, as an emblem of inward purity.

Ver. 6. *The Holy crown.*] The golden plate, upon which was engraved, *Holineſs to the Lord.*

Ver. 10. *Shall put their hands upon the head of the bullock.*] By this ſignifying, that they diſburdened themſelves of their ſins, and laid them upon the head of the ſacrifice to be killed. This pre-figured Chriſt, the Great Sacrifice, upon whom was *laid the iniquity of us all.*

Ver. 14. *Without the camp.*] Intimating, that the guilt of ſin was carried out far from the people. So Chriſt ſuffered without the gate.

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the LORD: it *is* a ſweet ſavour, an offering made by fire unto the LORD.

19 ¶ And thou ſhalt take the other ram; and Aaron and his ſons ſhall put their hands upon the head of the ram.

20 Then ſhalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his ſons, and upon the thumb of their right hand, and upon the great toe of their right foot, and ſprinkle the blood upon the altar round about.

21 And thou ſhalt take of the blood that *is* upon the altar, and of the anointing oil, and ſprinkle *it* upon Aaron, and upon his garments, and upon his ſons, and upon the garments of his ſons with him: and he ſhall be hallowed, and his garments, and his ſons, and his ſons garments with him.

22 Alſo thou ſhalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right ſhoulder; for it *is* a ram of conſecration:

23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the baſket of the unleavened bread, that *is* before the LORD.

24 And thou ſhalt put all in the hands of Aaron, and in the hands of his ſons; and ſhalt wave them *for* a wave-offering before the LORD.

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25 And thou ſhalt receive them of their hands, and burn *them* upon the altar for a burnt-offering, for a ſweet ſavour before the LORD: it *is* an offering made by fire unto the LORD.

26 And thou ſhalt take the breaſt of the ram of Aarons conſecrations, and wave it *for* a wave-offering before the LORD: and it ſhall be thy part.

27 And thou ſhalt ſanctify the breaſt of the wave-offering, and the ſhoulder of the heave-offering, which is waved, and which is heaved up of the ram of the conſecration, *even* of *that* which *is* for Aaron, and of *that* which *is* for his ſons.

28 And it ſhall be Aarons and his ſons by a ſtatute for ever, from the children of Iſrael: for it *is* an heave-offering: and it ſhall be an heave-offering from the children of Iſrael of the ſacrifice of their peace-offerings, *even* their heave-offering unto the LORD.

29 ¶ And the holy garments of Aaron ſhall be his ſons after him, to be anointed therein, and to be conſecrated in them.

30 *And* that ſon that is prieſt in his ſtead ſhall put them on ſeven days, when he cometh into the tabernacle of the congregation to miniſter in the holy *place*.

Ver. 20. *Put it upon the tip of the right ear, &c.*] The ear is the ſymbol of obedience, the hand of action, and the foot of the path, or conduct of life; therefore, the prieſts were taught by this ceremony, to apply their ears diligently to the ſtudy of the law, to employ their hands with the like diligence in the work of the ſacred miniſtry, and to direct their feet to walk in the way of God's commandments.

Ver. 27. *The wave-offering, and—the heave-offering.*] The words *wave*, and *heave*, are uſed to ſignify any offering whatever; however, the Rabbins make a diſtinction, and tell us, that the firſt was waved up and down, eaſt, weſt, north, and ſouth; to denote that God was the Lord of the earth, as well as the Heaven; the laſt was only lifted up toward Heaven, in token of its being devoted to God.

Ver. 30. *Shall put them on ſeven days.*] That is, the ſeven days of conſecration, before he undertook to miniſter, during which time, the prieſts were not to ſtir from the door of the tabernacle, by night or day. It is obſervable, that the number ſeven is much regarded in ſacred matters. The blood of the atonement, was ſprinkled before the mercy ſeat, ſeven times; the conſecrating oil, was ſprinkled on the altar ſeven times; the leper was ſprinkled ſeven times; the days appointed for his cleanſing, were ſeven; the time for the conſecration of prieſts, was ſeven days; and ſo for purifying the unclean; Naaman, was commanded to waſh in Jordan ſeven times; Jericho was ſeven days beſieged; the ſeven prieſts, blew with ſeven trumpets; every ſeventh day was a ſabbath; every ſeventh year, a year of reſt; and every ſeven times ſeven, the year of jubilee.

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31 ¶ And thou ſhalt take the ram of the conſecration, and ſeethe his fleſh in the holy place.

32 And Aaron and his ſons ſhall eat the fleſh of the ram, and the bread that *is* in the baſket, by the door of the tabernacle of the congregation.

33 And they ſhall eat thoſe things, wherewith the atonement was made, to conſecrate *and* to ſanctify them: but a ſtranger ſhall not eat *thereof*, becauſe they *are* holy.

34 And if ought of the fleſh of the conſecrations, or of the bread remain unto the morning, then thou ſhalt burn the remainder with fire: it ſhall not be eaten, becauſe it *is* holy.

35 And thus ſhalt thou do unto Aaron, and to his ſons, according to all *things* which I have commanded thee: ſeven days ſhalt thou conſecrate them.

36 And thou ſhalt offer every day a bullock *for* a ſin-offering, for atonement: and thou ſhalt cleanſe the altar, when thou haſt made an atonement for it, and thou ſhalt anoint it to ſanctify it.

37 Seven days thou ſhalt make an atonement for the altar, and ſanctify it; and it ſhall be an altar moſt holy: whatſoever toucheth the altar ſhall be holy.

38 ¶ Now this *is that* which thou ſhalt offer upon the altar; two lambs of the firſt year, day by day continually.

39 The one lamb thou ſhalt offer in the morning; and the other lamb thou ſhalt offer at even.

40 And with the one lamb a tenth-deal of flour mingled with the fourth part of an hin of beaten oil: and thefourth part of an hin of wine *for* a drink-offering.

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41 And the other lamb thou ſhalt offer at even, and ſhalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a ſweet ſavour, an offering made by fire unto the LORD.

42 *This ſhall be* a continual burnt-offering throughout your generations, *at* the door of the tabernacle of the congregation, before the LORD: where I will meet you, to ſpeak there unto thee.

43 And there I will meet with the children of Iſrael, and *the tabernacle* ſhall be ſanctified by my glory.

44 And I will ſanctify the tabernacle of the congragation, and the altar: I will ſanctify alſo both Aaron and his ſons, to miniſter to me in the prieſts office.

45 ¶ And I will dwell amongſt the children of Iſrael, and will be their God.

46 And they ſhall know that I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell amongſt them: I *am* the LORD their God.

CHAP. XXX.

1 *The altar of incenſe.* 11 *The ranſom of ſouls.* 22 *The anointing oil.* 34 *The perfume.*

AND thou ſhalt make an altar to burn incenſe upon: *of* ſhittim-wood ſhalt thou make it.

2 A cubit *ſhall be* the length thereof, and a cubit the breadth thereof (four-ſquare ſhall it be) and two cubits *ſhall be* the height thereof: the horns thereof *ſhall be* of the ſame.

3 And thou ſhalt overlay it with pure gold, the top thereof, and the ſides thereof

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Ver. 40. *A tenth-deal.*] A tenth part of the ephah, ſometimes called an omer, equivalent to about half a peck Engliſh meaſure.

An hin.] That is, about our gallon.

NOTES on Chap. XXX.

Ver. 1. *An altar to burn incenſe upon.*] This altar was depoſited within the tabernacle, before the vail, between the table of ſhew-bread, and the golden candleſtick. It was extremely neceſſary, to perfume the ſanctuary, which, by reaſon of the number of beaſts ſlain, cut in pieces, waſhed, and burnt, muſt otherwiſe have been very offenſive. As the other parts, utenſils, &c. of the tabernacle, were typical of Chriſt the Redeemer, ſo this altar of incenſe, denoted his powerful interceſſion for us.

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of round about, and the horns thereof: and thou ſhalt make unto it a crown of gold round about.

4 And two golden rings ſhalt thou make to it under the crown of it, by the two corners thereof, upon the two ſides of it ſhalt thou make *it:* and they ſhall be for places for the ſtaves to bear it withal.

5 And thou ſhalt make the ſtaves *of* ſhittim-wood, and overlay them with gold.

6 And thou ſhalt put it before the vail, that *is* by the ark of the teſtimony; before the mercy-ſeat, that *is* over the teſtimony, where I will meet with thee.

7 And Aaron ſhall burn thereon ſweet incenſe every morning: when he dreſſeth the lamps he ſhall burn incenſe upon it.

8 And when Aaron lighteth the lamps at even, he ſhall burn incenſe upon it; a perpetual incenſe before the LORD, throughout your generations.

9 Ye ſhall offer no ſtrange incenſe thereon, nor burnt-ſacrifice, nor meat-offering; neither ſhall ye pour drink-offering thereon.

10 And Aaron ſhall make an atonement upon the horns of it once in a year, with the blood of the ſin-offering of atonements: once in the year ſhall he make atonement upon it, throughout your generations: it *is* moſt holy unto the LORD.

11 And the LORD ſpake unto Moſes, ſaying,

12 When thou takeſt the ſum of the children of Iſrael, after their number; then ſhall they give every man a ranſom for his ſoul unto the LORD, when thou numbereſt them: that there be no plague amongſt them, when *thou* numbereſt them.

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13 This they ſhall give, every one that paſſeth among them that are numbered; half a ſhekel after the ſhekel of the ſanctuary (a ſhekle *is* twenty gerahs) an half-ſhekel *ſhall be* the offering of the LORD.

14 Every one that paſſeth among them that are numbered from twenty years old and above, ſhall give an offering unto the LORD.

15 The rich ſhall not give more, and the poor ſhall not give leſs than half a ſhekel, when *they* give an offering unto the LORD, to make an atonement for your ſouls.

16 And thou ſhalt take the atonement-money of the children of Iſrael, and ſhalt appoint it for the ſervice of the tabernacle of the congregation; that it may be a memorial unto the children of Iſrael before the LORD, to make an atonement for your ſouls.

17 ¶ And the LORD ſpake unto Moſes, ſaying,

18 Thou ſhalt alſo make a laver *of* braſs, and his foot *alſo of* braſs, to waſh *withal:* and thou ſhalt put it between the tabernacle of the congregation and the altar, and thou ſhalt put water therein.

19 For

Ver. 7. *Sweet incenſe.*] This incenſe was compounded of many fragrant and odoriferous ſpices. See ver. 34.

Ver. 12. *Then ſhall they give every man a ranſom for his ſoul.*] This tax was an acknowledgment to God, who had redeemed them from the bondage of Egypt.

Ver. 13. *Half a ſhekel.*] About fourteen-pence of our money.

After the ſhekel of the ſanctuary.] Some have ſuppoſed that there was an *ordinary,* and an *holy ſhekel,* and that the latter was twice as much as the former; but it is moſt likely, there was but one kind of ſhekel, and that it is here called *of the ſanctuary,* becauſe there was one kept there, as a proof, or ſtandard, by which all theſe coins were maintained in their juſt value, goodneſs, and weight.

Twenty gerahs.] This gerah, was ſomething more than a penny.

Ver. 15. *The rich ſhall not give more, and the poor ſhall not give leſs.*] All ſouls are equal and alike, in the eſteem of God who made them all.

Ver. 18. *A laver of braſs.*] This, by reaſon of its extraordinary ſize, was called *the brazen ſea.* It was placed in the court of the tabernacle, at a little diſtance from the altar of burnt-offerings.

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19 For Aaron and his ſons ſhall waſh their hands and their feet thereat.

20 When they go into the tabernacle of the congregation, they ſhall waſh with water, that they die not: or when they come near to the altar to miniſter, to burn offering made by fire unto the LORD.

21 So they ſhall waſh their hands and their feet, that they die not; and it ſhall be a ſtatute for ever to them, *even* to him and to his ſeed throughout their generations.

22 ¶ Moreover the LORD ſpake unto Moſes, ſaying,

23 Take thou alſo unto thee principal ſpices, of pure myrrh five hundred *ſhekels*, and of ſweet cinnamon half ſo much, *even* two hundred and fifty *ſhekels*, and of ſweet calamus two hundred and fifty *ſhekels*,

24 And of caſſia five hundred *ſhekels*, after the ſhekel of the ſanctuary, and of oil-olive an hin.

25 And thou ſhalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it ſhall be an holy anointing oil.

26 And thou ſhalt anoint the tabernacle of the congregation therewith, and the ark of the teſtimony,

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27 And the table and all his veſſels, and the candleſtick and his veſſels, and the altar of incenſe,

28 And the altar of burnt-offering with all his veſſels, and the laver and his foot.

29 And thou ſhalt ſanctify them, that they may be moſt holy: whatſoever toucheth them, ſhall be holy.

30 And thou ſhalt anoint Aaron and his ſons, and conſecrate them, that *they* may miniſter unto me in the prieſts office.

31 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, This ſhall be an holy anointing oil unto me, throughout your generations.

32 Upon mans fleſh ſhall it not be poured, neither ſhall ye make *any other* like it, after the compoſition of it: it *is* holy, *and* it ſhall be holy unto you.

33 Whoſoever compoundeth *any* like it, whoſoever putteth *any* of it upon a ſtranger, ſhall even be cut off from his people.

34 ¶ And the LORD ſaid unto Moſes, Take unto thee ſweet ſpices, ſtacte, and onycha, and galbanum: *theſe* ſweet ſpices with pure frankincenſe: of each ſhall there be a like *weight*.

35 And

Ver. 23. *Of pure myrrh.*] The word *Mor*, in the original, is generally ſuppoſed to mean myrrh; though ſome take it to be ambergreaſe, and others frankincenſe.

Five hundred ſhekels.] Something more than twenty pounds weight.

Sweet cinnamon.] It has been thought that the cinnamon of the ancients, differed from ours, and for this reaſon, becauſe it is not known at preſent, to be produced in any other parts of the eaſt, but only in Ceylon, an iſland of the India ſea: Yet we have been informed, that it grows in other parts of the world, beſides this.

Sweet calamus.] This is a ſpicy root, belonging to a particular Flag, or Iris; called *Calamus Aromaticus*, or Sweet Cane.

Ver. 24. *Caſſia.*] As the drug now known by the name of Caſſia, is not aromatic, it is thought that the ancient *Coſtus* is here meant, which was ſometimes burnt on the Heathen altars; and the beſt ſort grew in Arabia. There are ſaid to be various kinds of it, but that in uſe with us, is brought from the Eaſt Indies, and has a fragrant ſmell, not unlike that of violets.

Ver. 34. *Stacte.*] The beſt ſorts of myrrh, which flows ſpontaneouſly from the tree. Some think it was liquid-ſtorax, which is the produce of a particular tree growing near Suez in Arabia, and in eſteem among the eaſtern people.

Onycha.] Commentators are divided in their opinions, concerning this Onycha. Some take it for the ſhell of a fiſh, which fed upon ſpikenard, found in certain ponds and lakes, the beſt of which, Dioſcorides affirms, was brought from the Red ſea. The Arabic verſion has it, *Ladanum*, an aromatic gum, made uſe of by the Arabians in the compoſition of their perfumes. Some again, think it was Bdellium.

Galbanum.] This was the gum or liquor of a plant, like fennel, and grew in Syria. Some tranſlations render this, *Galbanum of ſweet odour*, to diſtinguiſh it from the common ſort, which is of a diſagreeable ſcent. There was a particular ſpecies, the product of mount Amana, in Syria, of a very pleaſing odour.

Frankincenſe.] This is a reſinous ſubſtance, of an agreeable ſmell, common in ſome parts of Arabia; particularly in that called Sabæa.

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35 And thou ſhalt make it a perfume, a confection after the art of the apothecary, tempered together, pure *and* holy.

36 And thou ſhalt beat *ſome* of it very ſmall, and put of it before the teſtimony in the tabernacle of the congregation, where I will meet with thee: it ſhall be unto you moſt holy.

37 And *as for* the perfume which thou ſhalt make, you ſhall not make to yourſelves according to the compoſition thereof: it ſhall be unto thee holy for the LORD.

38 Whoſoever ſhall make like unto that, to ſmell thereto, ſhall even be cut off from his people.

CHAP. XXXI.

1 *Bezaleel called to the work of the tabernacle.* 13 *The ſabbath.* 18 *Moſes receiveth the tables.*

AND the LORD ſpake unto Moſes, ſaying,

2 See, I have called by my name, Bezaleel the ſon of Uri, the ſon of Hur, of the tribe of Judah:

3 And I have filled him with the ſpirit of God, in wiſdom, and in underſtanding, and in knowledge, and in all manner of workmanſhip,

4 To deviſe cunning works, to work in gold, and in ſilver, and in braſs,

5 And in cutting of ſtones to ſet *them*, and in carving of timber, to work in all manner of workmanſhip.

6 And I, behold, I have given with him, Aholiab the ſon of Ahiſamach of the tribe of Dan; and in the hearts of all that are wiſe-hearted I have put wiſdom; that they may make all that I have commanded thee:

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7 The tabernacle of the congregation, and the ark of the teſtimony, and the mercy-ſeat that *is* thereupon, and all the furniture of the tabernacle,

8 And the table and his furniture, and the pure candleſtick with all his furniture, and the altar of incenſe,

9 And the altar of burnt-offering with all his furniture, and the laver and his foot,

10 And the clothes of ſervice, and the holy garments for Aaron the prieſt, and the garments of his ſons, to miniſter in the prieſts office,

11 And the anointing oil, and ſweet incenſe for the holy *place:* according to all that I have commanded thee, ſhall they do.

12 ¶ And the LORD ſpake unto Moſes, ſaying,

13 Speak thou alſo unto the children of Iſrael, ſaying, Verily my ſabbaths ye ſhall keep: for it *is* a ſign between me and you, throughout your generations; that *ye* may know that I *am* the LORD that doth ſanctify you.

14 Ye ſhall keep the ſabbath therefore: for it *is* holy unto you. Every one that defileth it, ſhall ſurely be put to death: for whoſoever doth *any* work therein, that ſoul ſhall be cut off from amongſt his people.

Ver. 36. *Put of it before the teſtimony.*] Upon the altar of incenſe, placed before the ark, but without the vail.

NOTES on Chap. XXXI.

Ver. 8. *The pure candleſtick.*] Called ſo, either on account of its being conſecrated, or becauſe it was made of pure gold; though moſt probably on the latter account.

Ver. 10. *The clothes of ſervice.*] The vail, curtains, and coverings of the tabernacle, the hangings of the court; and alſo the coverings which ſerved to wrap up the holy things in, in their removals.

Ver. 13. *Verily my ſabbaths ye ſhall keep.*] It would have been better rendered, *nevertheleſs my ſabbaths ye ſhall keep.* Notwithſtanding I have been thus particular in my directions, concerning the number, form, and materials, of all theſe things, yet do not imagine, that all I require, conſiſts merely in ſuch externals, which will not acquit you of your neglect of other duties, and in particular, the obſervation of my ſabbath.

It is a ſign between me and you.] By which you ſignify, that you are the worſhippers of the one ſupreme being, who in the ſpace of ſix days created all things, and on the ſeventh reſted, or ceaſed from his works.

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15 Six days may work be done; but in the ſeventh *is* the ſabbath of reſt, holy to the LORD: whoſoever doeth *any* work in the ſabbath-day, he ſhall ſurely be put to death.

16 Wherefore the children of Iſrael ſhall keep the ſabbath, to obſerve the ſabbath throughout their generations, *for* a perpetual covenant.

17 It *is* a ſign between me and the children of Iſrael for ever: for *in* ſix days the LORD made heaven and earth, and on the ſeventh day he reſted, and was refreſhed.

18 ¶ And he gave unto Moſes, when he had made an end of communing with him upon mount Sinai, two tables of teſtimony, tables of ſtone, written with the finger of God.

CHAP. XXXII.

1. *Of the golden calf.* 19 *Moſes breaketh the tables.* 27 *The idolaters ſlain.*

AND when the people ſaw that Moſes delayed to come down out of the mount, the people gathered themſelves together unto Aaron, and ſaid unto him, Up, make us gods which ſhall go before us: for *as for* this Moſes, the man that brought us up out of the land of Egypt, we wot not what is become of him.

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2 And Aaron ſaid unto them, Break off the golden ear-rings which *are* in the ears of your wives, of your ſons, and of your daughters, and bring *them* unto me.

3 And all the people brake off the golden ear-rings which *were* in their ears, and brought *them* unto Aaron.

4 And he received *them* at their hand, and faſhioned it with a graving tool, after he had made it a molten calf: and they ſaid, Theſe *be* thy gods, O Iſrael, which brought thee up out of the land of Egypt.

5 And when Aaron ſaw *it*, he built an altar before it; and Aaron made proclamation, and ſaid, To morrow *is* a feaſt to the LORD.

6 And they roſe up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the people ſat down to eat, and to drink, and roſe up to play.

7 ¶ And

Ver. 15. *The ſabbath of reſt.*] In the Hebrew, it is *the reſt of reſts*; and ſignifies, that of all others, this day ought moſt religiouſly to be obſerved, and kept with great punctuality.

Ver. 18. *Tables of ſtone, written with the finger of God.*] Many look upon this as a metaphorical expreſſion, implying, that the words of the decalogue were written by the hand of Moſes, by the particular direction of God; though the phraſe ſeems rather to ſignify, that God employed neither Moſes, nor any other inſtrument in writing them, but that he did it by his own powerful operation.

NOTES on Chap. XXXII.

Ver. 1. *Up, make us Gods.*] It ſhould be rendered in the ſingular, *up, make us a God.* It is evident from hence, that the Iſraelites had imbibed the idolatrous notions of the Egyptians, who worſhipped the golden calf. They had waited above a month for Moſes's return from the mount, but now deſpairing of it, they thought it neceſſary to have a God of ſome kind, to direct them in their way through the wilderneſs. Some are of opinion, that the Iſraelites evidently intended the worſhip of the true God under this ſimilitude; accordingly, we find ver. 5, their feaſt was proclaimed to the *Lord*, or *Jehovah.* However, not only to worſhip a falſe deity, but alſo the true, by any external image, was equally forbidden by the ſecond commandment.

Which ſhall go before us.] As God had been their guide hitherto, conducting them by the pillar of the cloud, which at this time reſted on the mount, perhaps they ſubſtituted this viſible repreſentation in its room, to go before them at their pleaſure.

Ver. 4. *And faſhioned it with a graving-tool.*] The verb *Tzur*, ſignifies alſo to bind, or tie up, and *Cherret*, a bag, as well as a graving tool; this paſſage therefore may be tranſlated, *And he received them, (viz.* the golden ear-rings) *at their hand, and tied them in a bag, and cauſed them to be caſt into a molten calf.*

A molten calf.] In imitation of the Egyptian God Apis, or Serapis, which was a living ox, as well as an image made in the likeneſs of that creature.

Ver. 5. *Aaron made proclamation.*] Some have endeavoured to vindicate the conduct of Aaron upon this occaſion, but certainly it will admit of no excuſe: Such examples of human frailty and weakneſs, ought to teach us to be conſtantly on our guard, and carefully to avoid every ſinful temptation.

Ver. 6. *To play.*] Or, to rejoice. It was the manner of the Egyptians, when they had found out their God *Apis*, to bring him with great pomp and ſolemnity to Memphis, the royal city, the children going before in pro-

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7 ¶ And the Lord ſaid unto Moſes, Go, get thee down: for thy people which thou broughteſt out of the land of Egypt, have corrupted *themſelves*.

8 They have turned aſide quickly out of the way which I commanded them: they have made them a molten calf, and have worſhipped it, and have ſacrificed thereunto, and ſaid, Theſe *be* thy gods, O Iſrael, which have brought thee up out of the land of Egypt.

9 And the Lord ſaid unto Moſes, I have ſeen this people, and behold, it *is* a ſtiff-necked people.

10 Now therefore let me alone, that my wrath may wax hot againſt them, and that I may conſume them: and I will make of thee a great nation.

11 And Moſes beſought the Lord his God, and ſaid, Lord, why doth thy wrath wax hot againſt thy people, which thou haſt brought forth out of the land of Egypt, with great power, and with a mighty hand?

12 Wherefore ſhould the Egyptians ſpeak and ſay, For miſchief did he bring them out, to ſlay them in the mountains, and to conſume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil againſt thy people.

13 Remember Abraham, Iſaac, and Iſrael thy ſervants, to whom thou ſwareſt by thy own ſelf, and ſaidſt unto them, I will multiply your ſeed as the ſtars of heaven, and all this land that I have ſpoken of, will I give unto your ſeed, and they ſhall inherit *it* for ever.

14 And the Lord repented of the evil which he thought to do unto his people.

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15 ¶ And Moſes turned, and went down from the mount, and the two tables of the teſtimony *were* in his hand: the tables *were* written on both their ſides; on the one ſide and on the other *were* they written.

16 And the tables *were* the work of God, and the writing *was* the writing of God graven upon the tables.

17 And when Joſhua heard the noiſe of the people as they ſhouted, he ſaid unto Moſes, *There is* a noiſe of war in the camp.

18 And he ſaid, *It is* not the voice of *them that* ſhout for maſtery, neither *is it* the voice of *them that* cry for being overcome: *but* the noiſe of *them that* ſing, do I hear.

19 ¶ And it came to paſs as ſoon as he came nigh unto the camp, that he ſaw the calf, and the dancing: and Moſes anger waxed hot, and he caſt the tables out of his hands, and brake them beneath the mount.

20 And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and ſtrawed *it* upon the water, and made the children of Iſrael drink *of it*.

21 And Moſes ſaid unto Aaron, What did this people unto thee, that thou haſt brought ſo great a ſin upon them?

22 And Aaron ſaid, Let not the anger of my lord wax hot: thou knoweſt the people that they *are ſet* on miſchief.

23 For

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proceſſion, and the company ſinging a ſong of praiſe to the deity. This rejoicing of the Iſraelites, might therefore be in imitation of the Egyptian practice.

Ver. 7. *Thy people.*] A term of diſdain, by which God diſavowed them from being his people, who had ſo grievouſly corrupted themſelves.

Ver. 9. *A ſtiff-necked people.*] Or, refractory. It is a metaphorical expreſſion, taken from oxen, that will not yield their necks to the yoke.

Ver. 14. *The Lord repented.*] A figurative expreſſion, adapted to the ſentiments and affections of human nature.

Ver. 19. *Brake them beneath the mount.*] Purpoſely, that he might give them to underſtand, they had broken their ſolemn covenant with God, through their idolatry.

Ver. 20. *He took the calf which they had made, and burnt it in the fire, &c.*] Melted it down and reduced it to duſt; perhaps with files, or ſome inſtruments of that kind.

Made the children of Iſrael to drink of it.] To render them the more ſenſible of their folly, in worſhipping that for a God, which was to paſs through their bodies.

Ver. 22. *They are ſet on miſchief.*] That is, they are prone to the ſin of idolatry.

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23 For they ſaid unto me, Make us gods which ſhall go before us: for *as for* this Moſes, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I ſaid unto them, Whoſoever hath any gold, let them break *it* off: So they gave *it* me: then I caſt it into the fire, and there came out this calf.

25 ¶ And I when Moſes ſaw that the people *were* naked (for Aaron had made them naked unto *their* ſhame, amongſt their enemies)

26 Then Moſes ſtood in the gate of the camp, and ſaid, Who *is* on the LORDS ſide? *let him come* unto me. And all the ſons of Levi gathered themſelves together unto him.

27 And he ſaid unto them, thus ſaith the LORD God of Iſrael, Put every man his ſword by his ſide, *and* go in and out from gate to gate throughout the camp, and ſlay every man his brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moſes: and there fell of the people that day about three thouſand men.

29 For Moſes had ſaid, Conſecrate yourſelves to day to the LORD, even every man upon his ſon, and upon his brother; that he may beſtow upon you a bleſſing this day.

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30 ¶ And it came to paſs on the morrow, that Moſes ſaid unto the people, Ye have ſinned a great ſin: and now I will go up unto the LORD; peradventure I ſhall make an atonement for your ſin.

31 And Moſes returned unto the LORD, and ſaid, Oh, this people have ſinned a great ſin, and have made them gods of gold.

32 Yet now, if thou wilt, forgive their ſin: and if not, blot me, I pray thee, out of thy book which thou haſt written.

33 And the LORD ſaid unto Moſes, Whoſoever hath ſinned againſt me, him will I blot out of my book.

34 Therefore now go, lead the people unto *the place* of which I have ſpoken unto thee: Behold, mine Angel ſhall go before thee: Nevertheleſs, in the day when I viſit, I will viſit their ſin upon them.

35 And the LORD plagued the people, becauſe they made the calf, which Aaron made.

CHAP. XXXIII.

1 *The Lord refuſeth to go with the people.* 9 *Talketh with Moſes.* 18 *Moſes deſireth to ſee his glory.*

AND the LORD ſaid unto Moſes, Depart, *and* go up hence, thou, and the people which thou haſt brought up out of the

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Ver. 24. *I caſt it into the fire, and there came out this calf.*] Thus Aaron diſſembled, and endeavoured to extenuate his crime, by pretending that the calf was made rather by chance, than deſign.

Ver. 25. *Were naked.*] Some underſtand by this, that they were diveſted of their virtue and piety; but, (though this was true) it ſeems likewiſe to ſignify, that they wanted arms, and for that reaſon, were not in a capacity to reſiſt the Levites, a few of whom ſlew 3000 of the people.

Ver. 26. *All the ſons of Levi gathered themſelves together.*] Hence we may underſtand, that not only all the other tribes had joined in the idolatrous feaſt, but even ſome of the Levites; becauſe Moſes commands them, to ſlay *every man his brother*, and *every man his companion*, in caſe he ſhould come in his way.

Ver. 28. *The children of Levi did according to the word of Moſes.*] This zeal of the tribe of Levi, was amply rewarded; for it not only helped to wipe of that blemiſh, their anceſtors had entailed upon them, on account of the murder of the Shechemites; but in a ſhort time, procured them the Levitical prieſthood, which, though inferior to the Aaronical, entitled them to the tythe, or tenth part; to the lower miniſtry of the tabernacle, and afterwards of the temple; to a place in the tribunal of each city and town; to the property of thirty-five cities of refuge; and other privileges.

Ver. 29. *Conſecrate yourſelves to day*, &c.] The margin renders this, *Conſecrate yourſelves to day to the Lord, becauſe every man hath been againſt his ſon, and againſt his brother*; &c.

Ver. 32. *If not, blot me, I pray thee*, &c.] An expreſſion of great affection towards his countrymen, in that he preferred death, to being the beholder of ſo horrid a ſpectacle.

Out of thy book which thou haſt written.] This expreſſion is an alluſion to the cuſtom of numbering the people, by inſerting their names in a ſcroll, or regiſter.

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the land of Egypt, unto the land which I ſware unto Abraham, to Iſaac, and to Jacob, ſaying, Unto thy ſeed will I give it:

2 And I will ſend an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebuſite:

3 Unto a land flowing with milk and hony: for I will not go up in the midſt of thee; for thou *art* a ſtiff-necked people: leſt I conſume thee in the way.

4 ¶ And when the people heard theſe evil tidings, they mourned: and no man did put on him his ornaments.

5 For the Lord had ſaid unto Moſes, Say unto the children of Iſrael, Ye *are* a ſtiff-necked people; I will come up into the midſt of thee in a moment and conſume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.

6 And the children of Iſrael ſtript themſelves of their ornaments, by the mount Horeb.

7 And Moſes took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to paſs, *that* every one which ſought the Lord, went out unto the tabernacle of the congregation, which *was* without the camp.

8 And it came to paſs, when Moſes went out unto the tabernacle, *that* all the people roſe up, and ſtood every man at his tent door, and looked after Moſes, until he was gone into the tabernacle.

9 And it came to paſs, as Moſes entered into the tabernacle, the cloudy pillar deſcended, and ſtood at the door of the tabernacle, and *the LORD* talked with Moſes.

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10 And all the people ſaw the cloudy pillar ſtand at the tabernacle-door: and all the people roſe up and worſhipped, every man in his tent-door.

11 And the Lord ſpake unto Moſes face to face, as a man ſpeaketh unto his friend. And he turned again into the camp; but his ſervant Joſhua, the ſon of Nun, a young man, departed not out of the tabernacle.

12 ¶ And Moſes ſaid unto the Lord, See, thou ſayeſt unto me, Bring up this people: and thou haſt not let me know whom thou wilt ſend with me. Yet thou haſt ſaid, I know thee by name, and thou haſt alſo found grace in my ſight.

13 Now therefore, I pray thee, if I have found grace in thy ſight, ſhew me now thy way that I may know thee, that I may find grace in thy ſight: and conſider that this nation *is* thy people.

14 And he ſaid, My preſence ſhall go *with thee*, and I will give thee reſt.

15 And he ſaid unto him, If thy preſence go not *with me*, carry us not up hence.

16 For wherein ſhall it be known here, that I and thy people have found grace in thy ſight? *Is it* not in that thou goeſt with us? So ſhall we be ſeparated, I and thy people, from all the people that *are* upon the face of the earth.

17 And the Lord ſaid unto Moſes, I will do this thing alſo that thou haſt ſpoken: for thou haſt found grace in my ſight, and I know thee by name.

18 And he ſaid, I beſeech thee, ſhew me thy glory.

NOTES on Chap. XXXIII.

Ver. 5. *I will come up into the midſt of thee*, &c.] This would be better rendered, *Should I come up into the midſt of thee, I would conſume thee in a moment.*

Ver. 7. *The tabernacle.*] Either the tent of Moſes, or ſome other; for the ſacred tabernacle was not yet made.

Ver. 11. *The Lord ſpake unto Moſes face to face.*] The Lord revealed his will to him in an audible voice, and in a familiar condeſcending manner; not in dreams, and viſions, nor in awful and tremendous circumſtances.

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19 And he ſaid, I will make all my goodneſs paſs before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will ſhew mercy on whom I will ſhew mercy.

20 And he ſaid, Thou canſt not ſee my face: for there ſhall no man ſee me, and live.

21 And the Lord ſaid, Behold, *there is* a place by me, and thou ſhalt ſtand upon a rock.

22 And it ſhall come to paſs, while my glory paſſeth by, that I will put thee in a clift of the rock; and will cover thee with my hand while I paſs by.

23 And I will take away mine hand, and thou ſhalt ſee my back-parts: but my face ſhall not be ſeen.

CHAP. XXXIV.

1 *The tables renewed.* 5 *The name of the Lord proclaimed.* 10 *God maketh a covenant,* &c.

AND the Lord ſaid unto Moſes, Hew thee two tables of ſtone like unto the firſt: and I will write upon *theſe* tables the words that were in the firſt tables which thou breakeſt.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and preſent thyſelf there to me, in the top of the mount.

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3 And no man ſhall come up with thee, neither let any man be ſeen throughout all the mount: neither let the flocks nor herds feed before that mount.

4 ¶ And he hewed two tables of ſtone like unto the firſt; and Moſes roſe up early in the morning, and went up unto mount Sinai, as the Lord had commanded him, and took in his hand the two tables of ſtone.

5 And the Lord deſcended in the cloud, and ſtood with him there, and proclaimed the name of the Lord.

6 And the Lord paſſed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-ſuffering, and abundant in goodneſs and truth,

7 Keeping mercy for thouſands, forgiving iniquity and tranſgreſſion and ſin, and that will by no means clear *the guilty*; viſiting the iniquity of the fathers upon the children, and upon the childrens children, unto the third and to the fourth *generation*.

8 And Moſes made haſte, and bowed his head toward the earth, and worſhipped.

9 And he ſaid, If now I have found grace in thy ſight, O Lord, let my Lord, I pray thee, go amongſt us (for it *is* a ſtiff-necked people) and pardon our iniquity

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Ver. 19. *I will make all my goodneſs paſs before thee.*] This means, that God would diſplay his glory before him, in ſuch degree, as ſhould not harm, but rather gratify and delight him; or it may ſignify, his gracious intentions concerning the Iſraelites.

Will be gracious, to whom I will be gracious, &c.] As I know the hearts of all men, I am the only true judge, who are the proper objects of my grace and mercy.

Ver. 20. *There ſhall no man ſee me, and live.*] Becauſe of the weakneſs and infirmities of human nature, on the one hand, which cannot bear the refulgence of the Divine preſence; and of ſin on the other, becauſe God is of purer eyes than to behold iniquity.

Ver. 23. *Thou ſhalt ſee my back-parts: but my face ſhall not be ſeen.*] Moſes here ſpeaks of the deity, in terms borrowed from groſs ſenſe: For though God is a pure ſpirit, without either body or parts, yet as we can underſtand nothing, but by the mediation of our ſenſes, it was abſolutely neceſſary for him to uſe ſuch terms. By his *back-parts*, we may underſtand the brightneſs of his majeſty, though not in its full glory; by his *face*, his full glory, and his brightneſs unveiled; by his *hand*, with which he covered Moſes, may be conceived, a cloud which he caſt about him, that he might not receive hurt by the refulgence of the Divine rays.

NOTES on Chap. XXXIV.

Ver. 1. *Hew thee two tables of ſtone,* &c,] This command indicates, how greatly God had been offended; for the firſt tables were the work of God, and written with his finger; but theſe the work of men.

Ver. 6. *Merciful and gracious, long-ſuffering, and abundant in goodneſs and truth.*] Daily experience muſt neceſſarily convince us all, how truly theſe epithets belong to God.

Ver. 7. *And will by no means clear the guilty.*] Though the word *guilty*, is not in the original, the ſenſe requires it to be added.

Ver. 9. *For it is a ſtiff-necked people.*] The particle *for*, may be better rendered *though*, and then the ſenſe will be,

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quity and our ſin, and take us for thine inheritance.

10 ¶ And he ſaid, Behold, I make a covenant: before all thy people I will do marvels, ſuch as have not been done in all the earth, nor in any nation: and all the people amongſt which thou *art*, ſhall ſee the work of the LORD: for it *is* a terrible thing that I will do with thee.

11 Obſerve thou that which I command thee this day: Behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebuſite.

12 Take heed to thyſelf, leſt thou make a covenant with the inhabitants of the land whither thou goeſt, leſt it be for a ſnare in the midſt of thee.

13 But ye ſhall deſtroy their altars, break their images, and cut down their groves.

14 For thou ſhalt worſhip no other God: for the LORD, whoſe name *is* Jealous, *is* a jealous God:

15 Leſt thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do ſacrifice unto their gods, and *one* call thee, and thou eat of his ſacrifice,

16 And thou take of their daughters unto thy ſons, and their daughters go a whoring after their gods, and make thy ſons go a whoring after their gods.

17 Thou ſhalt make thee no molten gods.

18 ¶ The feaſt of unleavened bread ſhalt thou keep. Seven days thou ſhalt eat unleavened bread, as I commanded thee in the time of the month Abib: for in the month Abib thou cameſt out from Egypt.

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19 All that openeth the matrix *is* mine; and every firſtling among thy cattle, *whether* ox or ſheep, *that is male*.

20 But the firſtlings of an aſs thou ſhalt redeem with a lamb: and if thou redeem *him* not, then ſhalt thou break his neck: all the firſt-born of thy ſons thou ſhalt redeem. And none ſhall appear before me empty.

21 ¶ Six days thou ſhalt work, but on the ſeventh day thou ſhalt reſt: in earing-time and in harveſt thou ſhalt reſt.

22 ¶ And thou ſhalt obſerve the feaſt of weeks, of the firſt-fruits of wheat-harveſt, and the feaſt of in-gathering at the years end.

23 ¶ Thrice in the year ſhall all your men-children appear before the Lord GOD, the God of Iſrael.

24 For I will caſt out the nations before thee, and enlarge thy borders: neither ſhall any man deſire thy land, when thou ſhalt go up to appear before the LORD thy God, thrice in the year.

25 Thou ſhalt not offer the blood of my ſacrifice with leaven; neither ſhall the ſacrifice of the feaſt of paſſover be left unto the morning.

26 The firſt of the firſt-fruits of thy land thou ſhalt bring unto the houſe of the LORD thy God. Thou ſhalt not ſeethe a kid in his mothers milk.

27 And the LORD ſaid unto Moſes, Write thou theſe words: for after the tenor of theſe words I have made a covenant with thee and with Iſrael.

28 And he was there with the LORD forty days, and forty nights: he did neither eat bread, nor drink water: and he wrote upon the tables the words of the covenant, the ten commandments.

29 ¶ And

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pardon our iniquity and our ſin, though we are a ſtiff-necked people.

Ver. 10. *It is a terrible thing that I will do with thee.*] I will work ſuch awful miracles, as ſhall make the inhabitants of Canaan tremble.

Ver. 15. *A covenant.*] A covenant of marriage with the above nations.

And thou eat of his ſacrifice.] Sacrifices were religious feaſts; conſequently, to partake of idolatrous ſacrifices, was to countenance, and make a profeſſion of idolatry.

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29 ¶ And it came to paſs when Moſes came down from the mount Sinai (with the two tables of teſtimony in Moſes hand, when he came down from the mount) that Moſes wiſt not that the ſkin of his face ſhone, while he talked with him.

30 And when Aaron and all the children of Iſrael ſaw Moſes, behold, the ſkin of his face ſhone; and they were afraid to come nigh him.

31 And Moſes called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moſes talked with them.

32 And afterward all the children of Iſrael came nigh: and he gave them in commandment all that the Lord had ſpoken with him in mount Sinai.

33 And *till* Moſes had done ſpeaking with them, he put a vail on his face.

34 But when Moſes went in before the Lord to ſpeak with him, he took the vail off, until he came out. And he came out and ſpake unto the children of Iſrael, *that* which he was commanded.

35 And the children of Iſrael ſaw the face of Moſes, that the ſkin of Moſes face ſhone: and Moſes put the vail upon his face again until he went in to ſpeak with him.

CHAP. XXXV.

1 *The ſabbath.* 4 *Gifts for the tabernacle.*

AND Moſes gathered all the congregation of the children of Iſrael together, and ſaid unto them, Theſe *are* the words which the Lord hath commanded that ye ſhould do them.

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2 Six days ſhall work be done, but on the ſeventh day there ſhall be to you an holy day, a ſabbath of reſt to the Lord: whoſoever doeth work therein, ſhall be put to death.

3 Ye ſhall kindle no fire throughout your habitations upon the ſabbath-day.

4 ¶ And Moſes ſpake unto all the congregation of the children of Iſrael, ſaying, This *is* the thing which the Lord commanded, ſaying,

5 Take ye from amongſt you an offering unto the Lord; Whoſoever *is* of a willing heart, let him bring it, an offering of the Lord; gold, and ſilver, and braſs,

6 And blue, and purple, and ſcarlet, and fine linen, and goats *hair*,

7 And rams ſkins dyed red, and badgers ſkins, and ſhittim-wood,

8 And oil for the light, and ſpices for anointing oil, and for the ſweet incenſe,

9 And onyx-ſtones, and ſtones to be ſet, for the ephod, and for the breaſt-plate.

10 And every wiſe-hearted among you ſhall come and make all that the Lord hath comanded;

11 The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his ſockets,

12 The ark and the ſtaves thereof, *with* the mercy-ſeat, and the vail of the covering,

13 The table and his ſtaves, and all his veſſels, and the ſhew-bread,

14 The candleſtick alſo for the light, and his furniture, and his lamps, with the oil for the light,

15 And

Ver. 29. *The ſkin of his face ſhone.*] The word in the Hebrew ſignifies, HORNED. Being permitted ſo near an approach to the Divine glory, he carried off (though unknown to himſelf) ſuch a beamy luſtre, as played about his head and face for a conſiderable time. The Heathens (and perhaps from hence) uſed to repreſent their Gods, with a beamy glory around their heads. The Roman emperors, who were honoured as a ſort of deities, were thus repreſented. Pliny, in his panegyric, makes *radiatum Domitiani caput, the ſhining head of Domitian,* the ſubject of ſome banter. So Homer, makes Minerva irradiate the head and armour of Diomede.

Notes on Chap. XXXV.

Ver. 1. *And Moſes gathered,* &c.] The hiſtorian here reſumes his account of the prieſts, having been interrupted by his relation of the molten calf, and proceeds to the execution of the Divine commands.

Ver. 3. *Ye ſhall kindle no fire.*] They might not kindle a fire even to dreſs their meat, nor for any ſervile work, only to warm themſelves in cold weather.

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15 And the incenſe-altar, and his ſtaves, and the anointing oil, and the ſweet incenſe, and the hanging for the door at the entering in of the tabernacle,

16 The altar of burnt-offering with his braſen grate, his ſtaves, and all his veſſels, the laver and his foot,

17 The hangings of the court, his pillars, and their ſockets, and the hanging for the door of the court,

18 The pins of the tabernacle, and the pins of the court, and their cords,

19 The clothes of ſervice, to do ſervice in the holy *place*, the holy garments for Aaron the prieſt, and the garments of his ſons to miniſter in the prieſts office.

20 ¶ And all the congregation of the children of Iſrael departed from the preſence of Moſes.

21 And they came, every one whoſe heart ſtirred him up, and every one whom his ſpirit made willing, *and* they brought the LORDS offering to the work of the tabernacle of the congregation, and for all his ſervice, and for the holy garments.

22 And they came both men and women, as many as were willing-hearted, *and* brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold: and every man that offered, *offered* an offering of gold unto the LORD.

23 And every man with whom was found blue, and purple, and ſcarlet, and fine linen, and goats *hair*, and red ſkins of rams, and badgers ſkins, brought *them*.

24 Every one that did offer an offering of ſilver and braſs, brought the LORDS offering: and every man with whom was found ſhittim-wood for any work of the ſervice, brought *it*.

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25 And all the women that were wiſe-hearted, did ſpin with their hands, and brought that which they had ſpun, *both* of blue, and of purple, *and* of ſcarlet, and of fine linen.

26 And all the women whoſe heart ſtirred them up in wiſdom, ſpun goats *hair*.

27 And the rulers brought onyx-ſtones, and ſtones to be ſet, for the ephod, and for the breaſt-plate:

28 And ſpice, and oil for the light, and for the anointing oil, and for the ſweet incenſe.

29 The children of Iſrael brought a willing offering unto the LORD, every man and woman, whoſe heart made them willing to bring for all manner of work, which the LORD had commanded to be made, by the hand of Moſes.

30 ¶ And Moſes ſaid unto the children of Iſrael, See, the LORD hath called by name Bezaleel the ſon of Uri, the ſon of Hur, of the tribe of Judah:

31 And he hath filled him with the Spirit of God, in wiſdom, in underſtanding, and in knowledge, and in all manner of workmanſhip;

32 And to deviſe curious works, to work in gold, and in ſilver, and in braſs,

33 And in the cutting of ſtones to ſet *them*, and in carving of wood to make any manner of cunning work.

34 And he hath put in his heart that he may teach, *both* he and Aholiab the ſon of Ahiſamach of the tribe of Dan.

35 Them hath he filled with wiſdom of heart, to work all manner of work, of the

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Ver. 22. *Tablets.*] Some underſtand theſe of golden buckles, worn at the girdle; but the learned Bochart, thinks it was a girdle, worn by the women round their breaſts.

Ver. 23. *With whom was found blue,* &c.] Yarn, or wool of this colour, wove into garments and hangings, for the uſe of the tabernacle.

Ver. 25. *Brought that which they had ſpun.*] Theſe were the offerings of the lower ſort of people. See Chap. xxv. 4.

Ver. 27. *The rulers brought onyx-ſtones,* &c.] Such precious ſtones as the lower ſort could not furniſh, together with gold, ſilver, ſpices, and oil: Theſe were the valuable offerings of the wealthy.

engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in ſcarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of thoſe that deviſe cunning work.

CHAP XXXVI.

1 *The offerings given to the workmen,* 5 *The liberality of the people reſtrained.* 8 *The tabernacle made.*

THEN wrought Bezaleel and Aholiab, and every wiſe-hearted man, in whom the LORD put wiſdom and underſtanding, to know how to work all manner of work for the ſervice of the ſanctuary, according to all that the LORD had commanded.

2 And Moſes called Bezaleel and Aholiab, and every wiſe-hearted man, in whoſe heart the LORD had put wiſdom, *even* every one whoſe heart ſtirred him up to come unto the work to do it.

3 And they received of Moſes all the offering which the children of Iſrael had brought, for the work of the ſervice of the ſanctuary, to make it *withal.* And they brought yet unto him free-offerings every morning.

4 And all the wiſe men that wrought all the work of the ſanctuary, came every man from his work which they made.

5 ¶ And they ſpake unto Moſes, ſaying, The people bring much more than enough for the ſervice of the work which the LORD commanded to make.

6 And Moſes gave commandment, and they cauſed it to be proclaimed throughout the camp, ſaying, Let neither man nor woman make any more work for the offering of the ſanctuary. So the people were reſtrained from bringing.

7 For the ſtuff they had was ſufficient for all the work to make it, and too much.

8 ¶ And every wiſe-hearted man, among them that wrought the work of the tabernacle, made ten curtains *of* fine twined linen, and blue, and purple, and ſcarlet: with cherubims of cunning work made he them.

9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one ſize.

10 And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain, from the ſelvedge in the coupling: likewiſe he made in the uttermoſt ſide of *another* curtain, in the coupling of the ſecond.

12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the ſecond: the loops held one *curtain* to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches. So it became one tabernacle.

14 ¶ And he made curtains *of* goats *hair*, for the tent over the tabernacle: eleven curtains he made them.

15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one ſize.

16 And he coupled five curtains by them-

NOTES on Chap. XXXVI.

Ver. 1. *Then wrought Bezaleel,* &c.] The particle *then,* is not in the Hebrew; but this paſſage ſhould be connected with the laſt verſe of the preceding chapter, and read in the future tenſe thus, *Bezaleel therefore, ſhall do the work, and Aholiab, and every wiſe-hearted man,* &c.

Ver. 3. *And they brought yet unto him free-offerings, every morning.*] Out of a deſire to ſhew their zeal for God's ſervice, as they had lately done for erecting the molten calf.

Ver. 5. *The people bring much more than enough.*] Imagining, perhaps, that theſe external performances would atone for the omiſſion of the weightier duties of religion and morality.

Ver. 8, 9, 10. &c.] Every thing mentioned in theſe verſes, is deſcribed in the 26th Chapter.

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17 And he made fifty loops upon the uttermoſt edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain, which coupleth the ſecond.

18 And he made fifty taches *of* braſs to couple the tent together, that it might be one.

19 And he made a covering for the tent *of* rams ſkins dyed red, and a covering *of* badgers ſkins above *that*.

20 ¶ And he made boards for the tabernacle *of* ſhittim-wood, ſtanding up.

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.

22 One board had two tenons, equally diſtant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle; twenty boards for the ſouth ſide, ſouthward:

24 And forty ſockets of ſilver he made under the twenty boards; two ſockets under one board for his two tenons, and two ſockets under another board for his two tenons.

25 And for the other ſide of the tabernacle *which is* toward the north corner, he made twenty boards,

26 And their forty ſockets of ſilver; two ſockets under one board, and two ſockets under another board.

27 And for the ſides of the tabernacle weſtward, he made ſix boards.

28 And two boards made he for the corners of the tabernacle in the two ſides.

29 And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

30 And there were eight boards; and their ſockets *were* ſixteen ſockets of ſilver, under every board two ſockets.

31 ¶ And he made bars *of* ſhittim-wood; five for the boards of the one ſide of the tabernacle, Before Chriſt 1490.

32 And five bars for the boards of the other ſide of the tabernacle, and five bars for the boards of the tabernacle for the ſides weſtward.

33 And he made the middle bar to ſhoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.

35 ¶ And he made a vail *of* blue, and purple, and ſcarlet, and fine twined linen: *with* cherubims made he it of cunning work.

36 And he made thereunto four pillars of ſhittim-*wood*, and overlaid them with gold: their hooks *were of* gold, and he caſt for them four ſockets of ſilver.

37 ¶ And he made an hanging for the tabernacle-door, *of* blue, and purple, and ſcarlet, and fine twined linen, of needle-work,

38 And the five pillars of it with their hooks: and he overlaid their chapiters, and their fillets with gold: but their five ſockets *were of* braſs.

CHAP. XXXVII.

1 *The holy veſſels of the tabernacle.*

AND Bezaleel made the ark *of* ſhittim-wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it.

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he caſt for it four rings of gold, *to be ſet* by the four corners of it: even two rings upon the one ſide of it, and two rings upon the other ſide of it.

4 And he made ſtaves *of* ſhittim-wood, and overlaid them with gold.

5 And he put the ſtaves into the rings,

by

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by the ſides of the ark, to bear the ark.

6 ¶ And he made the mercy-ſeat *of* pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof.

7 And he made two cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercy-ſeat;

8 One cherub on the end on this ſide, and another cherub on the *other* end on that ſide: out of the mercy-ſeat made he the cherubims on the two ends thereof.

9 And the cherubims ſpread out *their* wings on high, *and* covered with their wings over the mercy-ſeat, with their faces one to another; *even* to the mercy-ſeat-ward were the faces of the cherubims.

10 ¶ And he made the table *of* ſhittim-wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Alſo he made thereunto a border of an hand-breadth round about: and made a crown of gold for the border thereof round about.

13 And he caſt for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over againſt the border were the rings, the places for the ſtaves, to bear the table.

15 And he made the ſtaves *of* ſhittim-wood, and overlaid them with gold, to bear the table.

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16 And he made the veſſels which *were* upon the table, his diſhes, and his ſpoons, and his bowls, and his covers to cover withal, *of* pure gold.

17 ¶ And he made the candleſtick *of* pure gold: *of* beaten work made he the candleſtick, his ſhaft, and his branch, his bowls, his knops, and his flowers were of the ſame.

18 And ſix branches going out of the ſides thereof; three branches of the candleſtick out of the one ſide thereof, and three branches of the candleſtick out of the other ſide thereof.

19 Three bowls made after the faſhion of almonds, in one branch, a knop and a flower; and three bowls made like almonds, in another branch, a knop and a flower: ſo throughout the ſix branches, going out of the candleſtick.

20 And in the candleſtick *were* four bowls, made like almonds, his knops and his flowers.

21 And a knop under two branches of the ſame, and a knop under two branches of the ſame, and a knop under two branches of the ſame, according to the ſix branches going out of it.

22 Their knops and their branches were of the ſame: all of it *was* one beaten work *of* pure gold.

23 And he made his ſeven lamps, and his ſnuffers, and his ſnuff-diſhes, *of* pure gold.

NOTES on Chap. XXXVII.

Ver. 7. *Two cherubims*] Grotius, and ſome others, have conjectured from the creatures which Ezekiel ſaw in his viſion, chap. i. 5. and x. 15. and which he calls cherubims, that they had an human face, eagles wings, a lion's main, and the feet of an ox; by which the miniſtry of angels was ſymbolically repreſented, as they were employed in the diſpenſations of Divine providence: The lion being an emblematical repreſentation of God's juſtice; the eagle, of the celerity of his bounty; the man, of his goodneſs and mercy; and the ox, of his ſlowneſs to anger.

Ver. 9. *With their faces one to another, even to the mercy-ſeat-ward.*] From this deſcription, it has been the opinion of ſeveral, that the cherubims were in the form of flying oxen, becauſe otherwiſe, ſay they, they could not have their faces at the ſame time towards one another, and towards the mercy-ſeat: Yet moſt think they were of an human form, (which ſeems the better opinion) being perſuaded that they might be turned towards each other, and at the ſame time have their eyes directed downwards to the mercy-ſeat.

Ver. 10. *The table.*] The table of ſhew-bread. See Chap. xxv. 23.

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24 *Of* a talent of pure gold made he it, and all the veſſels thereof.

25 ¶ And he made the incenſe-altar *of* ſhittim-wood: the length of it *was* a cubit, and the breadth of it a cubit (*it was* four-ſquare) and two cubits *was* the height of it; the horns thereof were of the ſame.

26 And he overlaid it with pure gold, *both* the top of it, and the ſides thereof round about, and the horns of it: alſo he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two ſides thereof, to be places for the ſtaves to bear it withal.

28 And he made the ſtaves *of* ſhittim-wood, and overlaid them with gold.

29 ¶ And he made the holy anointing oil, and the pure incenſe of ſweet ſpices, according to the work of the apothecary.

CHAP. XXXVIII.

1 *The altar of burnt-offering.* 8 *The brazen laver.* 9 *The court.* 21 *The ſum of the offerings.*

AND he made the altar of burnt-offering *of* ſhittim-wood: five cubits *was* the length thereof, and five cubits the breadth thereof (*it was* four-ſquare) and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it; the horns thereof were of the ſame, and he overlaid it with braſs.

3 And he made all the veſſels of the altar, the pots, and the ſhovels, and the baſons, *and* the fleſh-hooks, and the fire-pans: all the veſſels thereof made he *of* braſs.

4 And he made for the altar a braſen grate of net-work, under the compaſs thereof, beneath unto the midſt of it.

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5 And he caſt four rings for the four ends of the grate of braſs, *to be* places for the ſtaves.

6 And he made the ſtaves *of* ſhittim-wood, and overlaid them with braſs.

7 And he put the ſtaves into the rings on the ſides of the altar, to bear it withal; he made the altar hollow with boards.

8 ¶ And he made the laver *of* braſs, and the foot of it *of* braſs, of the looking-glaſſes of *the women* aſſembling, which aſſembled at the door of the tabernacle of the congregation.

9 ¶ And he made the court: on the ſouth ſide ſouthward, the hangings of the court *were of* fine twined linen, an hundred cubits.

10 Their pillars *were* twenty, and their braſen ſockets twenty: the hooks of the pillars, and their fillets *were of* ſilver.

11 And for the north ſide, *the hangings were* an hundred cubits, their pillars *were* twenty, and their ſockets of braſs twenty: the hooks of the pillars, and their fillets, *of* ſilver.

12 And for the weſt ſide *were* hangings of fifty cubits, their pillars ten, and their ſockets ten: the hooks of the pillars, and their fillets, *of* ſilver.

13 And for the eaſt ſide eaſtward fifty cubits.

14 The hangings of the one ſide *of the gate were* fifteen cubits, their pillars three, and their ſockets three.

15 And for the other ſide of the court-gate, on this hand and that hand, *were* hangings of fifteen cubits, their pillars three, and their ſockets three.

16 All the hangings of the court round about, *were* of fine twined linen.

NOTES on Chap. XXXVIII.

Ver. 8. *Looking-glaſſes.*] It would be better tranſlated looking-plates, for glaſs was not invented at this time; but anciently, looking-plates were of poliſhed braſs. Pliny informs us, that ſuch as were made of a mixture of braſs and tin, were in moſt eſteem, before thoſe of ſilver came in uſe.

Which aſſembled at the door of the tabernacle, &c.] The ancients aſſembled in great numbers, to perform religious duties, and relieved each other at ſtated times. Theſe brazen mirrors therefore, might be made uſe of for dreſſing and adorning the women's heads, that ſo they might appear with greater decency in the ſacred place.

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17 And the ſockets for the pillars *were of* braſs; the hooks of the pillars, and their fillets, *of* ſilver; and the overlaying of their chapiters *of* ſilver: and all the pillars of the court *were* filleted with ſilver.

18 And the hanging for the gate of the court *was* needle-work, *of* blue, and purple, and ſcarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, anſwerable to the hangings of the court.

19 And their pillars *were* four, and their ſockets *of* braſs four; their hooks *of* ſilver, and the overlaying of their chapiters, and their fillets, *of* ſilver.

20 And all the pins of the tabernacle, and of the court round about, *were of* braſs.

21 ¶ This is the ſum of the tabernacle, *even* of the tabernacle of teſtimony, as it was counted, according to the commandment of Moſes, *for* the ſervice of the Levites, by the hand of Ithamar, ſon to Aaron the prieſt.

22 And Bezaleel the ſon of Uri, the ſon of Hur, of the tribe of Judah, made all that the LORD commanded Moſes.

23 And with him *was* Aholiab, ſon of Ahiſamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer, in blue, and in purple, and in ſcarlet, and fine linen.

24 All the gold that was occupied for the work, in all the work of the holy *place*, even the gold of the offering, was twenty and nine talents, and ſeven hundred and thirty ſhekels, after the ſhekel of the ſanctuary.

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25 And the ſilver of them that were numbered of the congregation, *was* an hundred talents, and a thouſand ſeven hundred and threeſcore and fifteen ſhekels, after the ſhekel of the ſanctuary.

26 A bekah for every man *that is*, half a ſhekel, after the ſhekel of the ſanctuary, for every one that went to be numbered, from twenty years old and upward, for ſix hundred thouſand and three thouſand and five hundred and fifty *men*.

27 And of the hundred talents of ſilver were caſt the ſockets of the ſanctuary, and the ſockets of the vail; an hundred ſockets of the hundred talents, a talent for a ſocket.

28 And of the thouſand ſeven hundred ſeventy and five *ſhekels*, he made hooks for the pillars, and overlaid their chapiters, and filleted them.

29 And the braſs of the offering *was* ſeventy talents, and two thouſand and four hundred ſhekels.

30 And therewith he made the ſockets to the door of the tabernacle of the congregation, and the braſen altar, and the braſen grate for it, and all the veſſels of the altar.

31 And the ſockets of the court round about, and the ſockets of the court-gate, and all the pins of the tabernacle, and all the pins of the court round about.

CHAP. XXXIX.

1 *The clothes of ſervice and holy veſtments.*

AND of the blue, and purple, and ſcarlet, they made clothes of ſervice, to do ſervice in the holy *place*, and made the holy

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Ver. 21. *For the ſervice of the Levites, by the hand of Ithamar.*] The particle *for*, is not in the Hebrew; and *by*, would have made the ſenſe more evident, thus; *This is the ſum* (the charge) *of the tabernacle; even of the tabernacle of teſtimony, by the miniſtry of the Levites, under the conduct of Ithamar.*

Ver. 24. *Twenty and nine talents, and ſeven hundred and thirty ſhekels.*] Or, one hundred and fifty thouſand pounds Sterling, according to biſhop Cumberland's computation.

Ver. 25. *The ſilver of them that were numbered.*] As the number of the people who offered, were 603,550, and they offered half a ſhekel each, if we allow two ſhillings and four-pence to the ſhekel, the ſum total will be 35,207£. Sterling, or 301,775 ſhekels.

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holy garments of Aaron; as the LORD commanded Moſes.

2 And he made the ephod, *of* gold, blue, and purple, and ſcarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut *it into* wires, to work *it* in the blue, and in the purple, and in the ſcarlet, and in the fine linen, *with* cunning work.

4 They made ſhoulder-pieces for it, to couple *it* together: by the two edges was it coupled together.

5 And the curious girdle of his ephod that *was* upon it, *was* of the ſame, according to the work thereof; *of* gold, blue, and purple, and ſcarlet, and fine twined linen; as the LORD commanded Moſes.

6 ¶ And they wrought onyx-ſtones incloſed in ouches of gold, graven as ſignets are graven, with the names of the children of Iſrael.

7 And he put them on the ſhoulders of the ephod, *that they ſhould be* ſtones for a memorial to the children of Iſrael; as the LORD commanded Moſes.

8 ¶ And he made the breaſt-plate *of* cunning work, like the work of the ephod; *of* gold, blue, and purple, and ſcarlet, and fine twined linen.

9 It was four-ſquare; they made the breaſt-plate double: a ſpan *was* the length thereof, and a ſpan the breadth thereof, *being* doubled.

10 And they ſet in it four rows of ſtones: *the firſt* row *was* a ſardius, a topaz, and a carbuncle: this *was* the firſt row.

11 And the ſecond row, an emerald, a ſapphire, and a diamond.

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12 And the third row a ligure, an agate, and an amethyſt.

13 And the fourth row, a beryl, an onyx, and a jaſper; *they were* incloſed in ouches of gold in their incloſings.

14 And the ſtones *were* according to the names of the children of Iſrael, twelve, according to their names, like the engravings of a ſignet, every one with his name, according to the twelve tribes.

15 And they made upon the breaſt-plate chains, at the ends, *of* wreathen work *of* pure gold.

16 And they made two ouches *of* gold, and two gold rings: and put the two rings in the two ends of the breaſt-plate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breaſt-plate.

18 And the two ends of the two wreathen chains they faſtened in the two ouches, and put them on the ſhoulder-pieces of the ephod, before it.

19 And they made two rings of gold, and put *them* on the two ends of the breaſt-plate, upon the border of it, which *was* on the ſide of the ephod inward.

20 And they made two *other* golden rings, and put them on the two ſides of the ephod underneath, toward the fore-part of it, over againſt the *other* coupling thereof, above the curious girdle of the ephod:

21 And they did bind the breaſt-plate by his rings unto the rings of the ephod, with a lace of blue, that it might be above the curious girdle of the ephod, and that the breaſt-plate might not be looſed from the ephod; as the LORD commanded Moſes.

22 ¶ And he made the robe of the ephod *of* woven work, all *of* blue.

NOTES on Chap. XXXIX.

Ver. 8. *He made the breaſt-plate,* &c.] Moſes here gives an account of the breaſt-plate, and its apurtenances, but takes no notice of the *Urim* and *Thummim*; an argument this, that they were not diſtinct things, and that the latter only, related to the precious ſtones of the breaſt-plate. See Chap. xxviii. 30.

Before Chriſt 1490.

23 And *there was* a hole in the midſt of the robe, as the hole of an habergeon, *with* a band round about the hole, that it ſhould not rent.

24 And they made upon the hems of the robe, pomegranates *of* blue, and purple, and ſcarlet, *and* twined *linen.*

25 And they made bells *of* pure gold, and put the bells between the pomegranates, upon the hem of the robe, round about between the pomegranates;

26 A bell and a pomegranate, a bell and a pomegranate round about the hem of the robe to miniſter *in*; as the LORD commanded Moſes.

27 ¶ And they made coats *of* fine linen, *of* woven work, for Aaron for his ſons.

28 And a miter *of* fine linen, and goodly bonnets *of* fine linen, and linen breeches *of* fine twined linen,

29 And a girdle *of* fine twined linen, and blue, and purple, and ſcarlet, *of* needle-work; as the LORD commanded Moſes.

30 ¶ And they made the plate of the holy crown *of* pure gold, and wrote upon it a writing, *like to* the engravings of a ſignet, HOLINESS TO THE LORD.

31 And they tied unto it a lace of blue, to faſten *it* on high upon the miter; as the LORD commanded Moſes.

32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finiſhed: and the children of Iſrael did according to all that the LORD commanded Moſes, ſo did they.

33 ¶ And they brought the tabernacle unto Moſes, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his ſockets,

Before Chriſt 1490.

34 And the covering of rams ſkins dyed red, and the covering of badgers ſkins, and the vail of the covering,

35 The ark of the teſtimony, and the ſtaves thereof, and the mercy-ſeat,

36 The table, *and* all the veſſels thereof, and the ſhew-bread,

37 The pure candleſtick, *with* the lamps thereof, *even with* the lamps to be ſet in order, and all the veſſels thereof, and the oil for light,

38 And the golden altar, and the anointing oil, and the ſweet incenſe, and the hanging for the tabernacle-door,

39 The braſen altar, and his grate of braſs, his ſtaves, and all his veſſels the laver, and his foot,

40 The hangings of the court, his pillars, and the ſockets, and the hanging for the court-gate, his cords, and his pins, and all the veſſels of the ſervice of the tabernacle, for the tent of the congregation,

41 The clothes of ſervice to do ſervice in the holy *place*, and the holy garments for Aaron the prieſt, and his ſons garments to miniſter in the prieſts office,

42 According to all that the LORD commanded Moſes, ſo the children of Iſrael made all the work.

43 And Moſes did look upon all the work, and behold, they had done it as the LORD had commanded, even ſo had they done it: And Moſes bleſſed them.

CHAP. XL.

1 *The tabernacle reared.* 13 *Aaron and his ſons ſanctified.* 34 *The glory of the Lord appears.*

AND the LORD ſpake unto Moſes, ſaying,

Ver. 33. *They brought the tabernacle unto Moſes.*] The artiſts brought each their part in the workmanſhip, to Moſes for his approbation.

Ver. 42. *According to all that the Lord commanded Moſes, ſo, &c.*] This has reſpect to the charge given before, and ſhews the care which Moſes and the workmen had, to make all things according to the exact pattern which God had given.

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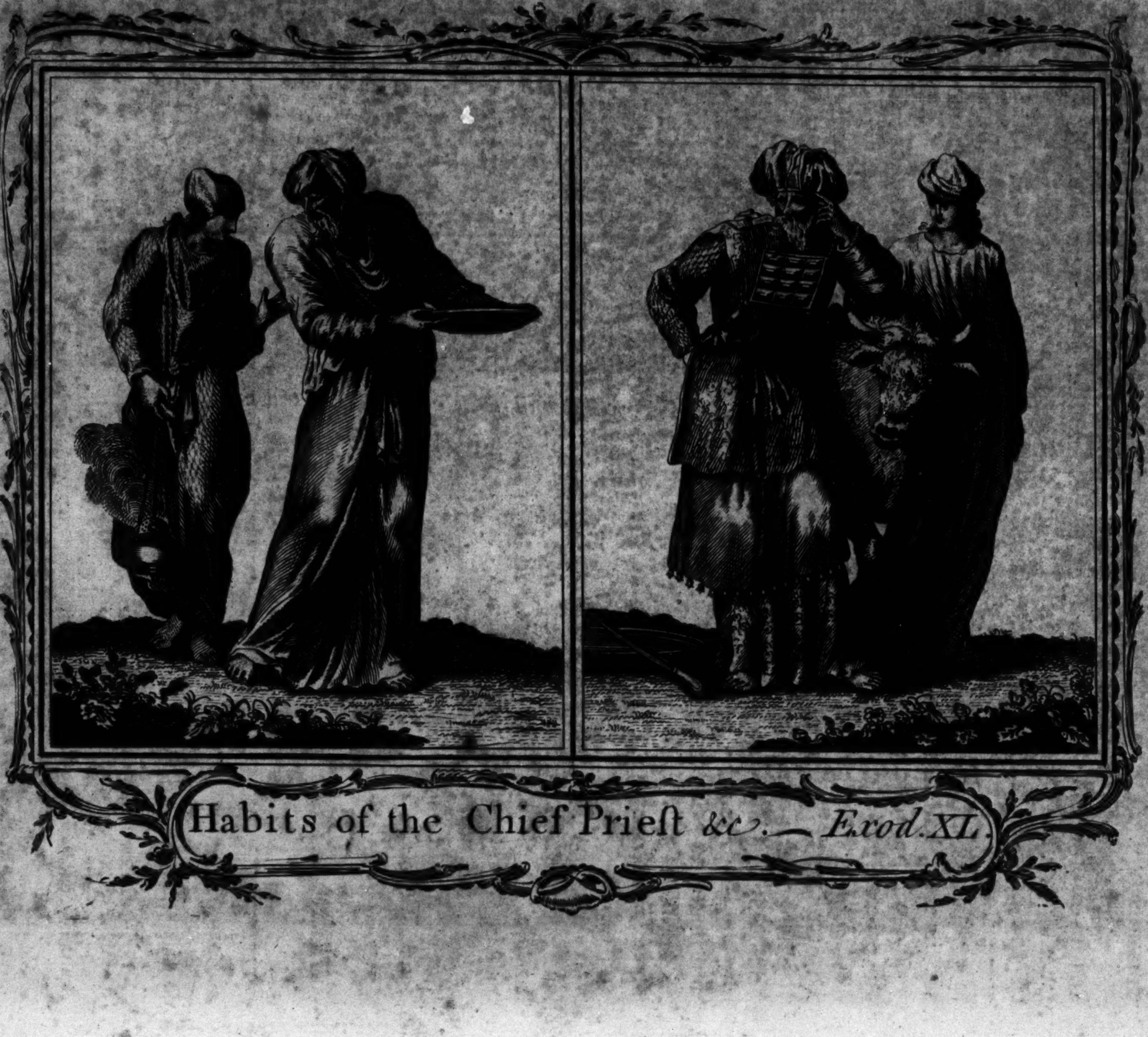


Habits of the Chief Prieſt &c. — Exod. XL.

Before Chriſt 1490.

2 On the firſt day of the firſt month ſhalt thou ſet up the tabernacle of the tent of the congregation:

3 And thou ſhalt put therein the ark of the teſtimony, and cover the ark with the vail.

4 And thou ſhalt bring in the table, and ſet in order the things that are to be ſet in order upon it; and thou ſhalt bring in the candleſtick, and light the lamps thereof.

5 And thou ſhalt ſet the altar of gold for the incenſe before the ark of the teſtimony, and put the hanging of the door to the tabernacle.

6 And thou ſhalt ſet the altar of the burnt-offering, before the door of the tabernacle of the tent of the congregation.

7 And thou ſhalt ſet the laver between the tent of the congregation and the altar, and ſhalt put water therein.

8 And thou ſhalt ſet up the court round about, and hang up the hanging at the court-gate.

9 And thou ſhalt take the anointing oil, and anoint the tabernacle and all that *is* therein, and ſhalt hallow it, and all the veſſels thereof: and it ſhall be holy.

10 And thou ſhalt anoint the altar of the burnt-offering, and all his veſſels, and ſanctify the altar: and it ſhall be an altar moſt holy.

11 And thou ſhalt anoint the laver and his foot, and ſanctify it.

12 And thou ſhalt bring Aaron and his ſons unto the door of the tabernacle of the congregation, and waſh them with water.

Before Chriſt 1490.

13 And thou ſhalt put upon Aaron the holy garments, and anoint him, and ſanctify him; that he may miniſter unto me in the prieſts office.

14 And thou ſhalt bring his ſons, and clothe them with coats:

15 And thou ſhalt anoint them, as thou didſt anoint their father, that they may miniſter unto me in the prieſts office: for their anointing ſhall ſurely be an everlaſting prieſthood, throughout their generations.

16 Thus did Moſes: according to all that the Lord commanded him, ſo did he.

17 ¶ And it came to paſs, in the firſt month in the ſecond year, on the firſt *day* of the month, *that* the tabernacle was reared up.

18 And Moſes reared up the tabernacle, and faſtened his ſockets, and ſet up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he ſpread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the Lord commanded Moſes.

20 ¶ And he took and put the teſtimony into the ark, and ſet the ſtaves on the ark, and put the mercy-ſeat above upon the ark:

21 And he brought the ark into the ta-

Notes on Chap. XL.

Ver. 2. *On the firſt day of the firſt month.*] The firſt day of the ſecond year, after their coming out of Egypt. See ver. 17. and chap. xii. 2.

Ver. 15. *An everlaſting prieſthood.*] The inferior prieſts, by this unction, were conſecrated once for all, and inſtalled in their office; the calling paſſing from father to ſon throughout their generations, and the anointing was no more required to be reiterated in their poſterity; only the high-prieſts were anointed afterwards.

Ver. 17, 18. *It came to paſs in the firſt month*, &c.] At this time (See ver. 2.) Moſes ſet up the tabernacle, and began to conſecrate it, together with the altar of burnt-offering, in the performance of which ceremony, ſeven days were taken up, and then the conſecration of the prieſts began, and continued ſeven days more; being finiſhed on the fourteenth day, when a ſolemn paſſover was kept. Numb. ix. 1. 3. The tabernacle and prieſts, were not, as ſome have thought, conſecrated together; for in the conſecration of Aaron and his ſons, ſacrifices were to be offered upon the altar, which ſuppoſes it to have been already conſecrated; and we find God delivering his command to Moſes, out of the tabernacle, before the conſecration of the prieſts. Lev. i. 1. compared with chap. viii. 1. therefore the tabernacle was conſecrated before the prieſts.

Ver. 19. *He ſpread abroad the tent.*] That is, the curtains of goats hair, called the tent. Ch. xxxvi. 14.

Before Christ 1490.

bernacle, and ſet up the vail of the covering, and covered the ark of the teſtimony; as the LORD commanded Moſes.

22 ¶ And he put the table in the tent of the congregation, upon the ſide of the tabernacle northward, without the vail.

23 And he ſet the bread in order upon it, before the LORD; as the LORD had commanded Moſes.

24 ¶ And he put the candleſtick in the tent of the congregation, over againſt the table, on the ſide of the tabernacle ſouthward.

25 And he lighted the lamps before the LORD, as the LORD commanded Moſes.

26 ¶ And he put the golden altar in the tent of the congregation, before the vail.

27 And he burnt ſweet incenſe thereon, as the LORD commanded Moſes.

28 ¶ And he ſet up the hanging at the door of the tabernacle.

29 And he put the altar of burnt-offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering, and the meat-offering; as the LORD commanded Moſes.

30 ¶ And he ſet the laver between the tent of the congregation, and the altar, and put water there, to waſh *withal*.

Before Christ 1490.

31 And Moſes, and Aaron and his ſons, waſhed their hands and their feet thereat.

32 When they went into the tent of the congregation, and when they came near unto the altar, they waſhed; as the LORD commanded Moſes.

33 And he reared up the court round about the tabernacle and the altar, and ſet up the hanging of the court-gate: ſo Moſes finiſhed the work.

34 Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

35 And Moſes was not able to enter into the tent of the congregation, becauſe the cloud abode thereon, and the glory of the LORD filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Iſrael went onward in all their journies:

37 But if the cloud were not taken up, then they journeyed not, till the day that it was taken up.

38 For the cloud of the LORD *was* upon the tabernacle by day, and fire was on it by night, in the ſight of all the houſe of Iſrael, throughout all their journies.

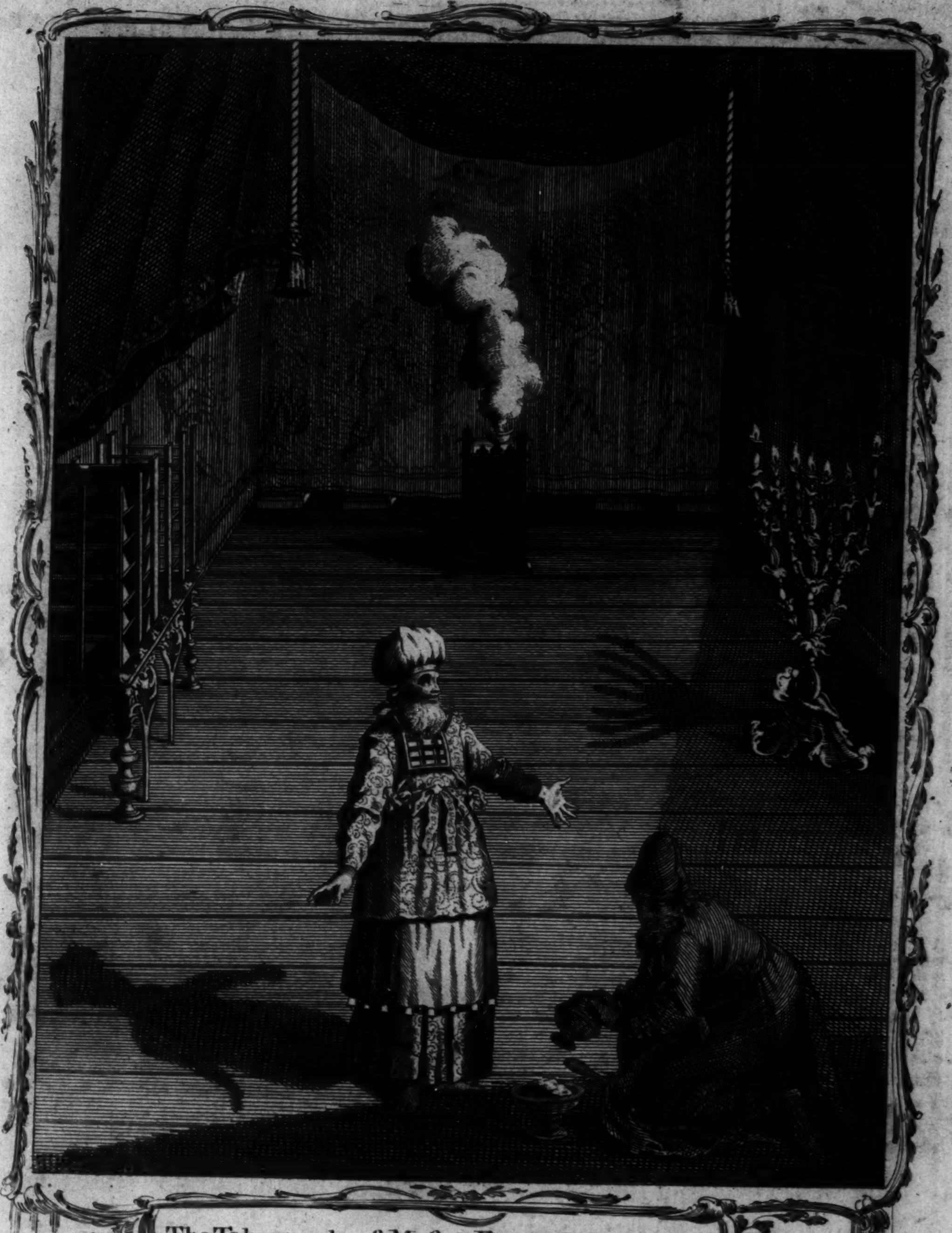
Ver. 34. *A cloud covered the tent.*] This cloud had for ſome time reſted on the tent of Moſes, but the tabernacle being finiſhed, it removed from the former, and took poſſeſſion of the latter, where it continued in the form of a cloud by day, and a glorious light by night, till they entered Canaan. This tabernacle was a type of Chriſt dwelling in our nature, *the word was made fleſh, and dwelt among us.*

Ver. 35. *Was not able to enter*, &c.] The glory of the Lord appeared ſo bright and ſplendid.

Ver. 36. *When the cloud was taken up.*] This cloud guided the camp of Iſrael through the wilderneſs; while it continued on the tabernacle, they reſted, and when that removed, they removed alſo; it being purely under the Divine conduct.

5 MA 56

The End of the Book of EXODUS.



The Tabernacle of Moſes EXOD: XL.22 to 27.

5 MA 56

The Third BOOK of *MOSES*,

CALLED

LEVITICUS.

The ARGUMENT.

This book contains an account of the Jewiſh *ſervice and worſhip, and deſcribes the office of the* Levitical *prieſthood; for which reaſon it is termed, both by the* Latin *and* Greek *tranſlators,* LEVITICUS. *The hiſtorical parts are but few, though very inſtructive; taking up no more than about the ſpace of one month.*

CHAP. I.

1 *The burnt-offerings,* 3 *of the herd,* 10 *of the flocks,* 14 *of the fowls.*

Before Chriſt 1490.

AND the LORD called unto Moſes, and ſpake unto him out of the tabernacle of the congregation, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, If any man of you bring an offering unto the LORD, ye ſhall bring your offering of the cattle, *even* of the herd, and of the flock.

3 If his offering *be* a burnt-ſacrifice of the herd, let him offer a male without blemiſh: he ſhall offer it of his own voluntary will, at the door of the tabernacle of the congregation before the LORD.

4 And he ſhall put his hand upon the head of the burnt-offering: and it ſhall be

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NOTES on Chap. I.

Ver. 2. *If any man of you bring an offering,* &c.] Jewiſh, as well as Chriſtian writers, have remarked from this paſſage, that the offering of ſacrifices was not a poſitive, but rather a permiſſive injunction. Sacrifices and ceremonies, were common in the world, long before the Moſaical inſtitution; therefore, as man is directed by the light of nature, to honour and pay homage to his maker, the law-giver took it for granted, the people would be inclined to bring offerings, as they had been formerly accuſtomed to do.

Before Chriſt 1490.

be accepted for him to make atonement for him.

5 And he ſhall kill the bullock before the LORD: and the prieſts Aarons ſons ſhall bring the blood, and ſprinkle the blood round about upon the altar that *is* by the door of the tabernacle of the congregation.

6 And he ſhall ſlay the burnt-offering, and cut it into his pieces.

7 And the ſons of Aaron the prieſt ſhall put fire upon the altar, and lay the wood in order upon the fire.

8 And the prieſts Aarons ſons ſhall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar.

9 But his inwards and his legs ſhall he waſh in water: and the prieſt ſhall burn all on the altar, *to be* a burnt ſacrifice, an offering made by fire, of a ſweet ſavour unto the LORD.

10 ¶ And if his offering *be* of the flocks, *namely* of the ſheep, or of the goats, for a burnt-ſacrifice; he ſhall bring it a male without blemiſh.

Before Chriſt 1490.

11 And he ſhall kill it on the ſide of the altar northward before the LORD: and the prieſts Aarons ſons ſhall ſprinkle his blood round about upon the altar.

12 And he ſhall cut it into his pieces, with his head and his fat: and the prieſts ſhall lay them in order on the wood that *is* on the fire which *is* upon the altar.

13 But he ſhall waſh the inwards and the legs with water: and the prieſt ſhall bring *it* all, and burn *it* upon the altar: it *is* a burnt-ſacrifice, an offering made by fire, of a ſweet ſavour unto the LORD.

14 ¶ And if the burnt-ſacrifice for his offering to the LORD *be* of fowls, then he ſhall bring his offering of turtle-doves, or of young pigeons.

15 And the prieſt ſhall bring it unto the altar, and wring off his head, and burn *it* on the altar: and the blood thereof ſhall be wrung out at the ſide of the altar.

16 And he ſhall pluck away his crop with his feathers, and caſt it beſide the altar on the eaſt part, by the place of the aſhes.

17 And

Ver. 3. *Let him offer a male without blemiſh.*] A male, becauſe eſteemed the more excellent; and without blemiſh, becauſe offered to a pure God.

Of his own voluntary will.] There were many voluntary offerings of particular perſons, beſides thoſe ſtated ones for the whole congregation, offered up continually year by year, two every day, called the morning and evening ſacrifice, and the additional ones, every ſabbath, new-moon, and feſtival, together with thoſe for private perſons on particular occaſions, ſuch as are ſpecified in the law.

Ver. 4. *He ſhall put his hand upon the head of the burnt-offering.*] By this action acknowledging his ſins, and transferring them upon the ſacrifice, relying by faith, on its expiation for him. This was a moſt lively pre-figuration of Chriſt the redeemer, on whom was laid the iniquity of us all, and by whoſe blood we are ſaved, thro' faith.

It ſhall be accepted for him.] Through God's gracious mercy accepting it, though an imperfect ſervice.

Ver. 5. *He ſhall kill*, &c.] *They ſhall kill*, *i. e.* the prieſts and Levites, whoſe charge it was; thus the Greek renders it in the plural number.

The prieſts Aarons ſons ſhall bring the blood, &c.] The blood is in ſcripture, conſidered as the life of the creature, the prieſt therefore, by ſprinkling it upon the altar, did it as a ranſom for the life of the offerer; this ſhewed in a lively manner, the demerit of ſin, and the mercy of God towards the penitent perſon.

Ver. 7. *Shall put fire upon the altar.*] Shall increaſe it, by adding freſh fuel to it; for the fire was before on the altar, which fell from Heaven, Chap. ix. 24. and the law ſays, *The fire upon the altar ſhall be burning in it, it ſhall not be put out*, chap. vi. 12.

Ver. 8. *The prieſts ſhall lay the parts*, &c.] The pureſt parts of the fat, with the head, being laid on firſt, helped by their flame to burn the reſt.

Ver. 9. *His inwards and his legs ſhall be waſh in water.*] In the court of the temple, there was a private room for this purpoſe, and probably there was ſome conveniency of the ſame kind in the tabernacle.

The prieſt ſhall burn all on the altar.] All; both the inward and outward parts; ſignifying that the inward and outward man, the ſoul and the body, are to be wholly and entirely devoted to God.

Ver. 14. *If the burnt-ſacrifice—be of fowls.*] He who could not afford a ſheep or a goat, might bring a bird for an offering; and even if he had not that, an offering of flour; ſo that it was not the gift, but the diſpoſition of the giver, which God regarded; Provided it was done in ſincerity, a turtle-dove was as acceptable to the Almighty, as the choiceſt of the herd and the flock.

Before Chriſt 1490.

17 And he ſhall cleave it, with the wings thereof, *but* ſhall not divide *it* aſunder: and the prieſt ſhall burn it upon the altar, upon the wood that *is* upon the fire: it *is* a burnt-ſacrifice, an offering made by fire, of a ſweet ſavour unto the LORD.

CHAP. II.

1 *Of the meat offering, and,* 12 *Of the firſt-fruits.*

AND when any will offer a meat-offering unto the LORD, his offering ſhall be *of* fine flour; and he ſhall pour oil upon it, and put frankincenſe thereon.

2 And he ſhall bring it to Aarons ſons the prieſts: and he ſhall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincenſe thereof; and the prieſt ſhall burn the memorial of it upon the altar, *to be* an offering made by fire, of a ſweet ſavour unto the LORD.

3 And the remnant of the meat-offering *ſhall be* Aarons and his ſons: *it is* a thing moſt holy of the offerings of the LORD made by fire.

4 ¶ And if thou bring an oblation of a meat-offering baken in the oven, *it ſhall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

Before Chriſt 1490.

5 ¶ And if thy oblation *be* a meat-offering *baken* in a pan, it ſhall be *of* fine flour unleavened, mingled with oil.

6 Thou ſhalt part it in pieces, and pour oil thereon: it *is* a meat-offering.

7 ¶ And if thy oblation *be* a meat-offering *baken* in the frying-pan, it ſhall be made *of* fine flour with oil.

8 And thou ſhalt bring the meat-offering that is made of theſe things, unto the LORD: and when it is preſented unto the prieſt, he ſhall bring it unto the altar.

9 And the prieſt ſhall take from the meat-offering a memorial thereof, and ſhall burn *it* upon the altar: *it is* an offering made by fire of a ſweet ſavour unto the LORD.

10 And that which is left of the meat-offering, *ſhall be* Aarons and his ſons: *it is* a thing moſt holy, of the offerings of the LORD made by fire.

11 No meat-offering, which ye ſhall bring unto the LORD, ſhall be made with leaven: for ye ſhall burn no leaven, nor any hony, in any offering of the LORD made by fire.

12 ¶ As for the oblation of the firſt-fruits, ye ſhall offer them unto the LORD; but they ſhall not be burnt on the altar for a ſweet ſavour.

13 And every oblation of thy meat-of-

Ver. 17. *Shall cleave it with the wings,—but ſhall not divide it.*] It was to be cleft length-ways without diſjoining the pieces, ſo that there might be a wing on each ſide.

NOTES on Chap. II.

Ver. 1. *A meat-offering.*] As this offering conſiſted chiefly of the flour of wheat, it had been better rendered, *a wheat-offering.*

His offering ſhall be of fine flour.] Theſe voluntary offerings, were either plain, conſiſting of raw flour, mixed with oil or frankincenſe; or baked with ſeveral ingredients, explained in the ſubſequent verſes.

Ver. 2. *The prieſt ſhall burn the memorial of it upon the altar.*] A portion of it; being a teſtimony or memorial, that the whole was dedicated to God.

Ver. 11. *No meat-offering,—ſhall be made with leaven.*] Partly to remind them of their deliverance out of Egypt, and partly, that they ſhould not imitate the cuſtom of the Heathens, who made their ſacrificial bread of the lighteſt kind.

Nor any hony.] As ſome think, becauſe that honey is a kind of leaven; or elſe, this prohibition was intended to commemorate the primitive way of living, without leaven or ſweet bread, when they eat cakes baked upon the aſhes.

Ver. 12. *They ſhall not be burnt.*] The firſt-fruits after conſecration, were for the uſe of the prieſts. See Numb. xviii. 13.

Ver 13. *Every oblation of thy meat-offering, ſhalt thou ſeaſon with ſalt.*] Salt has two remarkable qualities, the firſt of ſeaſoning, the ſecond of preſerving meat; and therefore, the New Teſtament teaches us to conſider its uſe in a moral light, as denoting the integrity and purity of the heart, which renders both our perſons and ſervices acceptable to God. Plutarch tells us, the Egyptians never uſed any ſalt in their bread, this injunction might therefore be in oppoſition to them.

Before Chriſt 1490. fering ſhalt thou ſeaſon with ſalt; neither ſhalt thou ſuffer the ſalt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou ſhalt offer ſalt.

14 And if thou offer a meat-offering of thy firſt-fruits unto the Lord, thou ſhalt offer for the meat-offering of thy firſt-fruits, green ears of corn dried by the fire, *even* corn beaten out of full ears.

15 And thou ſhalt put oil upon it, and lay frankincenſe thereon: it *is* a meat-offering.

16 And the prieſt ſhall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincenſe thereof; *it is* an offering made by fire unto the Lord.

CHAP. III.

The peace-offerings

AND if his oblation *be* a ſacrifice of peace-offering, if he offer *it* of the herd, whether *it be* a male or female; he ſhall offer it without blemiſh before the Lord.

2 And he ſhall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aarons ſons the prieſts ſhall ſprinkle the blood upon the altar round about.

3 And he ſhall offer of the ſacrifice of the peace-offering, an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that *is* upon the inwards;

Before Chriſt 1490.

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away.

5 And Aarons ſons ſhall burn it on the altar upon the burnt-ſacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire of a ſweet ſavour unto the Lord.

6 ¶ And if his offering for a ſacrifice of peace-offering unto the Lord, be *of* the flock, male or female; he ſhall offer it without blemiſh.

7 If he offer a lamb for his offering, then ſhall he offer it before the Lord.

8 And he ſhall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aarons ſons ſhall ſprinkle the blood thereof round about upon the altar.

9 And he ſhall offer of the ſacrifice of the peace-offering, an offering, made by fire unto the Lord: that fat thereof *and* the whole rump, it ſhall he take off hard by the back-bone; and the fat that covereth the inwards, and all the fat that *is* upon the inwards:

10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and

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Ver. 14. *Corn.*] The Hebrew word properly ſignifies, a certain kind of wheat which grew upon mount Carmel, of exquiſite goodneſs.

Notes on Chap. III.

Ver. 1. *A ſacrifice of peace-offering.*] Peace-offering; the word implies every kind of proſperity and happineſs. Burnt-offerings, were purely expreſſive of adoration, and for that reaſon were wholly burnt; peace-offerings had regard to God, as being the great benefactor to his creatures, from whom all good gifts and bleſſings flow, and therefore were divided between the altar, the prieſt, and the offerer; this participation, beſpoke harmony and agreement, and was a ſymbol of friendſhip between God and man; or a confirmation of the covenant of peace. The Greeks called theſe offerings *Chariſteria*, offerings of thankſgiving.

Whether it be a male or female.] This permiſſion, to offer either ſex, provided it was without blemiſh, ſhews us that God regards only our ſincere intentions, and not any pretended worth or excellency; though the maſculine, in Grammar, is ſaid to be more worthy than the feminine; yet let it be remembered, there is neither male nor female in Chriſt Jeſus.

Ver. 4. *The caul above the liver.*] The greateſt lobe of the liver.

Ver. 5. *Shall burn it on the altar, upon the burnt-ſacrifice.*] The peace-offering is enjoined upon, or after, the burnt-ſacrifice; to ſhew that expiation, or atonement for ſin, muſt firſt be made, before ever either we, or our ſervices can become acceptable to God.

Ver. 9. *The whole rump.*] Moſes mentions the rumps of ſheep, becauſe in the eaſtern countries they were remarkably large and fat. Pliny informs us, that in Syria they were a cubit long; and modern travellers report, they frequently weigh twenty-five pounds.

Before Chriſt 1490. and the caul above the liver, with the kidneys, it ſhall he take away.

11 And the prieſt ſhall burn it upon the altar: *it is* the food of the offering made by fire unto the Lord.

12 ¶ And if his offering *be* a goat, then he ſhall offer it before the Lord.

13 And he ſhall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the ſons of Aaron ſhall ſprinkle the blood thereof upon the altar round about.

14 And he ſhall offer thereof his offering, *even* an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that *is* upon the inwards.

15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away.

16 And the prieſt ſhall burn them upon the altar: *it is* the food of the offering made by fire, for a ſweet ſavour. All the fat *is* the Lords.

17 *It ſhall be* a perpetual ſtatute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

CHAP. IV.

1 *The ſin-offerings of ignorance.*

Before Chriſt 1490.

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, ſaying, If a ſoul ſhall ſin through ignorance againſt any of the commandments of the Lord (*concerning things* which ought not to be done) and ſhall do againſt any of them:

3 If the prieſt that is anointed do ſin according to the ſin of the people; then let him bring for his ſin which he hath ſinned, a young bullock without blemiſh, unto the Lord for a ſin-offering.

4 And he ſhall bring the bullock unto the door of the tabernacle of the congregation, before the Lord; and ſhall lay his hand upon the bullocks head, and kill the bullock before the Lord.

5 And the prieſt that is anointed ſhall take of the bullocks blood, and bring it to the tabernacle of the congregation.

6 And the prieſt ſhall dip his finger in the blood, and ſprinkle of the blood ſeven times before the Lord, before the vail of the ſanctuary.

7 And the prieſt ſhall put *ſome* of the blood

Ver. 11. *It is the food of the offering made by fire unto the Lord.*] The ſacrifice is repreſented as the meat of God, which fed the fire of the altar, and which is alſo called God's table. The Heathens uſed the ſame idioms, with regard to their ſacrifices.

Ver. 16. *The fat.*] This does not mean the fat intermixed with the fleſh, which might be eaten, Deut. xxxii. 14. but the ſewet only.

Ver. 17. *Throughout all your dwellings.*] Not only in the public ſacrifices, but in your private houſes; where it is likely, thoſe kinds of fat not offered to God, were, with the blood, thrown away.

That ye eat neither fat nor blood.] This was a leſſon of inſtruction, by which they were taught to be neither carnal, nor cruel.

NOTES on Chap. IV.

Ver. 2. *Shall ſin through ignorance.*] Thoſe who out of contempt of the law, ſinned knowingly and preſumptuouſly, were intirely to be cut off; but if any being ignorant of the law, fell into tranſgreſſion unawares, in ſuch a caſe, the remedy was provided; and the offender might expiate his ſin of ignorance, by a ſin-offering, which God was pleaſed to accept, in pity to the weakneſs and frailty of human nature.

Shall do againſt any of them.] Then *he ſhall bring an offering for his ſin*; this is to be underſtood.

Ver. 3. *If the prieſt that is anointed do ſin.*] The prieſts office did not ſo far excuſe his crimes, that they ſhould be pardoned without ſacrifice; nor yet did it aggravate them ſo far, but that they might be pardoned if he offered his ſacrifice: However, the ſins of ſuch are more enormous, ſince bad examples weaken the force of precepts, and as it is ſaid, *the ſins of teachers, are the teachers of ſins.*

For a ſin-offering.] The Levitical law mentions two kinds of expiatory ſacrifices; one it calls *Chattah*, which we render ſin-offering; the other *Aſcham*, which we render treſpaſs-offering; but wherein the difference conſiſts, it is not ſo eaſy to determine.

Ver. 6. *Shall ſprinkle of the blood ſeven times.*] This ceremony, was peculiar only to the moſt ſolemn ſacrifice; the number ſeven, is often mentioned in ſacred writ, and it is probable the Jews paid a regard to it, on account of the creation of the world completed in ſeven days.

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blood upon the horns of the altar of ſweet incenſe before the LORD, which *is* in the tabernacle of the congregation; and ſhall pour all the blood of the bullock at the bottom of the altar of the burnt-offering, which *is* at the door of the tabernacle of the congregation.

8 And he ſhall take off from it all the fat of the bullock for the ſin-offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards:

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away,

10 As it was taken off from the bullock of the ſacrifice of peace-offerings: and the prieſt ſhall burn them upon the altar of the burnt-offering.

11 And the ſkin of the bullock, and all his fleſh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock ſhall he carry forth without the camp, unto a clean place, where the aſhes are poured out, and burn him on the wood with fire: where the aſhes are poured out ſhall he be burnt.

13 ¶ And if the whole congregation of Iſrael ſin through ignorance, and the thing be hid from the eyes of the aſſembly, and they have done *ſomewhat againſt* any of the commandments of the LORD, *concerning things* which ſhould not be done, and are guilty;

14 When the ſin which they have ſinned againſt it is known, then the congregation ſhall offer a young bullock for the ſin, and bring him before the tabernacle of the congregation.

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15 And the elders of the congregation ſhall lay their hands upon the head of the bullock before the LORD: and the bullock ſhall be killed before the LORD.

16 And the prieſt that is anointed, ſhall bring of the bullocks blood to the tabernacle of the congregation.

17 And the prieſt ſhall dip his finger *in ſome* of the blood, and ſprinkle *it* ſeven times before the LORD, *even* before the vail.

18 And he ſhall put *ſome* of the blood upon the horns of the altar, which *is* before the LORD, that *is* in the tabernacle of the congregation, and ſhall pour out all the blood at the bottom of the altar of the burnt-offering, which *is* at the door of the tabernacle of the congregation.

19 And he ſhall take all his fat from him, and burn *it* upon the altar.

20 And he ſhall do with the bullock as he did with the bullock for a ſin-offering, ſo ſhall he do with this; and the prieſt ſhall make an atonement for them, and it ſhall be forgiven them.

21 And he ſhall carry forth the bullock without the camp, and burn him as he burned the firſt bullock: it *is* a ſin-offering for the congregation.

22 ¶ When a ruler hath ſinned, and done *ſomewhat* through ignorance *againſt* any of the commandments of the LORD his God, *concerning things* which ſhould not be done, and is guilty;

23 Or if his ſin, wherein he hath ſinned, come to his knowledge: he ſhall bring his offering, a kid of the goats, a male without blemiſh.

24 And he ſhall lay his hand upon the head

Ver. 12. *Unto a clean place where the aſhes are poured out.*] There was a place for the reception of the aſhes after they were taken from the altar, on the eaſt part of the tabernacle; after which they were carried to a clean place without the camp.

Ver. 23. *Or if his ſin*, &c.] And if his ſin; or, as ſoon as his ſin appear to him.

He ſhall bring—a kid, &c.] There was a great difference between the ſin-offering for a ruler, and that for the high-prieſt, or the whole congregation; for the latter, a bullock was required; for the former, a kid of the goats only; the one was to be burnt without the camp, for the other there was no ſuch precept; intimating, the pernicious conſequences of the ſin of the high-prieſt, above that of others.

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head of the goat, and kill it in the place where they kill the burnt-offering before the Lord: it *is* a ſin-offering.

25 And the prieſt ſhall take of the blood of the ſin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and ſhall pour out his blood at the bottom of the altar of burnt-offering.

26 And he ſhall burn all his fat upon the altar, as the fat of the ſacrifice of peace-offerings: and the prieſt ſhall make an atonement for him as concerning his ſin, and it ſhall be forgiven him.

27 ¶ And if any one of the common people ſin through ignorance, while he doeth *ſomewhat againſt* any of the commandments of the Lord, *concerning things* which ought not to be done, and be guilty;

28 Or if his ſin, which he hath ſinned, come to his knowledge: then he ſhall bring his offering, a kid of the goats, a female without blemiſh, for his ſin which he hath ſinned.

29 And he ſhall lay his hand upon the head of the ſin-offering, and ſlay the ſin-offering in the place of the burnt-offering.

30 And the prieſt ſhall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt-offering, and ſhall pour out all the blood thereof at the bottom of the altar.

31 And he ſhall take away all the fat thereof, as the fat is taken away from off the ſacrifice of peace-offerings; and the prieſt ſhall burn *it* upon the altar, for a ſweet ſavour unto the Lord: and the prieſt ſhall make an atonement for him, and it ſhall be forgiven him.

32 And if he bring a lamb for a ſin-offering, he ſhall bring it a female without blemiſh.

33 And he ſhall lay his hand upon the head of the ſin-offering, and ſlay it for a ſin-offering, in the place where they kill the burnt-offering.

34 And the prieſt ſhall take of the blood of the ſin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and ſhall pour out all the blood thereof at the bottom of the altar.

35 And he ſhall take away all the fat thereof, as the fat of the lamb is taken away from the ſacrifice of the peace-offerings: and the prieſt ſhall burn them upon the altar, according to the offerings made by fire unto the Lord: and the prieſt ſhall make an atonement for his ſin that he hath committed, and it ſhall be forgiven him.

CHAP V.

1 *Of concealing the knowledge of touching an unclean thing.* 14 *The treſpaſs offerings.*

AND if a ſoul ſin, and hear the voice of ſwearing, and *is* a witneſs, whether he hath ſeen or known *of it*; if he do not utter *it*, then he ſhall bear his iniquity.

2 Or if a ſoul touch any unclean thing, whether *it be* a carcaſe of an unclean beaſt, or a carcaſe of unclean cattle, or the carcaſe of unclean creeping things, and *if* it be hidden from him; he alſo ſhall be unclean, and guilty.

Ver. 28. *A female.*] A ſin-offering, for one of the common people, was to be a female, but for a ruler, a male; and herein conſiſted the circumſtantial difference.

Ver. 29. *In the place of the burnt-offering.*] Where he ſlays the burnt-offering.

Ver. 35. *It ſhall be forgiven him.*] He ſhall be reſtored to all the privileges of a member of the Jewiſh community, which he had forfeited by his ſin.

Notes on Chap. V.

Ver. 1. *Hear the voice of ſwearing.*] That is, of adjuration; it being uſual in thoſe times, for judges to adjure thoſe who came before them, in the name of God, to declare the whole truth. See Matt. xxvi. 63. It does not mean the taking an oath.

Ver. 2. *He alſo ſhall be unclean.*] Till the evening; when

Before Christ 1490. 3 Or if he touch the uncleanneſs of man, whatſoever uncleanneſs *it be* that a man ſhall be defiled withal, and it be hid from him; when he knoweth *of it*, then he ſhall be guilty.

4 ¶ Or if a ſoul ſwear, pronouncing with *his* lips to do evil, or to do good, whatſoever *it be* that man ſhall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he ſhall be guilty in one of theſe.

5 And it ſhall be, when he ſhall be guilty in one of theſe *things*, that he ſhall confeſs that he hath ſinned in that *thing*.

6 And he ſhall bring his treſpaſs-offering unto the LORD for his ſin which he hath ſinned, a female from the flock, a lamb or a kid of the goats, for a ſin-offering: and the prieſt ſhall make an atonement for him concerning his ſin.

7 And if he be not able to bring a lamb, then he ſhall bring for his treſpaſs which he hath committed, two turtle-doves, or two young pigeons, unto the LORD; one for a ſin-offering, and the other for a burnt-offering.

8 And he ſhall bring them unto the prieſt, who ſhall offer *that* which *is* for the ſin-offering firſt, and wring off his head from his neck, but ſhall not divide *it* aſunder.

9 And he ſhall ſprinkle of the blood of the ſin-offering upon the ſide of the altar; and the reſt of the blood ſhall be wrung out at the bottom of the altar: it *is* a ſin-offering. Before Chriſt 1490.

10 And he ſhall offer the ſecond *for* a burnt-offering, according to the manner: and the prieſt ſhall make an atonement for him, for his ſin which he hath ſinned, and it ſhall be forgiven him.

11 ¶ But if he be not able to bring two turtle-doves, or two young pigeons; then he that ſinned ſhall bring for his offering the tenth part of an ephah of fine flour for a ſin-offering: he ſhall put no oil upon it, neither ſhall he put *any* frankincenſe thereon: for it *is* a ſin-offering.

12 Then ſhall he bring it to the prieſt, and the prieſt ſhall take his handful of it, *even* a memorial thereof, and burn *it* on the altar, according to the offerings made by fire unto the LORD: it *is* a ſin-offering.

13 And the prieſt ſhall make an atonement for him, as touching his ſin that he hath ſinned in one of theſe, and it ſhall be forgiven him: and *the remnant* ſhall be the prieſts, as a meat-offering.

14 ¶ And the LORD ſpake unto Moſes, ſaying.

15 If

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when waſhing was required in order to his cleanſing. Lev. xi. 24, 25.

Ver. 3. *When he knoweth of it, then he ſhall be guilty.*] The deſign of this, and many other laws, was to inſpire the Jews with the higheſt veneration for ſacred things; inſomuch that they who dared to eat of ſuch things, or to enter into the ſanctuary, knowing themſelves to be polluted, were to be cut off from the congregation: The touching an unclean thing, indeed, did no more than contract a ceremonial defilement; but a neglect of waſhing according to the law, (the means of cleaning from ſuch defilement) was a contempt of the law, and became a moral ſin.

Ver. 4. *If a ſoul ſwear pronouncing with his lips*, &c.] The word which we tranſlate *pronouncing*, ſignifies to pronounce raſhly, or to ſpeak unadviſedly, therefore it is better rendered thus; *If a ſoul ſhall ſwear, pronouncing raſhly to do evil, or to do good.*

He ſhall be guilty in one of theſe.] Either in that which ſhould be done, or elſe in that which is commanded not to be done.

Ver. 5. *He ſhall confeſs*, &c.] It was a received maxim among the Jews, that without confeſſion to God, there could be no pardon; the guilty perſon therefore, coming to offer for his ſin, laid his hand upon the head of the victim, confeſſing his crime in this form: *O God, I have ſinned, I have done perverſely: I have treſpaſſed before thee, and have done ſo and ſo: Lo! I repent, and am aſhamed of my doings, and I will do ſo no more.*

Ver. 7. *If he be not able to bring a lamb, then he ſhall bring*, &c.] That a man's poverty might not be a bar in the way of his pardon, and that the poor might pacify their conſciences under a ſenſe of guilt, they who had not ability to procure a lamb, might bring a pair of turtle-doves, or two young pigeons; and even if they could not purchaſe theſe, a pottle of fine flour was accepted.

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15 If a ſoul commit a treſpaſs, and ſin through ignorance, in the holy things of the Lord; then he ſhall bring for his treſpaſs unto the Lord, a ram withour blemiſh out of the flocks, with thy eſtimation by ſhekels of ſilver, after the ſhekel of the ſanctuary, for a treſpaſs-offering.

16 And he ſhall make amends for the harm that he hath done in the holy thing, and ſhall add the fifth part thereto and give it unto the prieſt: and the prieſt ſhall make an atonement for him with the ram of the traſpaſs-offering, and it ſhall be forgiven him.

17 ¶ And if a ſoul ſin, and commit any of theſe things which are forbidden to be done by the commandments of the Lord; though he wiſt *it* not, yet is he guilty, and ſhall bear his iniquity.

18 And he ſhall bring a ram without blemiſh out of the flock, with thy eſtimation, for a treſpaſs-offering, unto the prieſt: and the prieſt ſhall make an atonement for him concerning his ignorance wherein he erred and wiſt *it* not; and it ſhall be forgiven him.

19 It *is* a treſpaſs-offering: he hath certainly treſpaſſed againſt the Lord.

CHAP. VI.

1 *The treſpaſs-offering for known ſins.* 19 *The offering at conſecrating the prieſt.*

AND the Lord ſpake unto Moſes, ſaying,

2 If a ſoul ſin, and commit a treſpaſs againſt the Lord, and lie unto his neighbour in that which was delivered him to keep, or in fellowſhip, or in a thing taken away by violence, or hath deceived his neighbour;

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3 Or have found that which was loſt, and lieth concerning it, and ſweareth falſely; in any of all theſe that a man doeth, ſinning therein:

4 Then it ſhall be, becauſe he hath ſinned and is guilty, that he ſhall reſtore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the loſt thing which he found,

5 Or all that about which he had ſworn falſely; he ſhall even reſtore it in the principal, and ſhall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, in the day of his treſpaſs-offering.

6 And he ſhall bring his treſpaſs-offering unto the Lord, a ram without blemiſh out of the flock, with thy eſtimation, for a treſpaſs-offering, unto the prieſt.

7 And the prieſt ſhall make an atonement for him before the Lord: and it ſhall be forgiven him, for any thing of all that he hath done, in treſpaſſing therein.

8 ¶ And the Lord ſpake unto Moſes, ſaying,

9 Command Aaron and his ſons, ſaying, This *is* the law of the burnt-offering: (It *is* the burnt-offering, becauſe of the burning

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Ver. 15. *Treſpaſs, and ſin through ignorance in the holy things,* &c.] That is, if he alienated or converted ignorantly and inadvertantly, any thing conſecrated to God, to his own uſe.

Ver. 17. *If a ſoul ſin,—though he wiſt it not, yet is he guilty.*] The rabbins underſtood this of guilt that is ſuſpected, *i. e.* where a perſon was in doubt and ſuſpenſe, whether he had offended or not. Grotius is of the ſame opinion. The preceding chapter, therefore, treats of ſins committed through ignorance of the law, this, of thoſe committed through ignorance of the fact.

Notes on Chap. VI.

Ver. 2. *Treſpaſs againſt the Lord.*] The ſins here ſpecified, are principally ſuch as are committed in ſecret; and therefore are emphatically ſaid, to be committed *againſt the Lord.*

Ver. 4. *Then it ſhall be becauſe he hath ſinned,* &c.] It would have been better rendered thus; *When any man ſhall have thus ſinned, and is ſenſible of his guilt, he ſhall then reſtore,* &c.

Ver. 6. *He ſhall bring his treſpaſs-offering,* &c.] Having firſt made reſtitution to his neighbour, he was to offer an expiatory ſacrifice; which being accompanied with confeſſion and prayer, God promiſed to accept.

Ver. 9. *It is the burnt-offering, becauſe of the burning upon the altar all night unto the morning.*] The prieſts were accuſtomed to watch all night, laying the ſacrifice upon the fire; not at once, but piece by piece, and the whole

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10 And the prieſt ſhall put on his linen garment, and his linen breeches ſhall he put upon his fleſh, and take up the aſhes which the fire hath conſumed with the burnt-offering on the altar, and he ſhall put them beſide the altar.

11 And he ſhall put off his garments, and put on other garments, and carry forth the aſhes without the camp, unto a clean place.

12 And the fire upon the altar ſhall be burning in it; it ſhall not be put out: and the prieſt ſhall burn wood on it every morning, and lay the burnt-offering in order upon it, and he ſhall burn thereon the fat of the peace-offerings.

13 The fire ſhall ever be burning upon the altar: it ſhall never go out.

14 ¶ And this *is* the law of the meat-offering: the ſons of Aaron ſhall offer it before the LORD, before the altar.

15 And he ſhall take of it his handful, of the flour of the meat-offering, and of the oil thereof, and all the frankincenſe which *is* upon the meat-offering, and ſhall burn *it* upon the altar, *for* a ſweet ſavour, *even* the memorial of it unto the LORD.

16 And the remainder thereof ſhall Aaron and his ſons eat: with unleavened bread ſhall it be eaten in the holy place: in the court of the tabernacle of the congregation they ſhall eat it.

17 It ſhall not be baken with leaven: I have given it *unto them for* their portion of my offerings made by fire; it *is* moſt holy, as *is* the ſin-offering, and as the treſpaſs-offering.

Before Chriſt 1490. 18 All the males among the children of Aaron ſhall eat of it: *It ſhall be* a ſtatute for ever in your generations concerning the offerings of the LORD made by fire: Every one that toucheth them ſhall be holy.

19 ¶ And the LORD ſpake unto Moſes, ſaying,

20 This *is* the offering of Aaron, and of his ſons, which they ſhall offer unto the LORD, in the day when he is anointed; the tenth part of an ephah of fine flour for a meat-offering perpetual, half of it in the morning, and half thereof at night.

21 In a pan it ſhall be made with oil; *and when it is* baken, thou ſhalt bring it in; *and* the baken pieces of the meat-offering ſhalt thou offer *for* a ſweet ſavour unto the LORD.

22 And the prieſt of his ſons, that is anointed in his ſtead ſhall offer it: *It is* a ſtatute for ever unto the LORD, it ſhall be wholly burnt.

23 For every meat-offering for the prieſt ſhall be wholly burnt: it ſhall not be eaten.

24 ¶ And the LORD ſpake unto Moſes, ſaying,

25 Speak unto Aaron and to his ſons, ſaying, This *is* the law of the ſin-offering: In the place where the burnt-offering is killed, ſhall the ſin-offering be killed before the LORD: it *is* moſt holy.

26 The prieſt that offereth it for ſin, ſhall eat it: in the holy place ſhall it be eaten, in the court of the tabernacle of the congregation.

27 Whatſoever ſhall touch the fleſh thereof ſhall be holy: and when there is ſprinkled of the blood thereof upon any garment,

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was not conſumed till morning: Therefore, this paſſage ought to have been rendered; *The burnt-offering ſhall be burning upon the altar, all night unto the morning.*

Ver. 10. *And take up the aſhes which the fire hath conſumed,* &c.] Or, when the fire hath conſumed the burnt-offering on the altar, he ſhall take up the aſhes.

Ver. 11. *He ſhall put off his garments,* &c.] For this inferior office, he ſhall dreſs himſelf in an habit of leſs dignity.

Ver. 13. *The fire ſhall ever be burning,—it ſhall never go out.*] By this they were taught conſtantly to diſpoſe themſelves to acts of piety and religion, and to be always ready to every good word and work.

Ver. 20. *In the day.*] From, or after the day.

garment, thou ſhalt waſh that whereon it was ſprinkled, in the holy place.

28 But the earthen veſſel wherein it is ſodden, ſhall be broken: and if it be ſodden in a braſen pot, it ſhall be both ſcoured, and rinſed in water.

29 All the males among the prieſts ſhall eat thereof: it *is* moſt holy.

30 And no ſin-offering whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy *place*, ſhall be eaten: it ſhall be burnt in the fire.

C H A P. VII.

7 *The law of the treſpaſs, and of the peace-offerings.* 26 *Blood forbidden.*

LIkewiſe this *is* the law of the treſpaſs-offering: it *is* moſt holy.

2 In the place where they kill the burnt-offering, ſhall they kill the treſpaſs-offering: and the blood thereof ſhall he ſprinkle round about upon the altar.

3 And he ſhall offer of it, all the fat thereof; the rump, and the fat that covereth the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it ſhall he take away.

5 And the prieſt ſhall burn them upon the altar, *for* an offering made by fire unto the LORD: it *is* a treſpaſs-offering.

6 Every male among the prieſts ſhall eat thereof: it ſhall be eaten in the holy place: it *is* moſt holy.

7 As the ſin-offering *is*, ſo *is* the treſpaſs-offering: *there is* one law for them: the prieſt that maketh atonement therewith, ſhall have *it*.

8 And the prieſt that offereth any mans burnt-offering, *even* the prieſt ſhall have to himſelf the ſkin of the burnt-offering which he hath offered.

9 And all the meat-offering that is baken in the oven, and all that is dreſſed in the frying-pan, and in the pan, ſhall be the prieſts that offereth it.

10 And every meat-offering mingled with oil, and dry, ſhall all the ſons of Aaron have, one *as much* as another.

11 And this *is* the law of the ſacrifice of peace-offerings, which he ſhall offer unto the LORD.

12 If he offer it for a thankſgiving, then he ſhall offer with the ſacrifice of thankſgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

13 Beſides the cakes, he ſhall offer *for* his offering, leavened bread, with the ſacrifice of thankſgiving of his peace-offerings.

14 And of it he ſhall offer one out of the whole oblation, *for* an heave-offering unto the LORD, *and* it ſhall be the prieſts that ſprinkleth the blood of the peace-offerings.

15 And the fleſh of the ſacrifice of his peace-offerings for thankſgiving, ſhall be eaten the ſame day that it is offered; he ſhall not leave any of it until the morning.

16 But if the ſacrifice of his offering *be* a vow,

Ver. 28. *The earthen veſſel wherein it was ſodden, ſhall be broken.*] This is not to be underſtood of ſacred veſſels, none of which were of earth; but of thoſe which private perſons ſometimes employed in dreſſing the meat of their ſacrifices, being apt from their porous nature, to imbibe a tincture from the juices of the ſacrifice; whereas braſs veſſels might be cleanſed by ſcouring.

NOTES on Chap. VII.

Ver. 7. *Sin-offering.*] This ſtrictly implies an offering for an offence committed directly againſt God. *Treſpaſs-offering.*] This ſignifies an offering for an offence committed more immediately againſt man. Sometimes a ſin-offering, and a treſpaſs-offering, are put indiſcriminately one for the other.

Ver. 8. *Shall have to himſelf the ſkin.*] The prieſt had the ſkin, *viz.* of ſuch burnt-offerings as were offered by particular perſons; for the profit of the daily ones, for the congregation, were for the repair of the ſanctuary.

Ver. 11. *Peace-offerings.*] The conſideration of theſe is deferred to the laſt place, they being various, and requiring various rites.

Before Christ 1490. a vow, or a voluntary offering, it ſhall be eaten the ſame day that he offereth his ſacrifice: and on the morrow alſo the remainder of it ſhall be eaten.

17 But the remainder of the fleſh of the ſacrifice on the third day, ſhall be burnt with fire.

18 And if *any* of the fleſh of the ſacrifice of his peace-offerings be eaten at all on the third day, it ſhall not be accepted, neither ſhall it be imputed unto him that offereth it; it ſhall be an abomination, and the ſoul that eateth of it, ſhall bear his iniquity.

19 And the fleſh, that toucheth any unclean *thing*, ſhall not be eaten; it ſhall be burnt with fire: and as for the fleſh, all that be clean ſhall eat thereof.

20 But the ſoul that eateth *of* the fleſh of the ſacrifice of peace-offerings, that *pertain* unto the LORD, having his uncleanneſs upon him, even that ſoul ſhall be cut off from his people.

21 Moreover, the ſoul that ſhall touch any unclean *thing*, *as* the uncleanneſs of man, or *any* unclean beaſt, or any abominable unclean thing, and eat of the fleſh of the ſacrifice of peace-offerings which *pertain* unto the LORD, even that ſoul ſhall be cut off from his people.

22 ¶ And the LORD ſpake unto Moſes, ſaying,

23 Speak unto the children of Iſrael, ſaying, Ye ſhall eat no manner of fat, of ox, or of ſheep, or of goat.

24 And the fat of the beaſt that dieth of itſelf, and the fat of that which is torn with beaſts, may be uſed in any other uſe: but ye ſhall in no wiſe eat of it.

25 For whoſoever eateth the fat of the beaſt, of which men offer an offering made by fire unto the LORD, even the ſoul that eateth *it* ſhall be cut off from his people. Before Christ 1490.

26 Moreover, ye ſhall eat no manner of blood, *whether it be* of fowl or of beaſt, in any of your dwellings.

27 Whatſoever ſoul *it be* that eateth any manner of blood, even that ſoul ſhall be cut off from his people.

28 ¶ And the LORD ſpake unto Moſes, ſaying,

29 Speak unto the children of Iſrael, ſaying, He that offereth the ſacrifice of his peace-offerings unto the LORD, ſhall bring his oblation unto the LORD of the ſacrifice of his peace-offerings.

30 His own hands ſhall bring the offerings of the LORD made by fire, the fat with the breaſt, it ſhall he bring, that the breaſt may be waved *for* a wave-offering before the LORD.

31 And the prieſt ſhall burn the fat upon the altar: but the breaſt ſhall be Aarons and his ſons.

32 And the right ſhoulder ſhall ye give unto the prieſt *for* an heave-offering, of the ſacrifices of your peace-offerings.

33 He among the ſons of Aaron that offereth the blood of the peace-offerings, and the fat, ſhall have the right ſhoulder for *his* part.

34 For the wave-breaſt, and the heave-ſhoulder have I taken of the children of Iſrael, from off the ſacrifices of their peace-offerings, and have given them unto Aaron the prieſt, and unto his ſons, by a ſtatute

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Ver. 19. *The fleſh that toucheth any unclean thing*, &c.] The offerer was wholly to burn the ſacrifice, and not preſume to eat the leaſt bit of it, in caſe it had accidentally touched any thing, or perſon, legally unclean; and this it might do, as it was carrying from the altar, to the place where it was intended to be feaſted upon.

Ver. 23. *No manner of fat.*] None that is upon the inwards, or the kidnies.

Ver. 29. *Shall bring his oblation.*] The offerer himſelf ſhall preſent it, it ſhall not be done by another.

Ver. 30. *May be waved*, &c] By this ceremony it was conſecrated to God. See Exod. ch. 29.

Ver. 34. *The wave-breaſt*, &c.—*and have given them unto Aaron*, &c.] Theſe being conſecrated to God, were the prieſts portion; and as there was a proviſion made for the prieſts under the law; ſo it is ordained, that the miniſters of religion who *preach the goſpel, ſhould live of the goſpel.*

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ſtatute for ever, from among the children of Iſrael.

35 ¶ This *is the portion* of the anointing of Aaron, and of the anointing of his ſons, out of the offerings of the Lord made by fire, in the day *when* he preſented them, to miniſter unto the Lord in the prieſts office;

36 Which the Lord commanded to be given them of the children of Iſrael, in the day that he anointed them, *by* a ſtatute for ever, throughout their generations.

37 This *is* the law of the burnt-offering, of the meat-offering, and of the ſin-offering, and of the treſpaſs-offering, and of the conſecrations, and of the ſacrifice of the peace-offerings;

38 Which the Lord commanded Moſes in mount Sinai, in the day that he commanded the children of Iſrael to offer their oblations unto the Lord, in the wilderneſs of Sinai.

CHAP. VIII.

The conſecration of Aaron and his ſons.

AND the Lord ſpake unto Moſes, ſaying,

2 Take Aaron and his ſons with him, and the garments, and the anointing oil, and a bullock for the ſin-offering, and two rams, and a baſket of unleavened bread;

3 And gather thou all the congregtion together unto the door of the tabernacle of the congregation.

4 And Moſes did as the Lord commanded him; and the aſſembly was gathered together unto the door of the tabernacle of the congregation.

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5 And Moſes ſaid unto the congregation, This *is* the thing which the Lord commanded to be done.

6 And Moſes brought Aaron and his ſons, and waſhed them with water.

7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

8 And he put the breaſt-plate upon him: alſo he put in the breaſt-plate the Urim and Thummim.

9 And he put the miter upon his head; alſo upon the miter, *even* upon his forefront, did he put the golden plate, the holy crown; as the Lord commanded Moſes.

10 And Moſes took the anointing oil, and anointed the tabernacle, and all that *was* therein, and ſanctified them.

11 And he ſprinkled thereof upon the altar ſeven times, and anointed the altar, and all his veſſels, both the laver and his foot, to ſanctify them.

12 And he poured of the anointing oil upon Aarons head, and anointed him to ſanctify him.

13 And Moſes brought Aarons ſons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the Lord commanded Moſes.

14 And he brought the bullock for the ſin-offering: and Aaron and his ſons laid their hands upon the head of the bullock for the ſin-offering.

15 And he ſlew *it*, and Moſes took the blood, and put *it* upon the horns of the altar,

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Ver. 38. *In mount Sinai.*] Rather *by mount Sinai,* for the tabernacle where Moſes received theſe orders, was pitched in the wilderneſs of Sinai.

Notes on Chap. VIII.

Ver. 1. In this chapter, we have an account of Moſes's performance of what God had enjoined him, concerning the conſecration of Aaron and his ſons.

Ver. 3. *All the congregation.*] The elders and principal men, repreſenting the body of the people.

Ver. 12. *He poured of the anointing oil upon Aarons head.*] So copiouſly, that the Royal Pſalmiſt ſays, the holy oil *ran down upon the beard, even Aaron's beard, and went down to the ſkirts of his clothing.*

Ver. 15. *Purified the altar.*] With the blood of the ſacrifice, ſubſtituted by God's gracious appointment, inſtead of the ſinners blood.

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altar round about with his finger, and purified the altar; and poured the blood at the bottom of the altar, and ſanctified it, to make reconciliation upon it.

16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moſes burned *it* upon the altar.

17 But the bullock and his hide, his fleſh and his dung, he burnt with fire without the camp; as the LORD commanded Moſes.

18 And he brought the ram for the burnt-offering: and Aaron and his ſons laid their hands upon the head of the ram:

19 And he killed *it*, and Moſes ſprinkled the blood upon the altar round about.

20 And he cut the ram into pieces, and Moſes burnt the head, and the pieces, and the fat.

21 And he waſhed the inwards and the legs in water; and Moſes burnt the whole ram upon the altar: it *was* a burnt-ſacrifice for a ſweet ſavour, *and* an offering made by fire unto the LORD; as the LORD commanded Moſes.

22 ¶ And he brought the other ram, the ram of conſecration: and Aaron and his ſons laid their hands upon the head of the ram.

23 And he ſlew *it*, and Moſes took of the blood of it, and put *it* upon the tip of Aarons right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aarons ſons, and Moſes put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moſes ſprinkled the blood upon the altar round about.

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25 And he took the fat and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys and their fat, and the right ſhoulder.

26 And out of the baſket of unleavened bread, that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right ſhoulder.

27 And he put all upon Aarons hands, and upon his ſons hands, and waved them *for* a wave-offering before the LORD.

28 And Moſes took them from off their hands, and burnt *them* on the altar, upon the burnt-offering: they *were* conſecrations for a ſweet ſavour: it *is* an offering made by fire unto the LORD.

29 And Moſes took the breaſt, and waved it *for* a wave-offering before the LORD: *for* of the ram of conſecration it was Moſes part; as the LORD commanded Moſes.

30 And Moſes took of the anointing oil, and of the blood which *was* upon the altar, and ſprinkled *it* upon Aaron, *and* upon his garments, and upon his ſons, and upon his ſons garments with him; and ſanctified Aaron, *and* his garments, and his ſons, and his ſons garments with him.

31 ¶ And Moſes ſaid unto Aaron, and to his ſons, Boyl the fleſh at the door of the tabernacle of the congregtion: and there eat it with the bread that *is* in the baſket of conſecrations, as I commanded, ſaying, Aaron and his ſons ſhall eat it.

32 And that which remaineth of the fleſh and of the bread, ſhall ye burn with fire.

33 And ye ſhall not go out of the door of the tabernacle of the congregation *in* ſeven

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Ver. 19, 20, 21, &c.] These ceremonies are explained. Exod. xxix.

Ver. 22. *Brought the other ram—of conſecration.*] Which was a kind of peace-offering.

Ver. 33. *Ye ſhall not go out of the door of the tabernacle.*] It ſhould be rendered, *ye ſhall not go from the door of the tabernacle*; the conſecration being performed at the door, and not in the tabernacle.

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ſeven days, until the days of your conſecration be at end: for ſeven days ſhall he conſecrate you.

34 As he hath done this day, *ſo* the LORD hath commanded to do, to make an atonement for you.

35 Therefore ſhall ye abide at the door of the tabernacle of the congregation day and night, ſeven days, and keep the charge of the LORD, that ye die not: for ſo I am commanded.

36 So Aaron and his ſons did all things which the LORD commanded by the hand of Moſes.

CHAP. IX.

The Offerings, for Aaron and the people. 23 Moſes and Aaron bleſs the people.

AND it came to paſs on the eighth day, *that* Moſes called Aaron and his ſons, and the elders of Iſrael;

2 And he ſaid unto Aaron, Take thee a young calf for a ſin-offering, and a ram for a burnt-offering, without blemiſh, and offer *them* before the LORD.

3 And unto the children of Iſrael thou ſhalt ſpeak, ſaying, Take ye a kid of the goats for a ſin-offering; and a calf, and a lamb, *both* of the firſt year, without blemiſh, for a burnt-offering;

4 Alſo a bullock and a ram, for peace-offerings, to ſacrifice before the LORD; and a meat-offering mingled with oil; for to day the LORD will appear unto you.

5 ¶ And they brought *that* which Moſes commanded before the tabernacle of the congregation: and all the congregation drew near and ſtood before the LORD.

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6 And Moſes ſaid, This *is* the thing which the LORD commanded, that ye ſhould do: and the glory of the LORD ſhall appear unto you.

7 And Moſes ſaid unto Aaron, Go unto the altar, and offer thy ſin-offering, and thy burnt-offering, and make an atonement for thyſelf and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

8 ¶ Aaron therefore went unto the altar, and ſlew the calf of the ſin-offering, which *was* for himſelf.

9 And the ſons of Aaron brought the blood unto him: and he dipt his finger in the blood, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar.

10 But the fat and the kidneys, and the caul *above* the liver of the ſin-offering he burnt upon the altar; as the LORD commanded Moſes.

11 And the fleſh and the hide he burnt with fire, without the camp.

12 And he ſlew the burnt-offering; and Aarons ſons preſented unto him the blood, which he ſprinkled round about upon the altar.

13 And they preſented the burnt-offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar.

In ſeven days] Some or other of the prieſts, were to watch there the whole time, night and day; nor might they enter into the tabernacle, till the ceremony was performed.

NOTES on Chap. IX.

Ver. 3. *Take ye a kid of the goats,* &c.] The Hebrew word SIER ſignifies an he-goat. Maimonides tells us (agreeable to the Jewiſh ſuperſtition) that the reaſon why ſo many he-goats were appointed for ſacrifice was, that moſt of the Idolaters of that age ſacrificed to Dæmons; which uſed to appear in the form of he-goats.

Ver. 7. *Make an atonement for thyſelf and for the people.*] For the high-prieſts under the law were themſelves ſinners, and therefore obliged, as for the people, ſo alſo for themſelves, to offer for ſins; but Jeſus Chriſt our goſpel high-prieſt, is holy and undefiled, without ſpot or blemiſh, and therefore a fit propitiation for us.

Ver. 8. *And ſlew the calf of the ſin-offering.*] Some interpreters think, that by this appointment of a calf for a ſin offering for Aaron, his ſin in worſhipping the molten calf, is intimated.

Before Chriſt 1490.

14 And he did waſh the inwards and the legs, and burnt *them* upon the burnt-offering on the altar.

15 ¶ And he brought the peoples offering and took the goat which *was* the ſin-offering, for the people, and ſlew it, and offered it for ſin, as the firſt.

16 And he brought the burnt-offering, and offered it according to the manner.

17 And he brought the meat-offering, and took an handful thereof, and burnt *it* upon the altar, beſide the burnt-ſacrifice of the morning.

18 He ſlew alſo the bullock and the ram, *for* a ſacrifice of peace-offerings, which *was* for the people: and Aarons ſons preſented unto him the blood (which he ſprinkled upon the altar round about)

19 And the fat of the bullock, and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver.

20 And they put the fat upon the breaſts, and he burnt the fat upon the altar:

21 And the breaſts and the right ſhoulder Aaron waved *for* a wave-offering before the LORD; as Moſes commanded.

22 And Aaron lifted up his hand towards the people, and bleſſed them; and came down from offering of the ſin-offering, and the burnt-offering, and peace-offerings.

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23 And Moſes and Aaron went into the tabernacle of the congregation, and came out, and bleſſed the people: and the glory of the LORD appeared unto all the people.

24 And there came a fire out from before the LORD, and conſumed upon the altar the burnt-offering, and the fat: *which* when all the people ſaw, they ſhouted, and fell on their faces.

CHAP. X.

1 *The death of Nadab and Abihu.* 12 *The law of eating holy things.*

AND Nadab and Abihu, the ſons of Aaron, took either of them his cenſer, and put fire therein, and put incenſe thereon, and offered ſtrange fire before the LORD, which he commanded them not.

2 And there went out fire from the LORD and devoured them, and they died before the LORD.

3 Then Moſes ſaid unto Aaron, This *is it* that the LORD ſpake, ſaying, I will be ſanctified in them that come nigh me, and before all the peope I will be glorified. And Aaron held his peace.

4 And Moſes called Miſhael and Elzaphan, the ſons of Uzziel the uncle of Aaron, and ſaid unto them, Come near, carry

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Ver. 23. *Went into the tabernacle.*] The Jewiſh writers ſay, they went in to pray for the appearance of the divine glory; but it is moſt likely, it was to carry in the blood of the ſacrifices for ſin. Lev. iv. 7, 16. and afterwards returned to the court, to pour out the reſt of the blood, at the bottom of the altar of burnt-offerings, Ver. 9. after which the fire came down and burnt the ſacrifices. Others ſay that Moſes went in, in order to inſtruct Aaron how to perform his office in that place.

Ver. 24. *There came a fire out from before the Lord,* &c.] The prieſts were commanded to keep this ſacred fire continually burning upon the altar. Accordingly, it was continued till the time of the dedication of the temple by Solomon, when the fire came down upon the ſacrifice again, and conſumed it; and was preſerved till the deſtruction of the ſaid temple.

NOTES on Chap. X.

Ver. 1. *Offered ſtrange fire before the Lord.*] Offered the incenſe with common fire, and not with that which had juſt before fallen from heaven.

Ver. 2. *There went out fire from the Lord and conſumed them.*] That is, they were ſtruck dead in a moment, with a flaſh of lightning; by this exemplary judgment others were taught, not to do contrary to the divine commands.

Ver. 3. *Aaron held his peace.*] By way of ſubmiſſion and reſignation to the divine will; or as ſome will, was ſtruck dumb with grief.

Before Christ 1490. carry your brethren from before the ſanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moſes had ſaid.

6 And Moſes ſaid unto Aaron, and unto Eleazar and unto Ithamar his ſons, Uncover not your heads, neither rend your clothes; leſt you die, and leſt wrath come upon all the people: but let your brethren, the the whole houſe of Iſrael, bewail the burning which the Lord hath kindled.

7 And ye ſhall not go out from the door of the tabernacle of the congregation, leſt you die: for the anointing oil of the Lord *is* upon you. And they did according to the word of Moſes.

8 ¶ And the Lord ſpeak unto Aaron, ſaying,

9 Do not drink wine nor ſtrong drink, thou, nor thy ſons with thee, when ye go into the tabernacle of the congregation, leſt ye die: *It ſhall be* a ſtatute for ever throughout your generations:

10 And that ye may put difference between holy and unholy, and between unclean and clean;

11 And that ye may teach the children of Iſrael all the ſtatutes which the Lord hath ſpoken unto them by the hand of Moſes.

12 ¶ And Moſes ſpake unto Aaron, and unto Eleazar and unto Ithamar his ſons that were left, Take the meat-offering that remaineth of the offerings of the Lord made by fire, and eat it without leaven beſide the altar: for it *is* moſt holy.

13 And ye ſhall eat it in the holy place, becauſe it *is* thy due and thy ſons due of the ſacrifices of the Lord made by fire: for ſo I am commanded. Before Christ 1490.

14 And the wave-breaſt and heave-ſhoulder ſhall ye eat in a clean place; thou, and thy ſons, and thy daughters with thee: for *they be* thy due, and thy ſons due, *which* are given out of the ſacrifices of peace-offerings of the children of Iſrael.

15 The heave-ſhoulder, and the wave-breaſt ſhall they bring, with the offerings made by fire of the fat, to wave *it for* a wave-offering before the Lord; and it ſhall be thine, and thy ſons with thee, by a ſtatute for ever; as the Lord hath commanded.

16 ¶ And Moſes diligently ſought the goat of the ſin-offering, and behold, it was burnt: and he was angry with Eleazer and Ithamar, the ſons of Aaron, *which were* left *alive*, ſaying,

17 Wherefore have ye not eaten the ſin-offering in the holy place, ſeeing it *is* moſt holy, and *God* hath given it to you to bear the iniquity of the congregation, to make atonement for them before the Lord?

18 Behold, the blood of it was not brought in within the holy *place:* ye ſhould indeed have eaten it in the holy *place*, as I commanded.

19 And Aaron ſaid unto Moſes, Behold, this day have they offered their ſin-offering, and their burnt-offering before the Lord; and ſuch things have befallen me: and *if* I had eaten the ſin offering to day, ſhould it have been accepted in the ſight of the Lord?

20 And

Ver. 7. *The anointing oil of the Lord is upon you.*] You are wholly conſecrated to God; therefore your thoughts and affections muſt be entirely devoted to his ſervice; for which alone you ought to be concerned, and not to regard inferior concerns.

Ver. 9. *Do not drink wine nor ſtrong drink.*] From this precept immediately ſubjoined, it is probable, that Nadab and Abihu at the ſacrifice for their inſtalment, had intoxicated themſelves with liquor; which was the cauſe of their miſcarriage.

Ver. 19. *If I had eaten the ſin-offering to day, ſhould it have been accepted in the ſight of the Lord?*] Feaſts ought to be celebrated with chearfulneſs; for which reaſon Aaron argues; would the Lord have been pleaſed with me, if I had eaten ſacrifice in ſuch confuſion and heavineſs of heart? and it was impoſſible for me, on this melancholly occaſion, to be otherwiſe diſpoſed.

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20 And when Moſes heard *that,* he was content.

CHAP. XI.

1 *What beaſts may,* 4 *and what may not be eaten.*

AND the LORD ſpake unto Moſes, and to Aaron, ſaying unto them,

2 Speak unto the children of Iſrael, ſaying, Theſe *are* the beaſts which ye ſhall eat among all the beaſts that *are* on the earth.

3 Whatſoever parteth the hoof, and is cloven-footed, *and* cheweth the cud among the beaſts, that ſhall ye eat.

4 Nevertheleſs, theſe ſhall ye not eat, of them that chew the cud, or of them that divide the hoof: *as* the camel, becauſe he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

5 And the coney, becauſe he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

6 And the hare, becauſe he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

7 And the ſwine, though he divide the hoof, and be cloven-footed; yet he cheweth not the cud; he *is* unclean to you.

8 Of their fleſh ſhall ye not eat, and their carcaſe ſhall ye not touch: they *are* unclean to you.

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9 ¶ Theſe ſhall ye eat, of all that *are* in the waters: whatſoever hath fins and ſcales in the waters, in the ſeas, and in the rivers; them ſhall ye eat.

10 And all that have not fins nor ſcales in the ſeas, and in the rivers, of all that move in the waters, and of any living thing, which *is* in the waters; they *ſhall be* an abomination unto you.

11 They ſhall be even an abomination unto you: ye ſhall not eat of their fleſh, but you ſhall have their carcaſes in abomination.

12 Whatſoever hath no fins nor ſcales in the waters, that *ſhall be* an abomination unto you.

13 ¶ And theſe *are they which* ye ſhall have in abomination among the fowls; they ſhall not be eaten, they *are* an abomination: the eagle, and the oſſifrage, and the oſpray,

14 And the vulture, and the kite after his kind;

15 Every raven after his kind;

16 And the owl, and the night-hawk, and the cuckow, and the hawk after his kind,

17 And

NOTES on Chap. XI.

Ver. 2. *Theſe are the beaſts which ye ſhall eat.*] Various reaſons have been aſſigned, why God was pleaſed to allow of ſome kinds of creatures for food, and to prohibit others. Maimonides thinks thoſe which are here called unclean, were forbid to be eaten, becauſe they were unwholſome food. Another reaſon for this diſtinction between clean and unclean, is ſaid to be in order to raiſe in the Jews an high opinion of their peculiar dignity and pre-eminence, and to diſtinguiſh them from other people: Another, that it was to exerciſe their obedience: Another, that moſt of the creatures were had in veneration by the heathens, being uſed in their ſacrifices and divinations, and were therefore prohibited: Another, becauſe they were the repreſentations of ſome particular vices in men, from which they ought to abſtain. Perhaps each of theſe might, in ſome meaſure, be the reaſon of the prohibition.

Ver. 5. *The coney.*] This is thought to be wrong tranſlated; ſince the hebrew word SCAPHAN, properly ſignifies a large ſpecies of the rat, abounding in Egypt and Paleſtine.

Ver. 6. *The hare.*] This is eſteemed a very laſcivious animal.

Ver. 7. *The ſwine.*] This creature is ſubject to the leproſy, and alſo a diſeaſe called *Scrophula,* very like the king's evil; together with the meaſles, another contagious diſorder.

Ver. 10. *All that have not fins nor ſcales,* &c.] Fiſh without ſcales incline ſooneſt to putrefaction.

Ver. 13. *The eagle.*] This is known to be a rapacious bird.

The oſſifrage.] This bird is a ſpecies of the eagle, and breaks the bones of its prey, from which it derives its name.

The oſpray.] Bochart takes this to be the Melanætas, or Black-eagle. Homer celebrates it in his Iliad, as the ſtrongeſt and ſwifteſt of all birds.

Ver. 14. *The vulture.*] This is a ravenous bird, and lives moſtly on dead bodies and carrion.

The kite.] The kite kind are all birds of prey.

Ver. 15. *The raven.*] The raven is rapacious; and the crow, of which kind this bird is, is moſt filthy; delighting to feed on the carcaſſes of dead animals, when they begin to putrify.

Ver. 16. *The owl.*] It is the nature of this bird to conceal itſelf all day, and (as tho' it hated the light) to look out in the evening from time to time, to ſee when it is dark, when it will come forth and fly abroad.

The night-hawk.] The Hebrew word implies *impious,* or *unnatural;*

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17 And the little owl, and the cormorant, and the great owl,

18 And the ſwan, and the pellican, and the gier-eagle,

19 And the ſtork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon *all* four, *ſhall be* an abomination unto you.

21 Yet theſe may ye eat of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth;

22 *Even* theſe of them ye may eat; the locuſt after his kind, and the bald-locuſt after his kind, and the beetle after his kind, and the graſhopper after his kind.

23 But all *other* flying creeping things, which have four feet, *ſhall be* an abomination unto you.

24 And for theſe ye ſhall be unclean: whoſoever toucheth the carcaſe of them, ſhall be unclean until the even.

25 And whoſoever beareth *ought* of the carcaſe of them, ſhall waſh his clothes, and be unclean until the even.

26 The *carcaſes* of every beaſt which divideth the hoof, and *is* not cloven-footed, nor cheweth the cud, *are* unclean unto you: every one that toucheth them ſhall be unclean.

27 And whatſoever goeth upon his paws, among all manner of beaſts, that go on *all* four, thoſe *are* unclean unto you: whoſo toucheth their carcaſe ſhall be unclean until the even.

28 And he that beareth the carcaſe of them ſhall waſh his clothes, and be unclean until the even: they *are* unclean unto you.

29 ¶ Theſe alſo *ſhall be* unclean unto you among the creeping things that creep upon the earth; the weaſel, and the mouſe, and the tortoiſe after his kind,

30 And the ferret, and the chameleon, and the lizard, and the ſnail, and the mole.

31 Theſe *are* unclean to you among all that creep: whoſoever doth touch them when they be dead, ſhall be unclean until the even.

32 And upon whatſoever *any* of them, when they are dead, doth fall, it ſhall be unclean; whether *it be* any veſſel of wood, or raiment, or ſkin, or ſack, whatſoever veſſel *it be*, wherein *any* work is done, it muſt be put into water, and it ſhall be unclean until the even; ſo it ſhall be cleanſed.

33 And every earthen veſſel, whereinto *any* of them falleth, whatſoever *is* in it ſhall be unclean; and ye ſhall break it.

34 Of all meat which may be eaten, *that*

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unnatural; therefore Bochart is of opinion, that the male-oſtrich is here meant. It was ſaid to be a bird that treated its young with great cruelty.

The cuckow.] Bochart, Septuagint and vulgate, render it a *didapper* or *ſea-mew.*

The hawk.] All the birds of this kind are fierce, cruel, and rapacious.

Ver. 17. *The little owl.*] It is rendered a night-raven in the Septuagint.

The cormorant.] This bird is of a gluttinous nature.

Ver. 18. *The ſwan.*] Heb. THINSEMETH, is by ſome rendered a *bat*; but Bochart thinks it a ſpecies of the owl.

The pelican.] It is a moſt voracious, as well as a ſolitary bird, its favourite reſidence being in remote and uncultivated places.

The gier-eagle.] *Gier* is an old Engliſh word for vulture; therefore it is to be read the vulture-eagle.

Ver. 19. *The ſtork.*] Heb. CHASIDA, which implies *tenderneſs.* Theſe birds are very tender towards their young, and have been celebrated by authors, for their pity and love to their parents.

The heron.] Thoſe of this kind are ſolitary birds, being generally alone night and day.

The lapwing.] It builds its neſt on the ground, open and expoſed to view.

The bat.] From the hebrew ATALEPH, the bird of darkneſs: the Greeks likewiſe gave it the epithet of the bird of night.

Ver. 20. *All fowls that creep,* &c.] All flying things that go upon four.

Ver. 29. *Among the creeping things that creep.*] Whoſe legs are ſo ſhort that they appear to creep.

The weaſel.] In the hebrew CHOLED: the word ſignifies to dig or penetrate into the earth; for which reaſon Bochart renders it the *mole.*

The mouſe.] Heb. GRASCHAL-BAR, the deſtroyer of the field, *i. e.* the field-mouſe.

The tortoiſe.] The land-crocodile; a ſpecies of the land-lizard, near a cubit long, frequently met with in Arabia, and which Jerom informs us, the Syrians uſed for food.

Ver. 30. *The ferret.*] Heb. ANAKA, *the crier*; it is ſuppoſed to mean the frog by ſome commentators, who think the hebrew word alludes to its croaking.

The chamelion and the lizard, &c.] It is obſerved, that theſe reptiles are very ſubject to putrefaction, and their ſmell when putrified is exceedingly offenſive; whence it is concluded, that their juices are greatly alkaleſcent.

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35 And every *thing*, whereupon *any part* of their carcaſe falleth, ſhall be unclean; *whether it be* oven, or ranges for pots, they ſhall be broken down: *for* they *are* unclean, and ſhall be unclean unto you.

36 Nevertheleſs, a fountain or pit, *wherein there is* plenty of water, ſhall be clean: but that which toucheth their carcaſe ſhall be unclean.

37 And if *any part* of their carcaſe fall upon any ſowing-ſeed which is to be ſown, it *ſhall be* clean.

38 But if *any* water be put upon the ſeed, and *any part* of their carcaſe fall thereon, it *ſhall be* unclean unto you.

39 And if any beaſt of which ye may eat, die; he that toucheth the carcaſe thereof ſhall be unclean until the even.

40 And he that eateth of the carcaſe of it ſhall waſh his clothes, and be unclean until the even: he alſo that beareth the carcaſe of it ſhall waſh his clothes, and be unclean until the even.

41 And every creeping thing that creepeth upon the earth *ſhall be* an abomination: it ſhall not be eaten.

42 Whatſoever goeth upon the belly, and whatſoever goeth upon *all* four, or whatſoever hath more feet among all creeping things that creep upon the earth, them ye ſhall not eat; for they *are* an abomination.

43 Ye ſhall not make yourſelves abominable with any creeping thing that creepeth, neither ſhall ye make yourſelves unclean with them, that ye ſhould be defiled thereby. Before Chriſt 1490.

44 For I *am* the LORD your God: ye ſhall therefore ſanctify yourſelves, and ye ſhall be holy; for I *am* holy: neither ſhall ye defile yourſelves with any manner of creeping thing that creepeth upon the earth.

45 For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: ye ſhall therefore be holy, for I *am* holy.

46 This *is* the law of the beaſts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 To make a difference between the unclean and the clean, and between the beaſt that may be eaten, and the beaſt that may not be eaten.

CHAP. XII.

1 *The purification of a woman after childbirth:* 6 *Her offerings for her purifying.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, ſaying, if a woman have conceived ſeed, and borne a man-child: then ſhe ſhall be unclean ſeven days; according to the days of the ſeparation for her infirmity ſhall ſhe be unclean.

3 And in the eighth day, the fleſh of his foreſkin ſhall be circumciſed.

4 And

Ver. 35. *Ranges for pots.*] It might be better rendered by the ſingle word, thus; *whether it be oven, or pots*; comprehending all ſuch veſſels in which they either baked or boiled.

Ver. 40. *Be unclean until the evening.*] Not that theſe things defiled the conſcience, but only they contracted a ceremonial uncleanneſs thereby, which continued until the evening; and ſeemed to point out the evening of the world, when all ceremonial pollutions were to ceaſe by the death of Chriſt.

Ver. 44. *Ye ſhall therefore ſanctify yourſelves, and ye ſhall be holy.*] The Jews were a people peculiarly devoted to God, and therefore were diſtinguiſhed by a peculiarity of diet, calculated to put them in mind of that relation, and ſerving in an emblematical way, to remind them of their obligation to ſtudy and practiſe moral purity. The inhabitants of Indoſtan, and other pagan and mahometan nations, have adopted this practice, which they borrowed from the Jews.

NOTES on Chap. XII.

Ver. 3. *In the eighth day, the fleſh of his foreſkin ſhall be circumciſed.*] This rite was never to be deferred, unleſs upon account of the ſickneſs, or weakneſs of the child. Other creatures were not fit to be offered to God till the eighth day, according to the law. The Turks circumciſe their children at about a fortnight old.

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4 And ſhe ſhall then continue in the blood of her purifying three and thirty days: ſhe ſhall touch no hallowed thing, nor come into the ſanctuary, until the days of her purifying be fullfilled.

5 But if ſhe bear a maid-child, then ſhe ſhall be unclean two weeks, as in her ſeparation: and ſhe ſhall continue in the blood of her purifying threeſcore and ſix days.

6 And when the days of her purifying are fullfilled, for a ſon, or for a daughter; ſhe ſhall bring a lamb of the firſt year for a burnt-offering, and a young pigeon, or a turtle-dove for a ſin-offering, unto the door of the tabernacle of the congregation, unto the prieſts:

7 Who ſhall offer it before the LORD, and make an atonement for her; and ſhe ſhall be cleanſed from the iſſue of her blood. This *is* the law for her that hath born a male or a female.

8 And if ſhe be not able to bring a lamb, then ſhe ſhall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a ſin-offering: and the prieſt ſhall make an atonement for her; and ſhe ſhall be clean.

CHAP. XIII.

The laws and tokens whereby the prieſt is to be guided in diſcerning the leproſy.

AND the LORD ſpake unto Moſes and Aaron, ſaying,

2 When a man ſhall have in the ſkin of his fleſh, a riſing, a ſcab, or bright ſpot, and it be in the ſkin of his fleſh *like* the plague of leproſy; then he ſhall be brought unto Aaron the prieſt, or unto one of his ſons the prieſts.

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3 And the prieſt ſhall look on the plague in the ſkin of the fleſh: and *when* the hair in the plague is turned white, and the plague in ſight *be* deeper than the ſkin of his fleſh; it *is* a plague of leproſy: and the prieſt ſhall look on him, and pronounce him unclean.

4 If the bright ſpot *be* white in the ſkin of his fleſh, and in ſight *be* not deeper than the ſkin, and the hair thereof be not turned white; then the prieſt ſhall ſhut up *him that hath* the plague, ſeven days.

5 And the prieſt ſhall look on him the ſeventh day: and behold, *if* the plague in his ſight be at a ſtay, *and* the plague ſpread not in the ſkin; then the prieſt ſhall ſhut him up ſeven days more.

6 And the prieſt ſhall look on him again the ſeventh day: and behold, *if* the plague *be* ſomewhat dark, and the plague ſpread not in the ſkin; the prieſt ſhall pronounce him clean: it *is but* a ſcab: and he ſhall waſh his clothes, and be clean.

7 But if the ſcab ſpread much abroad in the ſkin, after that he hath been ſeen of the prieſt for his cleanſing; he ſhall be ſeen of the prieſt again.

Ver. 4. *Three and thirty days: ſhe ſhall touch no hallowed thing,* &c.] This law not only ſerved to repreſent that reverence and reſpect, which is due to the publick worſhip of God; but was alſo a political inſtitution, and ſupported by natural reaſon, the weakneſs of women at this time, requiring repoſe and little company.

Ver. 5. *She ſhall be unclean two weeks.*] The time of purification was doubled for the birth of a female; which law ſeemed to remind them of the fall of man, in which the woman was the firſt and principal in the tranſgreſſion.

Ver. 6. *She ſhall bring a lamb of the firſt year,* &c.] This law it is likely, as well as ſeveral others, were intended only during the peregrination of the Jewiſh commonwealth.

Ver. 7. *She ſhall be cleanſed.*] Shall be reſtored to the liberty of attending the public worſhip, and of partaking of the holy things.

NOTES on Chap. XIII.

Ver. 2. *The plague of leproſy.*] What is now called the leproſy, is of a quite different nature from that which is here mentioned. Galen in his deſcription of it informs us, that it arrives in time to ſuch a degree of inſenſibility, that the wriſt, feet, and even the largeſt tendons, may be pierced with a needle without the patient's feeling any pain: at laſt, the noſe, fingers, toes, &c. fall off intire. The ancient leproſy therefore appears to have been one of thoſe diſeaſes, with which providence occaſionally inflicts mankind,

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8 And *if* the prieſt ſee, that behold, the ſcab ſpreadeth in the ſkin: then the prieſt ſhall pronounce him unclean: it *is* a leproſy.

9 ¶ When the plague of leproſy is in a man, then he ſhall be brought unto the prieſt:

10 And the prieſt ſhall ſee *him*: and behold, *if* the riſing *be* white in the ſkin, and it have turned the hair white, and *there be* quick raw fleſh in the riſing;

11 It *is* an old leproſy in the ſkin of his fleſh, and the prieſt ſhall pronounce him unclean, and ſhall not ſhut him up: for he *is* unclean.

12 And if a leproſy break out abroad in the ſkin, and the leproſy cover all the ſkin of *him that hath* the plague, from his his head even to his foot, whereſoever the prieſt looketh;

13 Then the prieſt ſhall conſider: and behold, *if* the leproſy have covered all his fleſh, he ſhall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean.

14 But when raw fleſh appeareth in him, he ſhall be unclean.

15 And the prieſt ſhall ſee the raw fleſh, and pronounce him to be unclean: *for* the raw fleſh *is* unclean: it *is* a leproſy.

16 Or if the raw fleſh turn again, and be changed unto white; he ſhall come unto the prieſt:

17 And the prieſt ſhall ſee him: and behold, *if* the plague be turned into white; then the prieſt ſhall pronounce *him* clean *that hath* the plague: he *is* clean.

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18 ¶ The fleſh alſo, in which, *even* in the ſkin thereof, was a bile, and is healed,

19 And in the place of the bile there be a white riſing, or a bright ſpot white, and ſomewhat reddiſh, and it be ſhewed to the prieſt;

20 And if when the prieſt ſeeth it, behold, it *be* in ſight lower than the ſkin, and the hair thereof be turned white; the prieſt ſhall pronounce him unclean: it *is* a plague of leproſy broken out of the bile.

21 But if the prieſt look on it, and behold, *there be* no white hairs therein, and *if* it *be* not lower than the ſkin, but *be* ſomewhat dark; then the prieſt ſhall ſhut him up ſeven days.

22 And if it ſpread much abroad in the ſkin, then the prieſt ſhall pronounce him unclean; it *is* a plague.

23 But if the bright ſpot ſtay in his place, *and* ſpread not, it *is* a burning bile; and the prieſt ſhall pronounce him clean.

24 ¶ Or if there be *any* fleſh, in the ſkin whereof *there is* a hot burning, and the quick *fleſh* that burneth have a white bright ſpot, ſomewhat reddiſh, or white;

25 Then the prieſt ſhall look upon it: and behold, *if* the hair in the bright ſpot be turned white, and it *be in* ſight deeper than the ſkin; it *is* a leproſy broken out of the burning: wherefore the prieſt ſhall pronounce him unclean: it *is* the plague of leproſy.

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mankind, in certain ages and countries, and which continue but a certain period. The Rabbins aſſert, it was a judgment inflicted upon the rebellious Jews. Calmet ſays this diſtemper is owing to little worms or animalculas, which though not perceptible to the eye, may be eaſily diſcovered by microſcopes, as frequently happens in other cutaneous diſorders.

Ver. 13. *It is all turned white: he is clean.*] It may ſeem ſomewhat ſtrange, that a man all over leprous ſhould be declared clean, and one who was but partly ſo, unclean; therefore it means, that when the whole body was turned white, it was not a ſymptom of leproſy; but when ſome parts of the ſkin were remarkably white, and others retained the natural colour, that præternatural whiteneſs, was to be deemed to ariſe from a leproſy. By the leproſy covering all the fleſh then is to be underſtood, that the body was all over white, as though the diſeaſe had covered the whole fleſh. In ſeveral places of this chapter, the word leproſy is uſed to denote merely the appearance of that diſorder.

Ver. 16. *Turn again,* &c.] That thoſe biles grow univerſally over the whole body.

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26 But if the prieſt look on it, and behold, *there be* no white hair on the bright ſpot, and it *be* no lower than the *other* ſkin, but *be* ſomewhat dark; then the prieſt ſhall ſhut him up ſeven days.

27 And the prieſt ſhall look upon him the ſeventh day: *and* if it be ſpread much abroad in the ſkin, then the prieſt ſhall pronounce him unclean: it *is* the plague of leproſy.

28 And if the bright ſpot ſtay in his place, *and* ſpread not in the ſkin, but it *be* ſomewhat dark; it *is* a riſing of the burning, and the prieſt ſhall pronounce him clean: for it *is* an inflammation of the burning.

29 ¶ If a man or woman hath a plague upon the head or the beard;

30 Then the prieſt ſhall ſee the plague: and behold, if it *be* in ſight deeper than the ſkin, *and there be* in it a yellow thin hair; then the prieſt ſhall pronounce him unclean: it *is* a dry ſcall, *even* a leproſy upon the head or beard.

31 And if the prieſt look on the plague of the ſcall, and behold, it *be* not in ſight deeper than the ſkin, and *that there is* no black hair in it; then the prieſt ſhall ſhut up *him that hath* the plague of the ſcall ſeven days.

32 And in the ſeventh day the prieſt ſhall look on the plague: and behold, *if* the ſcall ſpread not, and there be in it no yellow hair, and the ſcall *be* not in ſight deeper than the ſkin;

33 He ſhall be ſhaven, but the ſcall ſhall he not ſhave: and the prieſt ſhall ſhut up *him that hath* the ſcall ſeven days more.

34 And in the ſeventh day the prieſt ſhall look on the ſcall: and behold, *if* the ſcall be not ſpread in the ſkin, nor *be* in ſight deeper than the ſkin; then the prieſt ſhall pronounce him clean: and he ſhall waſh his clothes, and be clean.

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35 But if the ſcall ſpread much in the ſkin after his cleanſing;

36 Then the prieſt ſhall look on him: and behold, if the ſcall be ſpread in the ſkin, the prieſt ſhall not ſeek for yellow hair; he *is* unclean.

37 But if the ſcall be in his ſight at a ſtay, and *that* there is black hair grown up therein; the ſcall is healed, he *is* clean; and the prieſt ſhall pronounce him clean.

38 ¶ If a man alſo or a woman have in the ſkin of their fleſh bright ſpots, *even* white bright ſpots;

39 Then the prieſt ſhall look: and behold, *if* the bright ſpots in the ſkin of their fleſh *be* darkiſh white; it *is* a freckled ſpot *that* groweth in the ſkin; he *is* clean.

40 And the man whoſe hair is fallen off his head, he *is* bald: *yet is* he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead-bald: *yet is* he clean.

42 And if there be in the bald head, or bald forehead, a white reddiſh ſore; it *is* a leproſy ſprung up in his bald head, or his bald forehead.

43 Then the prieſt ſhall look upon it: and behold, *if* the riſing of the ſore *be* white reddiſh in his bald head, or in his bald forehead, as the leproſy appeareth in the ſkin of the fleſh;

44 He *is* a leprous man, he *is* unclean: the prieſt ſhall pronounce him utterly unclean; his plague *is* in his head.

45 And the leper in whom the plague *is*, his clothes ſhall be rent, and his head bare, and he ſhall put a covering upon his upper lip, and ſhall cry Unclean, unclean.

Ver. 36. *Shall not ſeek.*] The ſymptom of the ſpreading of the diſeaſe, is ſufficient of itſelf, without the addition of the changing of the colour of the hair.

Ver. 47. *Shall cry Unclean, unclean.*] To give every one warning not to touch, or come near him. See Lam. iv. 15.

46 All the days wherein the plague *ſhall be* in him, he ſhall be defiled; he *is* unclean: he ſhall dwell alone; without the camp *ſhall* his habitation *be*.

47 ¶ The garment alſo that the plague of leproſy *is* in, *whether it be* a woollen garment, or a linen garment;

48 Whether *it be* in the warp, or woof, of linen or of woollen; whether in a ſkin, or in any thing made of ſkin:

49 And if the plague be greeniſh or reddiſh in the garment, or in the ſkin, either in the warp, or in the woof, or in any thing of ſkin, it *is* a plague of leproſy, and ſhall be ſhewed unto the prieſt.

50 And the prieſt ſhall look upon the plague, and ſhut up *it that hath* the plague ſeven days.

51 And he ſhall look on the plague on the ſeventh day: if the plague be ſpread in the garment, either in the warp, or in the woof, or in a ſkin, *or* in any work that is made of ſkin; the plague *is* a fretting leproſy; it *is* unclean.

52 He ſhall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of ſkin, wherein the plague is: for it *is* a fretting leproſy: it ſhall be burnt in the fire.

53 And if the prieſt ſhall look, and behold, the plague be not ſpread in the garment, either in the warp, or in the woof, or in any thing of ſkin;

54 Then the prieſt ſhall command that they waſh *the thing* wherein the plague *is*, and he ſhall ſhut it up ſeven days more.

55 And the prieſt ſhall look on the plague after that it is waſhed: and behold, *if* the plague have not changed his colour, and the plague be not ſpread; it *is* unclean, thou ſhalt burn it in the fire; it *is* fret inward, *whether* it *be* bare within or without.

56 And if the prieſt look, and behold, the plague *be* ſomewhat dark after the waſhing of it; then he ſhall rend it out of the garment, or out of the ſkin, or out of the warp, or out of the woof.

57 And if it appear ſtill in the garment, either in the warp, or in the woof, or in any thing of ſkin; it *is* a ſpreading *plague*: thou ſhalt burn that wherein the plague *is* with fire.

58 And the garment, either warp, or woof, or whatſoever thing of ſkin *it be*, which thou ſhalt waſh, if the plague be departed from them, then it ſhall be waſhed the ſecond time, and ſhall be clean.

59 This *is* the law of the plague of leproſy in a garment of woollen or linen, either in the warp or woof, or any thing of ſkins, to pronounce it clean, or to pronounce it unclean.

CHAP. XIV.

Of cleanſing the leper and his houſe.

AND the LORD ſpake unto Moſes, ſaying,

2 This ſhall be the law of the leper, in the day of his cleanſing: He ſhall be brought unto the prieſt:

3 And the prieſt ſhall go forth out of the camp: and the prieſt ſhall look, and behold, *if* the plague of leproſy be healed in the leper;

4 Then ſhall the prieſt command to take for him that is to be cleanſed, two birds alive, *and* clean, and cedar-wood, and ſcarlet, and hyſſop.

5 And

Ver. 47. *The garment alſo*, &c.] This leproſy in the garments, and in the houſes. Chap. xiv. 34. was not like the infection of the plague in clothes, utenſils, and houſes, infected by exhalations of the air, excrements, and the like; which lying upon the ſuperficies, might be cleanſed and purified; but it was a corruption peculiar to thoſe times, and places, rotting, and knawing them, and ſpreading as in a living body. There is no mention of any ſuch diſeaſe elſewhere.

NOTES on Chap. XIV.

Ver. 2. *Shall be brought*, &c.] Without the camp, to a place appointed by the prieſt.

Ver. 4. *Cedar-wood, and ſcarlet, and hyſſop.*] The

hyſſop

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5 And the prieſt ſhall command that one of the birds be killed in an earthen veſſel, over running water.

6 As for the living bird, he ſhall take it, and the cedar-wood, and the ſcarlet, and the hyſſop, and ſhall dip them and the living bird in the blood of the bird *that was* killed over the running water.

7 And he ſhall ſprinkle upon him that is to be cleanſed from the leproſy ſeven times, and ſhall pronounce him clean, and ſhall let the living bird looſe into the open field.

8 And he that is to be cleanſed ſhall waſh his clothes, and ſhave off all his hair, and waſh himſelf in water, that he may be clean: and after that he ſhall come into the the camp, and ſhall tarry abroad out of his tent ſeven days.

6 But it ſhall be on the ſeventh day, that he ſhall ſhave all his hair off his head and his beard and his eye-brows, even all his hair he ſhall ſhave off: and he ſhall waſh his clothes, alſo he ſhall waſh his fleſh in water, and he ſhall be clean.

10 And on the eighth day he ſhall take two he-lambs without blemiſh, and one ew-lamb of the firſt year without blemiſh, and three tenth-deals of fine flour *for* a meat-offering, mingled with oil, and one log of oil.

11 And the prieſt that maketh *him* clean, ſhall preſent the man that is to be made clean, and thoſe things before the Lord, *at* the door of the tabernacle of the congregation:

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12 And the prieſt ſhall take one he-lamb, and offer him for a treſpaſs-offering, and the log of oil, and wave them *for* a wave-offering before the Lord.

13 And he ſhall ſlay the lamb in the place where he ſhall kill the ſin-offering and the burnt-offering, in the holy place: for as the ſin-offering *is* the prieſts, *ſo is* the treſpaſs-offering: it *is* moſt holy.

14 And the prieſt ſhall take *ſome* of the blood of the treſpaſs-offering, and the prieſt ſhall put *it* upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upthe great toe of his right foot.

15 And the prieſt ſhall take *ſome* of the log of oil, and pour *it* into the palm of his own left hand;

16 And the prieſt ſhall dip his right finger in the oil that *is* in his left hand, and ſhall ſprinkle of the oil with his finger ſeven times before the Lord.

17 And of the reſt of the oil that is in his hand, ſhall the prieſt put upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the treſpaſs-offering.

18 And the remnant of the oil that *is* in the prieſts hand, he ſhall pour upon the head of him that is to be cleanſed: and the prieſt ſhall make an atonement for him before the Lord.

19 And the prieſt ſhall offer the ſin-offering, and make an atonement for him that is to be cleanſed from his uncleanneſs;

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hyſſop bound with ſcarlet round a ſtick of cedar, ſerved as an inſtrument to ſprinkle the blood and water. The juice or rine of cedar, together with hyſſop, were eſteemed medicinal for cutaneous diſtempers; the former was particularly uſed in curing the *Elephantiaſis*, a ſpecies of leproſy known only in Egypt. By ſcarlet in this place, is meant ſcarlet wool, which perhaps was likewiſe conſidered as ſanative in ſuch diſorders.

Ver. 7. *He ſhall let the living bird looſe into the field.*] To ſignify that the leper being cleanſed, he was no longer under reſtraint and confinement, but was at his liberty to go where he pleaſed.

Ver. 10 *One log of oil.*] Dr. Cumberland informs us, that it contained upwards of half a pint of our meaſure.

Ver. 12. *And offer him for a treſpaſs-offering.*] Not that there was any treſpaſs in the diſeaſe itſelf, but that ſin being the cauſe of diſeaſes, that ſacrifice was an act of humiliation for ſin, from whence all the evils and miſeries incident to our nature take their riſe. The very Pagans themſelves acknowleged, the moral, to be the cauſe of natural evil.

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20 And the prieſt ſhall offer the burnt-offering, and the meat-offering upon the altar: and the prieſt ſhall make an atonement for him, and he ſhall be clean.

21 And if he *be* poor, and cannot get ſo much; then he ſhall take one lamb *for* a treſpaſs-offering to be waved, to make an atonement for him, and one tenth-deal of fine flour mingled with oil for a meat-offering, and a log of oil;

22 And two turtle-doves, or two young pigeons, ſuch as he is able to get; and the one ſhall be a ſin-offering, and the other a burnt-offering.

23 And he ſhall bring them on the eighth day, for his cleanſing, unto the prieſt, unto the door of the tabernacle of the congregation, before the LORD.

24 And the prieſt ſhall take the lamb of the treſpaſs-offering, and the log of oil, and the prieſt ſhall wave them *for* a wave-offering before the LORD.

25 And he ſhall kill the lamb of the treſpaſs-offering, and the prieſt ſhall take *ſome* of the blood of the treſpaſs-offering, and put *it* upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26 And the prieſt ſhall pour of the oil into the palm of his own left hand.

27 And the prieſt ſhall ſprinkle with his right finger *ſome* of the oil that *is* in his left hand ſeven times before the LORD.

28 And the prieſt ſhall put of the oil that *is* in his hand, upon the tip of the right ear of him that is to cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot; upon the place of the blood of the treſpaſs-offering.

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29 And the reſt of the oil that *is* in the prieſts hand, he ſhall put upon the head of him that is to be cleanſed, to make an atonement for him before the LORD.

30 And he ſhall offer the one of the turtle-doves, or of the young pigeons, ſuch as he can get;

31 *Even* ſuch as he is able to get, the one *for* a ſin-offering, and the other for a burnt-offering, with the meat-offeting. And the prieſt ſhall make an atonement for him that is to be cleanſed before the LORD.

32 This *is* the law *of him* in whom *is* the plague of leproſy, whoſe hand is not able to get *that which appertaineth* to his cleanſing.

33 ¶ And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

34 When ye be come into the land of Canaan, which I give to you for a poſſeſſion, and I put the plague of leproſy in a houſe of the land of your poſſeſſion;

35 And he that owneth the houſe ſhall come and tell the prieſt, ſaying, it ſeemeth to me *there is* as it were a plague in the houſe:

36 Then the prieſt ſhall command that they empty the houſe, before the prieſt go *into it* to ſee the plague; that all that *is* in the houſe be not made unclean: and afterward the prieſt ſhall go in to ſee the houſe.

37 And he ſhall look on the plague, and behold, *if* the plague *be* in the walls of the houſe, with hollow ſtrakes, greeniſh or reddiſh, which in ſight *are* lower than the wall;

38 Then

Ver. 19. *Afterward he ſhall kill the burnt-offering.*] Having previouſly offered for treſpaſs and ſin, and ſo made public profeſſion of his ſincere repentance, without which he could not meet with acceptance from God.

Ver. 34. *And I put the plague of leproſy in a houſe.*] We cannot aſſign a natural cauſe of this ſtrange plague, but muſt reſolve it into the power of the God of nature; for *ſhall there be evil in a city, and the Lord hath not done it?* Thus we read of the plague of Athens, the plagues of Florence, Marſeilles, and others.

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38 Then the prieſt ſhall go out of the houſe to the door of the houſe, and ſhut up the houſe ſeven days.

39 And the prieſt ſhall come again the ſeventh day, and ſhall look: and behold, *if* the plague be ſpread in the walls of the houſe;

40 Then the prieſt ſhall command that they take away the ſtones, in which the plague *is*, and they ſhall caſt them into an unclean place without the city.

41 And he ſhall cauſe the houſe to be ſcraped within round about, and they ſhall pour out the duſt that they ſcrape off, without the city into an unclean place.

42 And they ſhall take other ſtones, and put *them* in the place of thoſe ſtones; and he ſhall take other morter, and ſhall plaiſter the houſe.

43 And if the plague come again, and break out in the houſe, after that he hath taken away the ſtones, and after he hath ſcraped the houſe, and after it is plaiſtered;

44 Then the prieſt ſhall come and look, and behold, *if* the plague be ſpread in the houſe, it *is* a fretting leproſy in the houſe: it *is* unclean.

45 And he ſhall break down the houſe, the ſtones of it, and the timber thereof, and all the morter of the houſe: and he ſhall carry *them* forth out of the city into an unclean place.

46 Moreover, he that goeth into the houſe all the while that it is ſhut up, ſhall be unclean until the even.

47 And he that lieth in the houſe, ſhall waſh his clothes: and he that eateth in the houſe, ſhall waſh his clothes.

48 And if the prieſt ſhall come in, and look *upon it*, and behold, the plague hath not ſpread in the houſe, after the houſe was plaiſtered: then the prieſt ſhall pronounce the houſe clean, becauſe the plague is healed.

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49 And he ſhall take to cleanſe the houſe two birds, and cedar-wood, and ſcarlet, and hyſſop.

50 And he ſhall kill the one of the birds in an earthen veſſel, over running water.

51 And he ſhall take the cedar-wood, and the hyſſop, and the ſcarlet, and the living bird, and dip them in the blood of the ſlain bird, and in the running water, and ſprinkle the houſe ſeven times.

52 And he ſhall cleanſe the houſe with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyſſop, and with the ſcarlet.

53 But he ſhall let go the living bird out of the city into the open fields, and make an atonement for the houſe: and it ſhall be clean.

54 This *is* the law for all manner plague of leproſy, and ſcall,

55 And for the leproſy of a garment, and of an houſe,

56 And for a riſing, and for a ſcab, and for a bright ſpot:

57 To teach when *it is* unclean, and when *it is* clean: this *is* the law of leproſy.

CHAP. XV.

Of iſſues and their cleanſing.

AND the Lord ſpake unto Moſes, and to Aaron, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, When any man hath a running iſſue out of his fleſh, becauſe of his iſſue he *is* unclean.

Ver. 57. *This is the law of leproſy.*] The concluſion of the law of leproſy. There is no repetition of this law in Deuteronomy, only a general memorandum, *take heed in the plague of leproſy.* Deut. xxiv. 8.

Notes on Chap. XV.

Ver. 1. *And the Lord ſpake unto Moſes, &c.*] Inſtructing them in the other caſes of uncleanneſs in man or woman, intended not only to teach the neceſſity of moral purity; but alſo to put a reſtraint upon carnal indulgencies.

Ver. 2. *A running iſſue out of his fleſh.*] Or a *gonorrhœa*, which might proceed as well from accidental cauſes, as a lewd courſe of life. The *lues venerea*, it is generally thought, was not known till about three centuries ago.

3 And this ſhall be his uncleanneſs in his iſſue: whether his fleſh run with his iſſue, or his fleſh be ſtopped from his iſſue, it *is* his uncleanneſs.

4 Every bed whereon he lieth that hath the iſſue, is unclean: and every thing whereon he ſitteth, ſhall be unclean.

5 And whoſoever toucheth his bed, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

6 And he that ſitteth on *any* thing whereon he ſat that hath the iſſue, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

7 And he that toucheth the fleſh of him that hath the iſſue, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

8 And if he that hath the iſſue ſpit upon him that is clean; then he ſhall waſh his clothes, and bathe *himſelf* in water, and be unlcean until the even.

9 And what ſaddle ſoever he rideth upon, that hath the iſſue, ſhall be unclean.

10 And whoſoever toucheth any thing that was under him, ſhall be unclean until the even: and he that beareth *any of* thoſe things, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

11 And whomſoever he toucheth that hath the iſſue (and hath not rinſed his hands in water) he ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

12 And the veſſel of earth, that he toucheth which hath the iſſue, ſhall be broken: and every veſſel of wood ſhall be rinſed in water.

13 And when he that hath an iſſue, is cleanſed of his iſſue; then he ſhall number to himſelf ſeven days for his cleanſing, and waſh his clothes, and bathe his fleſh in running water, and ſhall be clean.

14 And on the eighth day he ſhall take to him two turtle-doves, or two young pigeons, and come before the LORD, unto the door of the tabernacle of the congregation, and give them unto the prieſt.

15 And the prieſt ſhall offer them, the one *for* a ſin-offering, and the other *for* a burnt-offering: and the prieſt ſhall make an atonement for him before the LORD, for his iſſue.

16 And if any mans ſeed of copulation go out from him, then he ſhall waſh all his fleſh in water, and be unclean until the even.

17 And every garment, and every ſkin whereon is the ſeed of copulation, ſhall be waſhed with water, and be unclean until the even.

18 The woman alſo with whom man ſhall lie with ſeed of copulation, they ſhall *both* bathe *themſelves* in water, and be unclean until the even.

19 ¶ And if a woman have an iſſue, *and* her iſſue in her fleſh be blood, ſhe ſhall be put apart ſeven days: and whoſoever toucheth her, ſhall be unclean until the even.

20 And every thing that ſhe lieth upon in her ſeparation, ſhall be unclean: every thing alſo that ſhe ſitteth upon ſhall be unclean.

21 And whoſoever toucheth her bed, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

22 And whoſoever toucheth any thing that ſhe ſat upon, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

23 And if it *be* on *her* bed, or on any thing whereon ſhe ſitteth, when he toucheth it; he ſhall be unclean until the even.

24 And if any man lie with her at all, and her flowers be upon him, he ſhall be unclean

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Ver. 13. *Shall be clean*] So that he may converſe with other men, and come near the tabernacle to perform religious duties.

Ver. 24. *Lye with her at all,* &c.] That is unawares, for it was death to him that did it knowingly. Chap. xx. 18.

unclean ſeven days: and all the bed whereon he lieth, ſhall be unclean.

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25 And if a woman have an iſſue of her blood many days out of the time of her ſeparation, or if it run beyond the time of her ſeparation; all the days of the iſſue of her uncleanneſs ſhall be as the days of her ſeparation: ſhe *ſhall be* unclean.

26 Every bed whereon ſhe lieth all the days of her iſſue, ſhall be unto her as the bed of her ſeparation; and whatſoever ſhe ſitteth upon ſhall be unclean, as the uncleanneſs of her ſeparation.

27 And whoſoever toucheth thoſe things ſhall be unclean, and ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

28 But if ſhe be cleanſed of her iſſue, then ſhe ſhall number to herſelf ſeven days, and after that ſhe ſhall be clean.

29 And on the eighth day ſhe ſhall take unto her two turtles, or two young pigeons, and bring them unto the prieſt, to the door of the tabernacle of the congregation.

30 And the prieſt ſhall offer the one *for* a ſin-offering, and the other *for* a burnt-offering; and the prieſt ſhall make an atonement for her before the LORD, for the iſſue of her uncleanneſs.

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31 Thus ſhall ye ſeparate the children of Iſrael from their uncleanneſs; that they die not in their uncleanneſs, when they defile my tabernacle that *is* among them.

32 This *is* the law of him that hath an iſſue, and *of him* whoſe ſeed goeth from him, and is defiled therewith:

33 And of her that is ſick of her flowers, and of him that hath an iſſue, of the man, and of the woman, and of him that lieth with her which is unclean.

CHAP. XVI.

1 *The high prieſts ſin-offering and* 20 *The ſcape-goat.*

AND the LORD ſpake unto Moſes, after the death of the two ſons of Aaron, when they offered before the LORD, and died:

2 And the LORD ſaid unto Moſes, Speak unto Aaron thy brother, that he come not at all times into the holy *place* within the vail, before the mercy-ſeat, which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercy-ſeat.

3 Thus ſhall Aaron come into the holy *place:* with a young bullock for a ſin-offering, and a ram for a burnt-offering.

4 He ſhall put on the holy linen coat, and

Ver. 31. *When they defile my tabernacle.*] It is plain from hence, that theſe laws were intended to inſpire the minds of that carnal people, with a reſpect and veneration for the worſhip of God. If then ſuch kind of pollutions as were (natural and unavoidable) their affliction, and not their ſin; if theſe rendered them unfit for communion either with God or man; how thankful ought we to be for our privileges, under the Chriſtian diſpenſation, that we are not ſubject to theſe carnal ordinances, and that nothing but ſin can now defile us?

NOTES on Chap. XVI.

Ver. 1. *And the Lord ſpake unto Moſes, after the death of the two ſons of Aaron,* &c.] This chapter ſhould have ſucceeded the tenth immediately, where there is a relation of their deaths; but it is placed here, as it gave occaſion to declare the above laws, concerning the uncleanneſs that rendered an Iſraelite incapable of approaching the ſanctuary.

Ver. 2. *That he come not at all times.*] Only once a year, which was on the day of general expiation or atonement, for ſins of ignorance, forgetfulneſs, or careleſsneſs; from which the people had not been purged by the ordinary ſacrifices.

For I will appear in the cloud upon the mercy-ſeat.] This is meant of the ſmoke of the incenſe, which the high-prieſt burnt, when he entered into the moſt-holy place: The mercy-ſeat being at that time covered with this cloud.

Ver. 3. *With a young bullock for a ſin-offering,* &c.] When the high-prieſt thus entered into the moſt holy place, he was to prepare himſelf, by offering two ſacrifices for himſelf, and family; a bullock for a ſin-offering, and a ram for a burnt-offering. The Talmud adds, that he was obliged to abſtain, for the ſpace of ſeven days, from whatever might occaſion an accidental pollution, which might render him unfit for the diſcharge of his duty.

Ver. 4. *He ſhall put on the holy linen coat,* &c.] As this was a day of general repentance and humiliation for ſin, the high-prieſt, in token of ſuch humiliation, was to wear thoſe linen clothes only, which he wore in common with the inferior prieſts; and was not to be apparelled in his rich garments, nor to put on the ephod, with the precious ſtones.

Before Christ 1490.

and he ſhall have the linen breeches upon his fleſh, and ſhall be girded with the linen girdle, and with the linen miter ſhall he be attired: theſe *are* holy garments; therefore ſhall he waſh his fleſh in water, and *ſo* put them on.

5 And he ſhall take of the congregation of the children of Iſrael, two kids of the goats for a ſin-offering, and one ram for a burnt-offering.

6 And Aaron ſhall offer his bullock of the ſin-offering, which *is* for himſelf, and make an atonement for himſelf, and for his houſe.

7 And he ſhall take the two goats, and preſent them before the LORD, at the door of the tabernacle of the congregation.

8 And Aaron ſhall caſt lots upon the two goats; one lot for the LORD, and the other lot for the ſcape-goat.

9 And Aaron ſhall bring the goat upon which the LORDS lot fell, and offer him *for* a ſin offering.

10 But the goat on which the lot fell to be the ſcape-goat, ſhall be preſented alive before the LORD, to make an atonement with him, *and* to let him go for a ſcape-goat into the wilderneſs.

11 And Aaron ſhall bring the bullock of the ſin-offering, which *is* for himſelf, and ſhall make an atonement for himſelf, and for his houſe, and ſhall kill the bullock of the ſin-offering which *is* for himſelf. Before Christ 1409.

12 And he ſhall take a cenſer full of burning coals of fire from off the altar before the LORD, and his hands full of ſweet incenſe beaten ſmall, and bring *it* within the vail.

13 And he ſhall put the incenſe upon the fire before the LORD, that the cloud of the incenſe may cover the mercy-ſeat that *is* upon the teſtimony, that he die not.

14 And he ſhall take of the blood of the bullock, and ſprinkle *it* with his finger upon the mercy-ſeat eaſtward: and before the mercy-ſeat ſhall he ſprinkle of the blood with his finger ſeven times.

15 ¶ Then ſhall he kill the goat of the ſin-offering that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and ſprinkle it upon the mercy-ſeat, and before the mercy-ſeat.

16 And he ſhall make an atonement for the holy *place*, becauſe of the uncleanneſs

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Ver. 6. *For his houſe*] That is for all the prieſts.

Ver. 8. *Aaron ſhall caſt lots upon the two goats*, &c.] The ancient Jews inform us, that there was an urn or veſſel brought to the high-prieſt, into which he threw two wooden lots, that upon one was written the words, *for the Lord*; and upon the other, *for Azazel*; that after he had ſhook them, he put both his hands into the urn, and brought up the lots, the one in his right-hand, and the other in his left; and as the goats ſtood on each ſide, their fate was determined by that lot which come up in the hand next to them. Hence, perhaps, aroſe that ancient pagan cuſtom, of deciding affairs by caſting of lots; and by this we may account for the *ſortes virgilianæ et homericæ*.

The ſcape-goat.] The meaning of the hebrew AZAZEL, has much puzzled expoſitors. Some have taken it for the name of a mountain in Judæa, about eleven thouſand paces diſtant from Jeruſalem; others, for a ſteep craggy precipice, down which the goat was thrown. The moſt probable opinion is, that this goat was ſymbolically charged with the ſins of the whole nation, and therefore being unworthy to be offered to the Lord, Jehovah, or to be admitted into the reſt of the flock; was to be ſent away to AZAZEL, the foul ſpirit, dwelling in the wilderneſs. Milton mentions him, as the ſtandard bearer in the devil's army. It is certain, that deſerts and uninhabited places, are repreſented in ſcripture, as the peculiar reſidences of Dæmons and impure ſpirits. See. *Matt.* iv, 1, and xii, 43. *Luke* viii. 29. Hence it is probable aroſe the opinion of the ancients, that ſuch places were haunted by ſatyrs, which they repreſented as beings of a malignant and diabolical nature.

Ver. 9. *Lot fell.*] Heb. *Aſcended, or went up*, as in the margin; alluding to the lots being taken out of the urn or veſſel.

Ver 12. *And bring it within the vail.*] That is to ſay, within the holy of holies, which was ſeparated by a vail from the holy place. This appears to have been the firſt time of Aaron's entering into it.

Ver. 13. *He ſhall put the incenſe upon the fire*, &c.] He was ordered at his entrance, to caſt incenſe on the burning coals; by which the holy place was filled with a cloud of ſmoke, preventing him from ſeeing the ark, leſt he ſhould have been overpowerd by the refulgence iſſuing from thence.

Ver. 14. *And he ſhall take of the blood*, &c.] For which he was obliged to come without the vail.

Ver. 16. *He ſhall make an atonement for the holy-place*, &c.] By way of acknowledgement; that this place was, by the ſins of the paſt years, rendered an unworthy dwelling for the divine preſence.

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17 And there ſhall be no man in the tabernacle of the congregation, when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himſelf, and for his houſhold, and for all the congregation of Iſrael.

18 And he ſhall go out unto the altar that *is* before the LORD, and make an atonement for it; and ſhall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about.

19 And he ſhall ſprinkle of the blood upon it with his finger ſeven times, and cleanſe it, and hallow it from the uncleanneſs of the children of Iſrael.

20 ¶ And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he ſhall bring the live goat:

21 And Aaron ſhall lay both his hands upon the head of the live goat, and confeſs over him all the iniquities of the children of Iſrael, and all their tranſgreſſions in all their ſins, putting them upon the head of the goat, and ſhall ſend *him* away by the hand of a fit man into the wilderneſs. Before Christ 1490.

22 And the goat ſhall bear upon him all their iniquities, unto a land not inhabited: and he ſhall let go the goat in the wilderneſs.

23 And Aaron ſhall come into the tabernacle of the congregation, and ſhall put off the linen garments, which he put on when he went into the holy *place*, and ſhall leave them there.

24 And he ſhall waſh his fleſh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himſelf, and for the people.

25 And the fat of the ſin-offering ſhall he burn upon the altar.

26 And he that let go the goat for the ſcape-goat, ſhall waſh his clothes, and bathe his fleſh in water, and afterward come into the camp.

27 And the bullock *for* the ſin-offering, and the goat *for* the ſin-offering, whoſe blood was brought in to make atonement in the holy *place*, ſhall *one* carry forth without the camp, and they ſhall burn in the fire their ſkins, and their fleſh, and their dung.

28 And he that burneth them, ſhall waſh his clothes, and bathe his fleſh in

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Ver. 17: *There ſhall be no man in the tabernacle of the congregation, when he goeth in to make an atonement.*] So our Goſpel high-prieſt Chriſt Jeſus, *his own ſelf bare our ſins, in his body on the tree*; he *trod the wine-preſs alone, and of the people there was none with him.*

Ver. 21. *And confeſs over him.*] It does not appear that God preſcribed any particular form of confeſſion at this time; though in the latter ages of the Jewiſh church, the high-prieſt uſed this ſet form: "O Lord, thy people, the houſe of Iſrael, have ſinned; have rebelled "againſt thee. And now, O Lord, I beſeech thee, for-"give their ſins, rebellions, and backſlidings, by which "they have offended thee, according as it is written in "the law of thy ſervant Moſes." *In that day he ſhall make atonement for you, he ſhall cleanſe you; and ye ſhall be clean before the Lord.*

A fit man.] A man appointed. In after times, the goat was led away by one of the prieſts.

Ver. 22. *Bear upon him all their iniquities unto a land not inhabited.*] A ſymbolical repreſentation this, that by an unfeigned repentance, they might obtain pardon for all their ſins; and like the ſcape goat, bear them into the land of forgetfulneſs, and hide them in oblivion.

He ſhall let go the goat in the wilderneſs.] That is, he was to be ſet at liberty in the wilderneſs. Afterwards, there was a cuſtom of leading him to a frightful precipice, remote from Jeruſalem, and caſting him down from the ſummit; and the Jews tell us, there was a cauſeway made from the city to the precipice, on purpoſe for this buſineſs.

Ver. 24. *Put on his garments.*] His ordinary cloaths, and not his pontificals; which he never wore, but when he went into the ſanctuary.

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water, and afterward he ſhall come into the camp.

29 ¶ And *this* ſhall be a ſtatute for ever unto you: *that* in the ſeventh month, on the tenth *day* of the month, ye ſhall afflict your ſouls, and do no work at all, *whether it be* one of your own country, or a ſtranger that ſojourneth among you.

30 For on that day ſhall *the prieſt* make an atonement for you to cleanſe you, *that* ye may be clean from all your ſins before the LORD.

31 It *ſhall be* a ſabbath of reſt unto you, and ye ſhall afflict your ſouls by a ſtatute for ever.

32 And the prieſt whom he ſhall anoint, and whom he ſhall conſecrate to miniſter in the prieſts office in his fathers ſtead, ſhall make the atonement, and ſhall put on the linen clothes, *even* the holy garments.

33 And he ſhall make an atonement for the holy ſanctuary, and he ſhall make an atonement for the tabernacle of the congregation, and for the altar: and he ſhall make an atonement for the prieſts, and for all the people of the congregation.

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34 And this ſhall be an everlaſting ſtatute unto you, to make an atonement for the children of Iſrael, for all their ſins, once a year. And he did as the LORD commanded Moſes.

CHAP. XVII.

Blood forbidden.

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto Aaron, and unto his ſons, and unto all the children of Iſrael, and ſay unto them, This *is* the thing which the LORD hath commanded, ſaying,

3 What man ſoever *there be* of the houſe of Iſrael, that killeth an ox, or lamb, or goat in the camp, or that killeth *it* out of the camp,

4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood ſhall be imputed unto that man, he hath ſhed blood; and that man ſhall be cut off from among his people;

5 To the end that the children of Iſrael may bring their ſacrifices, which they offer in the open field, even that they may bring

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Ver. 29. *For ever.*] That is, ſo long as the Jewiſh diſpenſation ſhall laſt; and till the type ſhall be ſuperſeded by the antitype.

The ſeventh month.] Called *Tiſri*, anſwering to our September; as the Sacred year commenced with the month *Abib*, which anſwered to our March.

Ver. 32. *And the prieſt whom he ſhall anoint*, &c.] It would be better rendered, *And the prieſt who ſhall be anointed, and who ſhall be conſecrated.*

Ver. 34. *To make an atonement,—once a year.*] The ceremonies uſed by the Jews on the day of expiation, are ſaid to be greatly different from thoſe of the ancients. They prepare themſelves for this day of humiliation, by prayer, which done, they repair to their burial place, beg pardon for their ſins, in conſideration of the merit of the ſaints there interred; then plunge themſelves into the water, to complete the ablution. In the evening the ſolemnity begins, when they repair to the ſynagogue, ſinging, and carrying a wax taper lighted; the women light up candles in their houſes, and draw preſages from them; if they burn clear, their ſins are pardoned; if dull, they are tormented with ſcruples; and if the tallow or wax runs, they dread the Divine vengeance. The next day they go to the ſynagogue again, and in a long prayer, declare, that all the oaths and promiſes, not having been performed within the year, are void, ſince atonement has been made for ſin. Thus the ſolemnity concludes, when the rabbi, with up-lifted hands, gives a benediction to the people, and the people in token of reſpect, put their hands before their eyes, and cover their faces. They ſound an horn in commemoration of the jubilee, and ſo every one departs home, fully perſuaded that his ſins are forgiven him; when they are come to their reſpective dwellings, they dreſs themſelves in clean white clothes, ſit down to table, and break their faſts, having till then, entirely abſtained from eating and drinking.

NOTES on Chap. XVII.

Ver. 3. *What man ſoever there be of the houſe of Iſrael, that killeth an ox or lamb.*] Though the ox or lamb was killed for food, as well as if it had been for ſacrifice; for thoſe animals ſlain by an Iſraelite for family uſe, were firſt of all preſented to God, by way of peace-offering, the blood was poured out at the bottom of the altar, and the fat burned thereon; but this law was reſtrained only to beaſts that were ſacrificed; after they came into the land of Canaan.

Ver. 4. *Blood ſhall be imputed unto that man*, &c.] He was to ſuffer for ſuch offence, as a murderer who had ſpilt innocent blood: Such was the rigour of the laws againſt idolatry.

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bring them unto the Lord, unto the door of the tabernacle of the congregation unto the prieſt, and offer them *for* peace-offerings unto the Lord.

6 And the prieſt ſhall ſprinkle the blood upon the altar of the Lord, at the door of the tabernacle of the congregation, and burn the fat for a ſweet ſavour unto the Lord.

7 And they ſhall no more offer their ſacrifices unto devils, after whom they have gone a whoring: This ſhall be a ſtatute for ever unto them throughout their generations.

8 ¶ And thou ſhalt ſay unto them, Whatſoever man *there be* of the houſe of Iſrael, or of the ſtrangers which ſojourn among you, that offereth a burnt-offering or ſacrifice,

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the Lord; even that man ſhall be cut off from among his people.

10 ¶ And whatſoever man *there be* of the houſe of Iſrael, or of the ſtrangers that ſojourn among you, that eateth any manner of blood; I will even ſet my face againſt that ſoul that eateth blood, and will cut him off from among his people.

11 For the life of the fleſh *is* in the blood, and I have given it to you upon the altar, to make an atonement for your ſouls: for it *is* the blood *that* maketh an atonement for the ſoul.

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12 Therefore I ſaid unto the children of Iſrael, No ſoul of you ſhall eat blood, neither ſhall any ſtranger that ſojourneth among you eat blood.

13 And whatſoever man *there be* of the children of Iſrael, or of the ſtrangers that ſojourn among you, which hunteth and catcheth any beaſt or fowl that may be eaten; he ſhall even pour out the blood thereof, and cover it with duſt.

14 For *it is* the life of all fleſh, the blood of it *is* for the life thereof: therefore I ſaid unto the children of Iſrael, Ye ſhall eat the blood of no manner of fleſh: for the life of all fleſh *is* the blood thereof: whoſoever eateth it ſhall be cut off.

15 And every ſoul that eateth that which died *of itſelf*, or that which was torn *with beaſts* (*whether it be* one of your own country, or a ſtranger) he ſhall both waſh his clothes, and bathe *himſelf* in water, and be unclean until the even: then ſhall he be clean.

16 But if he waſh *them* not, nor bathe his fleſh; then he ſhall bear his iniquity.

CHAP. XVIII.

Unlawful marriages, and luſts.

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, I *am* the Lord your God.

3 After the doings of the land of Egypt wherein

Ver 7. *And they ſhall no more offer their ſacrifices unto devils.*] The Hebrew properly ſignifies, a Goat, and denotes thoſe idols which were worſhipped under the form of a goat; a ſpecies of idolatry to which the Iſraelites were greatly addicted, while in Egypt, and which ſome of them retained in the wilderneſs; *Have ye offered unto me ſacrifices and offerings in the wilderneſs forty years, O houſe of Iſrael? But ye have borne the tabernacle of your Moloch, and Chiun, your images, the ſtar of your God, which ye made for yourſelves.* Maimonides informs us, that the Zabians worſhipped dæmons, under the figure of goats, imagining them to appear in that form; whence they called them *Segnirim*, that is, rough or rugged, like hairy goats. This cuſtom being almoſt univerſal, gave occaſion to the precept.

Ver. 10. *Or of the ſtrangers that ſojourn among you, &c.*] By ſtrangers, is meant proſelytes or converts, from Paganiſm. The Scripture mentions three ſorts of ſtrangers; profeſſed idolaters, who were not permitted to dwell in the land of Iſrael; thoſe who did not practiſe idolatry, but yielded to ſome chief grounds of true religion, and theſe might dwell in the gates or cities of Iſrael; and laſtly, Pagan converts, who were bound to obſerve all the law equally with the Jews, and which are the ſtrangers mentioned in this chapter.

Ver. 13. *He ſhall even pour out the blood thereof, and cover it with duſt.*] Becauſe it was ſacred, being a ranſom for the forfeited lives of ſinners; it was therefore to be treated with reverence, and covered out of ſight, leſt any beaſt ſhould lick it up, or leſt idolaters (as was their manner) ſhould make it ſubſervient to ſuperſtitious purpoſes.

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wherein ye dwelt, ſhall ye not do: and after the doings of the land of Canaan whither I bring you, ſhall ye not do: neither ſhall he walk in their ordinances.

4 Ye ſhall do my judgments, and keep mine ordinances to walk therein: I *am* the LORD your God.

5 Ye ſhall therefore keep my ſtatutes and my judgments: which if a man do, he ſhall live in them: I *am* the LORD.

6 ¶ None of you ſhall approach to any that is near of kin to him, to uncover *their* nakedneſs: I *am* the LORD.

7 The nakedneſs of thy father, or the nakedneſs of thy mother, ſhalt thou not uncover: ſhe *is* thy mother, thou ſhalt not uncover her nakedneſs.

8 The nakedneſs of thy fathers wife ſhalt thou not uncover: it *is* thy fathers nakedneſs.

9 The nakedneſs of thy ſiſter, the daughter of thy father, or daughter of thy mother, *whether ſhe be* born at home, or born abroad, *even* their nakedneſs thou ſhalt not uncover.

10 The nakedneſs of thy ſons daughter, or of thy daughters daughter, *even* their nakedneſs thou ſhalt not uncover: for theirs *is* thine own nakedneſs.

11 The nakedneſs of thy fathers wives daughter, begotten of thy father, (ſhe *is* thy ſiſter) thou ſhalt not uncover her nakedneſs.

12 Thou ſhalt not uncover the nakedneſs of thy fathers ſiſter: ſhe *is* thy fathers near kinſwoman.

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13 Thou ſhalt not uncover the nakedneſs of thy mothers ſiſter: for ſhe *is* thy mothers near kinſwoman.

14 Thou ſhalt not uncover the nakedneſs of thy fathers brother, thou ſhalt not approach to his wife: ſhe *is* thine aunt.

15 Thou ſhalt not uncover the nakedneſs of thy daughter in law: ſhe *is* thy ſons wife, thou ſhalt not uncover her nakedneſs.

16 Thou ſhalt not uncover the nakedneſs of thy brothers wife: it *is* thy brothers nakedneſs.

17 Thou ſhalt not uncover the nakedneſs of a woman and her daughter, neither ſhalt thou take her ſons daughter, or her daughters daughter, to uncover her nakedneſs; *for* they *are* her near kinſwomen: it *is* wickedneſs.

18 Neither ſhalt thou take a wife to her ſiſter, to vex *her*, to uncover her nakedneſs beſides the other in her life-*time*.

19 Alſo thou ſhalt not approach unto a woman to uncover her nakedneſs, as long as ſhe is put apart for her uncleanneſs.

20 Moreover, thou ſhalt not lie carnally with thy neighbours wife, to defile thyſelf with her.

21 And thou ſhalt not let any of thy ſeed paſs through *the fire* to Molech, nei-

ther

NOTES on Chap. XVIII.

Ver. 5. *Which if a man do he ſhall live in them.*] In the Chaldaic and Arabic, it is, *he ſhall live by them to life eternal.* But man, by original ſin, has deprived himſelf of the power of attaining perfect obedience; this then muſt be underſtood of the diſciplinary and external accompliſhment of the law, which hath moreover its temporary reward.

I am the Lord.] In the Hebrew, *I am Jehovah*, who keep covenant, and fulfil my promiſes; therefore he who keeps my laws, ſhall ſurely live.

Ver. 6. *None of you ſhall approach to any that is near of kin.*] Theſe laws relate to the ſeventh commandment; and ſeeing they are conſonant to nature and right reaſon, are without all doubt, obligatory to us under the goſpel.

Ver. 21. *Thou ſhalt not let any of thy ſeed paſs through the fire to Molech.*] *Molech*, ſignifies king; this was the ſame with *Baal*, the ſun, worſhipped by all the eaſtern nations, and particularly the Ammonites. The Rabbins inform us, it was an idol of braſs, ſitting upon a throne of the ſame metal, that his head was like that of a calf, adorned with a royal crown, his arms being extended, as if ready to embrace ſuch as approached him. This cruel practice of ſacrificing children to idols, was common to other Heathen nations, particularly the Carthaginians. When infants were ſacrificed to this idol, it was made hot, by kindling a fire in the inſide of it, and being heated to an intenſe degree, the wretched victim was put into its arms, and quickly conſumed by the violence of

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ther ſhalt thou profane the name of thy God: I *am* the LORD.

22 Thou ſhalt not lie with mankind, as with womankind: it *is* abomination.

23 Neither ſhalt thou lie with any beaſt to defile thyſelf therewith: neither ſhall any woman ſtand before a beaſt to lie down thereto: it *is* confuſion.

24 Defile not yourſelves in any of theſe things: for in all theſe the nations are defiled which I caſt out before you.

25 And the land is defiled: therefore I do viſit the iniquity thereof upon it, and the land itſelf vomiteth out her inhabitants.

26 Ye ſhall therefore keep my ſtatutes and my judgments, and ſhall not commit *any* of theſe abominations, *neither* any of your own nation, nor any ſtranger that ſojourneth among you:

27 (For all theſe abominations have the men of the land done, which *were* before you, and the land is defiled)

28 That the land ſpue not you out alſo, when ye defile it, as it ſpued out the nations that *were* before you.

29 For whoſoever ſhall commit any of theſe abominations, even the ſouls that commit *them*, ſhall be cut off from among their people.

30 Therefore ſhall ye keep mine ordinance, that *ye* commit not *any one* of theſe abominable cuſtoms, which were committed before you, and that ye defile not yourſelves therein: I *am* the LORD your God.

CHAP. XIX.

A repetition of laws.

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto all the congregation of the children of Iſrael, and ſay unto them, Ye ſhall be holy: for I the LORD your God *am* holy.

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3 ¶ Ye ſhall fear every man his mother and his father, and keep my ſabbaths: I *am* the LORD your God.

4 Turn ye not unto idols, nor make to yourſelves molten gods: I *am* the LORD your God.

5 ¶ And if ye offer a ſacrifice of peace-offerings unto the LORD; ye ſhall offer it at your own will.

6 It ſhall be eaten the ſame day ye offer it, and on the morrow: and if ought remain until the third day, it ſhall be burnt in the fire.

7 And if it be eaten at all on the third day, it *is* abominable; it ſhall not be accepted.

8 Therefore *every one* that eateth it ſhall bear his iniquity, becauſe he hath profaned the hallowed thing of the LORD: and that ſoul ſhall be cut off from among his people.

9 ¶ And when ye reap the harveſt of your land, thou ſhalt not wholly reap the corners of thy field, neither ſhalt thou gather the gleaning of thy harveſt.

10 And thou ſhalt not glean thy vineyard, neither ſhalt thou gather *every* grape of thy vineyard; thou ſhalt leave them for the poor and ſtranger: I *am* the LORD your God.

11 ¶ Ye ſhall not ſteal, neither deal falſly, neither lie one to another.

12 ¶ And ye ſhall not ſwear by my name falſly, neither ſhalt thou pro-

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the heat. The cries of the children in their extremities, were drowned with drums, and other ſorts of inſtruments.

Ver. 25. *The land vomiteth out her inhabitants.*] This is a figurative ſpeech, taken from an over-charged ſtomach, which loaths the food it cannot digeſt; it deſcribes the heinouſneſs of ſin.

NOTES on Chap. XIX.

Ver. 3. *Ye ſhall fear.*] That is, ye ſhall reverence.

Ver. 4. *Idols.*] In the Hebrew, ELILIM, vain things, or things of nought.

Ver. 9. *Thou ſhalt not wholly reap the corners of thy field.*] This ſhews that the jewiſh legiſlature was founded on mercy and charity, though its profeſſors did not always practiſe them.

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13 ¶ Thou ſhalt not defraud thy neighbour, neither rob *him:* the wages of him that is hired, ſhall not abide with thee all night until the morning.

14 ¶ Thou ſhalt not curſe the deaf, nor put a ſtumbling-block before the blind, but ſhalt fear thy God: I *am* the LORD.

15 ¶ Ye ſhall do no unrighteouſneſs in judgment; thou ſhalt not reſpect the perſon of the poor, nor honour the perſon of the mighty: *but* in righteouſneſs ſhalt thou judge thy neighbour.

16 ¶ Thou ſhalt not go up and down *as* a tale-bearer among thy people; neither ſhalt thou ſtand againſt the blood of thy neighbour: I *am* the LORD.

17 ¶ Thou ſhalt not hate thy brother in thine heart: thou ſhalt in any wiſe rebuke thy neighbour, and not ſuffer ſin upon him.

18 ¶ Thou ſhalt not avenge, nor bear any grudge againſt the children of thy people, but thou ſhalt love thy neighbour as thyſelf: I *am* the LORD. Before Christ 1490.

19 ¶ Ye ſhall keep my ſtatutes: Thou ſhalt not let thy cattle gender with a diverſe kind: Thou ſhalt not ſow thy field with mingled ſeed: neither ſhall a garment mingled of linen and woollen come upon thee.

20 ¶ And whoſoever lieth carnally with a woman that *is* a bond-maid betrothed to an huſband, and not at all redeemed, nor freedom given her; ſhe ſhall be ſcourged: they ſhall not be put to death, becauſe ſhe was not free.

21 And he ſhall bring his treſpaſs-offering unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a treſpaſs-offering.

22 And the prieſt ſhall make an atonement for him with the ram of the treſpaſs-offering, before the LORD, for his ſin which

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Ver. 13. *The wages of him that is hired, ſhall not abide with thee all night.*] That is, they were by no means to refuſe the wages of a labouring perſon, when he required them: theſe were generally the ſole means of his ſubſiſtence, and the detaining them was the greateſt cruelty and oppreſſion. The excellence of the Moſaic Law is therefore ſhewn in this merciful proviſion for the poor.

Ver. 14. *Thou ſhalt not curſe the deaf.*] To curſe, calumniate, and defame any one, is repugnant to the laws of humanity; but it is much more heinious, when it is done to ſuch as are incapable of reſiſting, or anſwering for themſelves.

Ver. 16. *Thou ſhalt not go up and down as a tale-bearer.*] Nothing can be more baſe than to go about picking up ſcandal, and to propagate the ſame. People guilty of this, commonly aggravate circumſtances, and miſrepreſent them, mixing truth with falſhood. This practice is oppoſite to charity, and odious to God and man; it is alſo contrary to the precept of our bleſſed Saviour, which enjoins us firſt to *take the beam out of our own eye, before we ſee,* i. e. *expoſe the moat in our brother's eye.*

Ver. 17. *Thou ſhalt not hate thy brother in thine heart.*] Hatred and malice is diabolical. To be angry upon ſome occaſions is reaſonable. That precept of the apoſtle is moſt juſt, *be angry, but ſin not.*

Rebuke thy neighbour, and not ſuffer ſin upon him.] Inſtead of retaining a ſecret grudge for an injury or evil done, and ſecretly waiting an opportunity of revenge, it is the greateſt charity to reprove the offender, and to reclaim thoſe who are fallen into an error by reducing them into the right path.

Ver. 18. *Thou ſhalt not avenge,* &c.] Revenge is as black a crime as a man can well be guilty of, and was forbid as well by the law of Moſes, as by that of Jeſus Chirſt.

But thou ſhalt love thy neighbour as thyſelf.] Do to him as you would be done by. The word neighbour was uſed in a very limited ſenſe by the Jews, as if it had meant thoſe of their own nation only; and ſo Mahomet in his alcoran gives this command, " Thou ſhalt kill no Turks, but thou art at liberty to kill as many Chriſtians as fall in thy way.

Ver. 19. *Thou ſhalt not let thy cattle gender with a divers kind.*] The reaſon of this law might have been, partly to preſerve the nature of things as they were at firſt created, and to hinder the vanity or curioſity of men from attempting to alter the form or nature of God's creatures; or to ſeem to make a greater diverſity, than he thought proper to create at firſt. Though as naturaliſts obſerve, nature has taken care that monſters or creatures of a middle nature, ſuch as mules, ſhould not be capable of propagating their ſpecies.

Thou ſhalt not ſow thy field with mingled ſeed.] This precept was perhaps to ſet bounds to the huſbandman's covetouſneſs; and not only ſo, but the ſowing ground with mixed ſeeds, is thought by ſome an effectual way to wear it out.

A garment mingled of linen and woollen.] Perhaps linſey-woolſey cloaths were worn by the Heathens, whom they were forbid to imitate.

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which he hath done: and the ſin which he hath done, ſhall be forgiven him.

23 ¶ And when ye ſhall come into the land, and ſhall have planted all manner of trees for food; then ye ſhall count the fruit thereof as uncircumciſed: three years ſhall it be as uncircumciſed unto you: it ſhall not be eaten of.

24 But in the fourth year all the fruit thereof ſhall be holy to praiſe the Lord *withal.*

25 And in the fifth year ſhall ye eat of the fruit thereof, that it may yield unto you the increaſe thereof: I *am* the Lord your God.

26 ¶ Ye ſhall not eat *any thing* with the blood: neither ſhall ye uſe inchantment, nor obſerve times.

27 Ye ſhall not round the corners of your heads, neither ſhalt thou mar the corners of thy beard.

28 Ye ſhall not make any cuttings in your fleſh for the dead, nor print any marks upon you: I *am* the Lord.

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29 ¶ Do not proſtitute thy daughter to cauſe her to be a whore; leſt the land fall to whoredom, and the land become full of wickedneſs.

30 ¶ Ye ſhall keep my ſabbaths, and reverence my ſanctuary: I *am* the Lord.

31 ¶ Regard not them that have familiar ſpirits, neither ſeek after wizards, to be defiled by them: I *am* the Lord your God.

32 ¶ Thou ſhalt riſe up before the hoary head, and honour the face of the old man, and fear thy God: I *am* the Lord.

33 ¶ And if a ſtranger ſojourn with thee in your land, ye ſhall not vex him.

34 *But* the ſtranger that dwelleth with you ſhall be unto you as one born amongſt you, and thou ſhalt love him as thyſelf; for ye were ſtrangers in the land of Egypt: I *am* the Lord your God.

35 ¶ Ye ſhall do no unrighteouſneſs in judgment, in mete-yard, in weight, or in meaſure.

36 Juſt

Ver. 23. *Three years ſhall it be as uncircumciſed unto you: it ſhall not be eaten of.*] God required as the firſt of other things, ſo of fruits; which for the firſt three years were as inconſiderable as a calf or lamb under eight days old; but ſeeing he has an undoubted right to the very beſt of all, he would not accept of them till in their perfection, nor was man to be allowed the uſe of them before he had the firſt-fruits; till the fourth year then they were to be eſteemed uncircumciſed, and unfit for uſe, even as an animal under eight days old, their growth being but ſcanty, wateriſh, and unconcocted: therefore it was the practice of the Jews, to pluck off the fruit from their young trees as ſoon as they perceived it knit; as gardeners ſometimes do to aſſiſt their growth.

Verſ 26. *Uſe inchantment, nor obſerve times.*] Seek not after, nor conſult dark dealers in ſecrets, and vain pretenders to preſcience; nor be ſuperſtitious in obſerving certain days indifferent in themſelves; neither regard common accidents, in a prognoſtic or judicial light; nor be ſo weak and timerous as to be alarmed at every trivial occurrence. Theſe are all the relicts of paganiſm, of heatheniſh errors and abſurdities.

Ver. 27. *Ye ſhall not round the corners of your heads.*] Herodotus informs us, that it was the ſuperſtitious practice of the Arabians, to cut the extremities of their hair round, in order to reſemble their god Bacchus. Some think that as the Heathens worſhipped the hoſts of heaven, they cut their hair round to make them reſemble the cæleſtial globe.

Ver. 28. *Ye ſhall not make any cuttings in your fleſh,* &c.] Which was a ſuperſtitious rite of mourning for the dead; the Egyptians in particular uſed to ſhave their whole beards and heads, and to cut their fleſh in their mournings for their god Oſiris.

Ver. 29. *Do not proſtitute thy daughter.*] Which ſort of uncleanneſs, ſeems to have been practiſed by the Heathens in their idolatrous worſhip.

Ver. 31. *Regard not them that have familiar ſpirits.*] Who have an intercourſe with ſpirits of an impure diabolical nature. Moſt of thoſe who pretended to a familiarity with evil ſpirits and dæmons, were mere cheats and impoſtors, and amuſed the credulous vulgar with dark and ambiguous predictions, ſuch as were calculated to anſwer the event, let it happen which way it would.

Neither ſeek after wizards.] The Hebrew TYREGNONIN, is derived from JUDAHN, to know; and anſwers to thoſe perſons whom we call fortune-tellers, or cunning-men.

Ver. 32. *Thou ſhalt riſe up before the hoary head.*] This honour is one of the dictates of nature, and has been injoined by all the wiſe legiſlators of antiquity. The prophet deſcribes it as a mark of degeneracy, when the child ſhall behave himſelf proudly againſt the ancient. Iſaiah. iii. 5. Juvenal tells us that it was eſteemed highly criminal, in the moſt virtuous age of the world, for a young man not to riſe to an old man.

Credebant hoc grande nefas et morte piandum,
Si vetulo juvenis non aſſurrexerit.

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36 Juſt balances, juſt weights, a juſt ephah, and a juſt hin ſhall ye have: I *am* the LORD your God, which brought you out of the land of Egypt.

37 Therefore ſhall ye obſerve all my ſtatutes, and all my judgments, and do them: I *am* the LORD.

CHAP. XX.

1 *Of giving ſeed unto Molech.* 6 *Wizards, and* 9 *curſing of parents.*

AND the LORD ſpake unto Moſes, ſaying,

2 Again, thou ſhalt ſay to the children of Iſrael, Whoſoever *he be* of the children of Iſrael, or of the ſtrangers that ſojourn in Iſrael, that giveth *any* of his ſeed unto Molech; he ſhall ſurely be put to death; the people of the land ſhall ſtone him with ſtones.

3 And I will ſet my face againſt that man, and will cut him off from among his people: becauſe he hath given of his ſeed unto Molech, to defile my ſanctuary, and to profane my holy name.

4 And if the people of the land do any ways hide their eyes from the man, when he giveth of his ſeed unto Molech, and kill him not:

5 Then I will ſet my face againſt that man, and againſt his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

6 ¶ And the ſoul that turneth after ſuch as have familiar ſpirits, and after wizards, to go a whoring after them, I will even ſet my face againſt that ſoul, and will cut him off from among his people.

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7 ¶ Sanctify yourſelves therefore, and be ye holy: for I *am* the LORD your God.

8 And ye ſhall keep my ſtatutes, and do them: I *am* the LORD which ſanctify you.

9 ¶ For every one that curſeth his father or his mother, ſhall be ſurely put to death: he hath curſed his father or his mother; his blood *ſhall be* upon him.

10 ¶ And the man that committeth adultery with *another* mans wife, *even he* that committeth adultery with his neighbours wife, the adulterer and the adultereſs ſhall ſurely be put to death.

11 And the man that lieth with his fathers wife, hath uncovered his fathers nakedneſs: both of them ſhall ſurely be put to death; their blood *ſhall be* upon them.

12 And if a man lie with his daughter in law, both of them ſhall ſurely be put to death: they have wrought confuſion; their blood *ſhall be* upon them.

13 If a man alſo lie with mankind, as he lieth with a woman, both of them have committed an abomination: they ſhall ſurely be put to death; their blood *ſhall be* upon them.

14 And if a man take a wife and her mother, it *is* wickedneſs: they ſhall be burnt with fire, both he and they; that there be no wickedneſs among you.

15 And if a man lie with a beaſt, he ſhall ſurely be put to death: and ye ſhall ſlay the beaſt.

16 And if a woman approach unto any beaſt, and lie down thereto, thou ſhalt kill the

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NOTES on Chap. XX.

Ver. 1. *And the Lord ſpake unto Moſes ſaying,* &c.] The principal laws in the two preceeding chapters are here recapitulated, and enforced with penalties; which having been already explained, there is no occaſion to take notice of them here.

Ver. 2. *He ſhall ſurely be put to death.*] Having ſacrificed his children to the malice of the devil, it was equitable that the parent ſhould be ſacrificed to the juſtice of the Deity.

Ver. 4. *If the people of the land do any ways hide their eyes.*] If his neighbours commiſerating his folly inſtead of abominating his ſin, ſhould conceal him, and refuſe to appear as witneſſes againſt him; or if the magiſtrates connived at him, God would ſet his face againſt that man or magiſtrate, and againſt his family.

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the woman and the beaſt: they ſhall ſurely be put to death; their blood *ſhall be* upon them.

17 And if a man ſhall take his ſiſter, his fathers daughter, or his mothers daughter, and ſee her nakedneſs, and ſhe ſee his nakedneſs; it *is* a wicked thing; and they ſhall be cut off in the ſight of their people: he hath uncovered his ſiſters nakedneſs, he ſhall bear his iniquity.

18 And if a man ſhall lie with a woman having her ſickneſs, and ſhall uncover her nakedneſs; he hath diſcovered her fountain, and ſhe hath uncovered the fountain of her blood: and both of them ſhall be cut off from among their people.

19 And thou ſhalt not uncover the nakedneſs of thy mothers ſiſter, nor of thy fathers ſiſter: for he uncovereth his near kin: they ſhall bear their iniquity.

20 And if a man ſhall lie with his uncles wife, he hath uncovered his uncles nakedneſs: they ſhall bear their ſin, they ſhall die childleſs.

21 And if a man ſhall take his brothers wife, it *is* an unclean thing: he hath uncovered his brothers nakedneſs, they ſhall be childleſs.

22 ¶ Ye ſhall therefore keep all my ſtatutes, and all my judgments, and do them: that the land whither I bring you to dwell therein, ſpue you not out.

23 And ye ſhall not walk in the manners of the nation, which I caſt out before you: for they committed all theſe things, and therefore I abhorred them.

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24 But I have ſaid unto you, Ye ſhall inherit their land, and I will give it unto you to poſſeſs it, a land that floweth with milk and hony: I *am* the LORD your God, which have ſeparated you from *other* people.

25 Ye ſhall therefore put difference between clean beaſts and unclean, and between unclean fowls and clean: and ye ſhall not make your ſouls abominable by beaſt, or by fowl, or by any manner of living thing that creepeth on the ground, which I have ſeparated from you as unclean.

26 And ye ſhall be holy unto me: for I the LORD *am* holy, and have ſevered you from *other* people, that ye ſhould be mine.

27 ¶ A man alſo or woman that hath a familiar ſpirit, or that is a wizard, ſhall ſurely be put to death: they ſhall ſtone them with ſtones: their blood *ſhall be* upon them.

CHAP. XXI.

1 *Of the prieſts mourning, and* 7 *marriage.*

AND the LORD ſaid unto Moſes, Speak unto the prieſts the ſons of Aaron, and ſay unto them, There ſhall none be defiled for the dead among his people.

2 But for his kin, that is near unto him, *that is,* for his mother, and for his

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Ver. 17. *They ſhall be cut off in the ſight of their people.*] That is, they ſhall be put to death publickly.

Ver. 18. *If a man lie with a woman having her ſickneſs,* &c.] The obſervation of this law might be preſcribed, leſt the jewiſh common-wealth ſhould be overſtocked with weak and ſickly people. God faſtened a blot upon leprous perſons, becauſe they were ſuppoſed to have been conceived at this time.

Ver. 27. *A man alſo or woman that hath a familiar ſpirit, ſhall ſurely be put to death.*] Thoſe who pretended to a ſpirit of divination, or to practiſe ſorcery and conjuring.

NOTES on Chap. XXI.

Ver. 1. *There ſhall none be defiled for the dead.*] If any one touched a dead body, or entered an houſe where it lay, or aſſiſted at a funeral, or even touched a grave, he was unclean for ſeven days. The Hebrew Canons ſay, that if a man came within ſix foot of the dead, he was unclean. The laws contained in this chapter relate to the prieſts; and were intended to denote their dignity, and to preſerve the honour of the ſacred function.

Ver. 2. *But for his kin, that is near unto him,* &c.] Here God indulges a natural affection, and diſpenſes with their attendance for the ſpace of ſeven days, in caſe of the death of a parent, a child, or a brother; to have denied the payment of theſe laſt duties would have been cruel, but God ever eſteems mercy before ſacrifice.

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father, and for his ſon, and for his daughter, and for his brother,

3 And for his ſiſter a virgin, that is nigh unto him, which hath had no huſband: for her may he be defiled.

4 *But* he ſhall not defile himſelf, *being* a chief man among his people, to profane himſelf.

5 They ſhall not make baldneſs upon their head, neither ſhall they ſhave off the corner of their beard, nor make any cuttings in their fleſh.

6 They ſhall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, *and* the bread of their God they do offer: therefore they ſhall be holy.

7 They ſhall not take a wife *that is* a whore, or profane; neither ſhall they take a woman put away from her huſband: for he *is* holy unto his God.

8 Thou ſhalt ſanctify him therefore, for he offereth the bread of thy God: he ſhall be holy unto thee: for I the LORD which ſanctify you, *am* holy.

9 ¶ And the daughter of any prieſt, if ſhe profane herſelf by playing the whore, ſhe profaneth her father: ſhe ſhall be burnt with fire.

10 And *he that is* the high prieſt among his brethren, upon whoſe head the anointing oil was poured, and that is conſecrated to put on the garments, ſhall not uncover his head, nor rent his clothes:

11 Neither ſhall he go in to any dead body, nor defile himſelf for his father, or for his mother:

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12 neither ſhall he go out of the ſanctuary, nor profane the ſanctuary of his God; for the crown of the anointing oil of his God *is* upon him: I *am* the LORD.

13 And he ſhall take a wife in her virginity.

14 A widow, or a divorced woman, or profane, *or* an harlot, theſe ſhall he not take: but he ſhall take a virgin of his own people to wife.

15 Neither ſhall he profane his ſeed among his people: for I the LORD do ſanctify him.

16 ¶ And the LORD ſpake unto Moſes, ſaying,

17 Speak unto Aaron, ſaying, Whoſoever *he be* of thy ſeed in their generations, that hath *any* blemiſh, let him not approach to offer the bread of his God:

18 For whatſoever man *he be* that hath a blemiſh, he ſhall not approach: a blind man, or a lame, or he that hath a flat noſe, or any thing ſuperfluous,

19 Or a man that is broken-footed, or broken-handed,

20 Or crook-backt, or a dwarf, or that hath a blemiſh in his eye, or be ſcurvy, or ſcabbed, or hath his ſtones broken:

21 No man that hath a blemiſh of the ſeed of Aaron the prieſt, ſhall come nigh to offer the offerings of the LORD made by fire; he hath a blemiſh, he ſhall not come nigh to offer the bread of his God.

22 He ſhall eat the bread of his God, *both* of the moſt holy, and of the holy.

23 Only he ſhall not go in unto the vail, nor come nigh unto the altar, becauſe

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Ver. 4. *Being a chief man.*] For a chief man; not for the high-prieſt, unleſs he was a near relation.

Ver. 9. *She profaneth her father.*] By diſparaging the good example and education ſhe received, ſhe wounds her father's honour, as well as ſtains her own reputation.

Ver. 10. *Nor rent his clothes.*] But ſince we find that on ſome other occaſions, it was cuſtomary with them to rend their clothes, as in caſe of blaſphemy; this prohibition was doubtleſs reſtrained to the high-prieſts garments, and the times of mourning.

Ver. 11. *Nor defile himſelf for his father.*] The high-prieſt might not enter an houſe where a dead body lay, though it were that of father or mother.

Ver. 12. *Neither ſhall he go out of the ſanctuary.*] He was by no means to neglect his adminiſtration, though news was brought him of the death of his neareſt and deareſt relative. Such was to be the regard to God's ſervice.

Ver. 17. *That hath any blemiſh.*] That is, defect or imperfection, whether natural or accidental.

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cauſe he hath a blemiſh; that he profane not my ſanctuaries: for I the LORD do ſanctify them.

24 And Moſes told *it* unto Aaron, and to his ſons, and unto all the children of Iſrael.

CHAP. XXII.

The prieſts when to abſtain from holy things.

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto Aaron, and to his ſons, that they ſeparate themſelves from the holy things of the children of Iſrael, and that they profane not my holy name, *in thoſe things* which they hallow unto me: I *am* the LORD.

3 Say unto them, Whoſoever *he be* of all your ſeed among your generations, that goeth unto the holy things, which the children of Iſrael hallow unto the LORD, having his uncleanneſs upon him, that ſoul ſhall be cut off from my preſence: I *am* the LORD.

4 What man ſoever of the ſeed of Aaron *is* a leper, or hath a running iſſue; he ſhall not eat of the holy things, until he be clean. And whoſo toucheth any thing *that is* unclean *by* the dead, or a man whoſe ſeed goeth from him:

5 Or whoſoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanneſs, whatſoever uncleanneſs he hath:

6 The ſoul which hath touched any ſuch ſhall be unclean until even, and ſhall not eat of the holy things, unleſs he waſh his fleſh with water.

7 And when the ſun is down, he ſhall be clean, and ſhall afterward eat of the holy things, becauſe it *is* his food.

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8 That which dieth of itſelf, or is torn *with beaſts*, he ſhall not eat to defile himſelf therewith: I *am* the LORD.

9 They ſhall therefore keep mine ordinance, leſt they bear ſin for it, and die therefore, if they profane it: I the LORD do ſanctify them.

10 There ſhall no ſtranger eat *of* the holy thing: a ſojourner of the prieſt, or an hired ſervant ſhall not eat *of* the holy thing.

11 But if the prieſt buy *any* ſoul with his money, he ſhall eat of it, and he that is born in his houſe: they ſhall eat of his meat.

12 If the prieſts daughter alſo be *married* unto a ſtranger, ſhe may not eat of an offering of the holy things.

13 But if the prieſts daughter be a widow, or divorced, and have no child, and is returned unto her fathers houſe, as in her youth, ſhe ſhall eat of her fathers meat; but there ſhall no ſtranger eat thereof.

14 ¶ And if a man eat *of* the holy thing unwittingly, then he ſhall put the fifth *part* thereof unto it, and ſhall give *it* unto the prieſt, with the holy thing.

15 And they ſhall not profane the holy things of the children of Iſrael which they offer unto the LORD:

16 Or ſuffer them to bear the iniquity of treſpaſs, when they eat their holy things: for I the LORD do ſanctify them.

17 ¶ And the LORD ſpake unto Moſes, ſaying,

18 Speak unto Aaron, and to his ſons, and

NOTES on Chap. XXII.

Ver. 2. *That they ſeparate themſelves.*] In the Greek, *Let them take heed of the holy things*; that is, not to defile them; for they were not to preſume to officiate in the ſanctuary, being unclean, by reaſon of any ceremonial pollution.

Ver. 10. *There ſhall no ſtranger eat of the holy thing.*] The term ſtranger, is ſet to ſignify any perſon, whether a Gentile, Proſelyte, or a Jew, not being of the prieſt's family.

Ver. 14. *And ſhall give it unto the prieſt, with the holy thing.*] He was to pay the full value of the thing ſo eaten, and a fifth part more. This law relates to laymen, who, through ignorance or inadvertency, had appropriated to their own uſe the firſt-fruits, or other things conſecrated to God.

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and unto all the children of Iſrael, and ſay unto them, Whatſoever *he be* of the houſe of Iſrael, or of the ſtrangers in Iſrael, that will offer his oblation for all his vows, and for all his free-will-offerings, which they will offer unto the Lord for a burnt-offering:

19 *Ye ſhall offer* at your own will a male without blemiſh of the beeves, of the ſheep, or of the goats.

20 *But* whatſoever hath a blemiſh, *that* ſhall ye not offer: for it ſhall not be acceptable for you.

21 And whoſoever offereth a ſacrifice of peace-offerings unto the Lord, to accompliſh *his* vow, or a free-will-offering in beeves, or ſheep, it ſhall be perfect, to be accepted: there ſhall be no blemiſh therein.

22 Blind, or broken, or maimed, or having a wen, or ſcurvy, or ſcabbed, ye ſhall not offer theſe unto the Lord, nor make an offering by fire of them upon the altar unto the Lord.

23 Either a bullock, or a lamb that hath any thing ſuperfluous or lacking in his parts, that mayeſt thou offer *for* a free-will-offering; but for a vow it ſhall not be accepted.

24 Ye ſhall not offer unto the Lord that which is bruiſed, or cruſhed, or broken, or cut; neither ſhall you make *any* offering *thereof* in your land.

25 Neither from a ſtrangers hand ſhall ye offer the bread of your God of any of theſe; becauſe their corruption *is* in them, *and* blemiſhes *be* in them: they ſhall not be accepted for you.

26 ¶ And the Lord ſpake unto Moſes, ſaying,

27 When a bullock, or a ſheep, or a goat is brought forth, then it ſhall be ſeven days under the dam; and from the eighth day and thenceforth, it ſhall be accepted for an offering made by fire unto the Lord.

28 And *whether it be* cow or ew, ye ſhall not kill it and her young both in one day.

29 And when ye will offer a ſacrifice of thankſgiving unto the Lord, offer *it* at your own will.

30 On the ſame day it ſhall be eaten up, ye ſhall leave none of it until the morrow: I *am* the Lord.

31 Therefore ſhall ye keep my commandments, and do them: I *am* the Lord.

32 Neither ſhall ye profane my holy name, but I will be hallowed among the children of Iſrael: I *am* the Lord which hallow you,

33 That brought you out of the land of Egypt, to be your God: I *am* the Lord.

CHAP. XXIII.

Of feaſts, and 26 *the day of atonement.*

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, *Concerning* the feaſts of the Lord, which ye ſhall proclaim *to be* holy convocations, *even* theſe *are* my feaſts.

3 Six days ſhall work be done, but the ſeventh day *is* the ſabbath of reſt, an holy convocation; ye ſhall do no work *therein*: it *is* the ſabbath of the Lord in all your dwellings.

4 ¶ Theſe

Ver. 28. *Cow or ew ye ſhall not kill it and her young both in one day.*] This precaution ſerved to teach the Iſraelites humanity; indeed, there is ſomething cruel in the idea of butchering both parent and offspring at the ſame time, and to bring the dam to the altar, while it is ſtill mourning the loſs of its young, ſlain in its ſight. The law here injoined, is ſimilar with that of Deuteronomy, xxii. 6. *If a bird is found ſetting upon the young, or upon the eggs, thou ſhalt not take the dam with the young.*

Notes on Chap. XXIII.

Ver. 2. *Concerning the feaſts of the Lord.*] Under this general term, is comprehended the day of atonement, which was not a feſtival, but a faſt, or day of ſolemn humiliation; therefore the Hebrew word Moghade, ſhould have been rendered, ſolemn aſſemblies or ſeaſons, which it properly ſignifies.

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4 ¶ Theſe *are* the feaſts of the LORD, *even* holy covocations, which ye ſhall proclaim in their ſeaſons.

5 In the fourteenth *day* of the firſt month, at even *is* the LORDS paſſover.

6 And on the fifteenth day of the ſame month, *is* the feaſt of unleavened bread unto the LORD: ſeven days ye muſt eat unleavened bread.

7 In the firſt day ye ſhall have an holy convocation: ye ſhall do no ſervile work therein.

8 But ye ſhall offer an offering made by fire unto the LORD ſeven days: in the ſeventh day *is* an holy convocation, ye ſhall do no ſervile work *therein*.

9 ¶ And the LORD ſpake unto Moſes, ſaying,

10 Speak unto the children of Iſrael, and ſay unto them, When ye be come into the land which I give unto you, and ſhall reap the harveſt thereof, then ye ſhall bring a ſheaf of the firſt-fruits of your harveſt unto the prieſt:

11 And he ſhall wave the ſheaf before the LORD, to be accepted for you: on the morrow after the ſabbath the prieſt ſhall wave it.

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12 And he ſhall offer that day when ye wave the ſheaf, an he-lamb without blemiſh, of the firſt year, for a burnt-offering unto the LORD.

13 And the meat-offering thereof *ſhall be* two tenth-deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a ſweet ſavour: and the drink-offering thereof *ſhall be* of wine, the fourth *part* of an hin.

14 And ye ſhall eat neither bread, nor parched corn, nor green ears, until the ſelf-ſame day that ye have brought an offering unto your God: *It ſhall be* a ſtatute for ever throughout your generations in all your dwellings.

15 ¶ And ye ſhall count unto you from the morrow after the ſabbath, from the day that ye brought the ſheaf of the wave-offering; ſeven ſabbaths ſhall be complete:

16 Even unto the morrow after the ſeventh ſabbath ſhall ye number fifty days,

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Ver. 4. *In their ſeaſons.*] The ſeaſons for theſe ſolemnities, God appointed to be in March, May, and September, agreeable to our preſent computation, and not in the winter; travelling being then uncomfortable, by reaſon of the ſhortneſs of the days, and the badneſs of the way; nor yet in the height of the ſummer ſeaſon, becauſe then, in thoſe countries, they could but ill be ſpared from their employ in gathering in the harveſt and vintage.

Ver. 10. *When ye be come into the land—and ſhall reap the harveſt*, &c.] Or more properly, *are about to reap the harveſt*; for the ſheaf was to be brought before the reſt of the harveſt was cut.

The firſt-fruits of your harveſt unto the prieſt.] Theſe firſt-fruits, uſed to be reaped by men choſen for that purpoſe, and they were preſented to the prieſt, in the name of the whole community, who waved them towards the four quarters of the world, as a ſign of their being conſecrated to the Lord of the univerſe, and by this all the ſheaves in the field were made holy. This ceremony was conſtantly obſerved the day after the paſchal ſolemnity, and at the ſame time, there was offered an he-lamb without blemiſh, of the firſt year, for a burnt-offering unto the Lord. The whole was an evident type of the reſurrection of Chriſt, and its benefits to us: As the ſheaf was lifted up and waved, and the lamb was offered on that day, ſo he died, and offered himſelf up to God; and on the day following the ſabbath, was lifted up, or raiſed from the dead, our corruption hallowed in him, and our mortality conſecrated to all eternity.

Ver. 11. *On the morrow after the ſabbath.*] Or, the ſecond day of unleavened bread, (and not the weekly ſabbath) the firſt being termed ſabbath or reſt, becauſe it was a feſtival in which they were to deſiſt from all ſervile labour.

Ver. 14. *And ye ſhall eat neither bread*, &c.] That is, ye ſhall eat nothing of this year's growth, till you have firſt made an offering to God.

Ver. 15. *From the morrow after the ſabbath.*] See note on ver. 11.

Seven ſabbaths.] That is, ſeven weeks complete, from the ſixteenth day of the ſecond month, or the ſecond of unleavened bread.

Ver. 16. *Unto the morrow after the ſeventh ſabbath, ſhall ye number fifty days, and—offer a new meat-offering.*] This feaſt is called pentecoſt or weeks, being obſerved fifty days, or ſeven weeks after the paſſover. It is called likewiſe the feaſt of harveſt, Exod. xxiii. 16. the finiſhing of the corn harveſt being ſolemnized at it. It was inſtituted in remembrance of the giving of the law on mount Sinai, the fifteenth day after they came out of Egypt.

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and ye ſhall offer a new meat-offering unto the Lord.

17 Ye ſhall bring out of your habitations two wave-loaves, of two tenth-deals: they ſhall be of fine flour, they ſhall be baken with leaven, *they are* the firſt-fruits unto the Lord.

18 And ye ſhall offer with the bread ſeven lambs without blemiſh, of the firſt year, and one young bullock and two rams: they ſhall be *for* a burnt-offering unto the Lord, with their meat-offering, and their drink-offerings, *even* an offering made by fire of ſweet ſavour unto the Lord.

19 Then ye ſhall ſacrifice one kid of the goats, for a ſin-offering, and two lambs of the firſt year, for a ſacrifice of peace offerings.

20 And the prieſt ſhall wave them with the bread of the firſt-fruits, *for* a wave-offering before the Lord, with the two lambs: they ſhall be holy to the Lord for the prieſt.

21 And ye ſhall proclaim on the ſelf-ſame day, *that* it may be an holy convocation unto you: ye ſhall do no ſervile work *therein: It ſhall be* a ſtatute for ever in all your dwellings throughout your generations.

22 ¶ And when ye reap the harveſt of your land, thou ſhalt not make clean riddance of the corners of thy field when thou reapeſt, neither ſhalt thou gather any gleaning of thy harveſt: thou ſhalt leave them unto the poor, and to the ſtranger: I *am* the Lord your God.

23 ¶ And the Lord ſpake unto Moſes, ſaying,

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24 Speak unto the children of Iſrael, ſaying, In the ſeventh month, in the firſt *day* of the month ſhall ye have a ſabbath, a memorial of blowing of trumpets, an holy convocation.

25 Ye ſhall do no ſervile work *therein*; but ye ſhall offer an offering made by fire unto the Lord.

26 ¶ And the Lord ſpake unto Moſes, ſaying,

27 Alſo on the tenth *day* of this ſeventh month, *there ſhall be* a day of atonement, it ſhall be an holy convocation unto you, and ye ſhall afflict your ſouls, and offer an offering made by fire unto the Lord.

28 And ye ſhall do no work in that ſame day: for it *is* a day of atonement, to make an atonement for you before the Lord your God.

29 For whatſoever ſoul *it be* that ſhall not be afflicted in that ſame day, he ſhall be cut off from among his people.

30 And whatſoever ſoul *it be* that doeth any work in that ſame day, the ſame ſoul will I deſtroy from among his people.

31 Ye ſhall do no manner of work: *It ſhall be* a ſtatute for ever throughout your generations in all your dwellings.

32 It *ſhall be* unto you a ſabbath of reſt, and ye ſhall afflict your ſouls in the ninth *day* of the month at even: from even unto even ſhall ye celebrate your ſabbath.

33 ¶ And the Lord ſpake unto Moſes, ſaying,

34 Speak unto the children of Iſrael, ſaying, The fifteenth day of this ſeventh month *ſhall be* the feaſt of tabernacles *for* ſeven days unto the Lord.

Ver. 17. *They ſhall be baken with leaven.*] This is different from the eſtabliſhed law, relating to other meat-offerings of this kind: but it is to be conſidered, that part of the latter were burnt upon the altar, whereas the former were only waved before the Lord, and given to the prieſt for his portion.

Ver. 24. *A memorial of blowing of trumpets.*] More properly, a feſtival for commemorating and praiſing God, with the ſound of the trumpets. They blew the trumpet every new-moon; but in that of the ſeventh month, it was to be done with a more than ordinary ſolemnity, the trumpets ſounding from ſun-riſe till ſun-ſet.

Ver. 34. *The fifteenth day of this ſeventh month, ſhall be the feaſt of tabernacles.*] This feaſt was inſtituted in memory of their having dwelt in tents in the wilderneſs for forty years, under the protection of the Almighty. Some have thought, that it was inſtituted as a feaſt of thankſgiving

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35 On the firſt day *ſhall be* an holy convocation: ye ſhall do no ſervile work *therein.*

36 Seven days ye ſhall offer an offering made by fire unto the Lord: on the eighth day ſhall be an holy convocation unto you, and ye ſhall offer an offering made by fire unto the Lord: it *is* a ſolemn aſſembly, *and* ye ſhall do no ſervile work *therein.*

37 Theſe *are* the feaſts of the Lord, which ye ſhall proclaim *to be* holy convocations, to offer an offering made by fire unto the Lord, a burnt-offering, and a meat-offering, a ſacrifice, and drink-offerings, every thing upon his day:

38 Beſides the ſabbaths of the Lord, and beſides your gifts, and beſides all your vows, and beſides all your free-will-offerings, which ye give unto the Lord.

39 Alſo in the fifteenth day of the ſeventh month, when ye have gathered in the fruit of the land, ye ſhall keep a feaſt unto the Lord ſeven days: on the firſt day *ſhall be* a ſabbath, and on the eighth day *ſhall be* a ſabbath.

40 And ye ſhall take you on the firſt day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye ſhall rejoice before the Lord your God ſeven days.

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41 And ye ſhall keep it a feaſt unto the Lord ſeven days in the year: *It ſhall be* a ſtatute for ever in your generations, ye ſhall celebrate it in the ſeventh month.

42 Ye ſhall dwell in booths ſeven days; all that are Iſraelites born ſhall dwell in booths:

43 That your generations may know that I made the children of Iſrael to dwell in booths, when I brought them out of the land of Egypt: I *am* the Lord your God.

44 And Moſes declared unto the children of Iſrael the feaſts of the Lord.

CHAP. XXIV.

1 *Shelomith's ſon blaſphemeth.* 13 *The blaſphemer ſtoned.*

AND the Lord ſpake unto Moſes, ſaying,

2 Command the children of Iſrael, that they bring unto thee pure oil-olive beaten, for the light, to cauſe the lamps to burn continually.

3 Without the vail of the teſtimony, in the tabernacle of the congregation, ſhall Aaron order it from the evening unto the morning, before the Lord continually:

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giving for the concluſion of their harveſt and vintage, which in Paleſtine ended about this time, *viz.* the beginning of our October. The particular trees mentioned ver. 40. of which theſe booths were made, and the manner of their conſtruction, are not eaſily underſtood; and indeed all that is ſuppoſed to be meant, is, that they ſhould chuſe ſuch trees, as afforded the moſt laſting and agreeable verdure and fragrancy. The firſt day of this feſtival was uſhered in, by a general proceſſion, in which they carried branches of palm-trees in their hands, waving them about towards the four winds, and ſinging pſalms and hymns ſuitable to the occaſion, at the ſame time crying *Hoſannah!* or, ſave, we beſeech thee: from this word, the laſt day of the feaſt, and the ceremony of carrying palm-branches, round about the altar, was called *Hoſannah-rabbah*, or the day of the great Hoſannah. The hundred and eighteenth pſalm, is likewiſe ſuppoſed to have been ſung on this feſtival, if not compoſed on purpoſe for it; there being ſeveral expreſſions in it, that have a great affinity to this feaſt, as well as from the very analogy of the compoſure with its ceremonies.

Ver. 36. *It is a ſolemn aſſembly.*] In the Hebrew. Gnatsereth, a reſtraint or detention, was a term uſed for the laſt day of every great feſtival, becauſe all work was prohibited, and the people were detained in the holy places.

Ver. 40. *Ye ſhall rejoice before the Lord.*] Theſe ſeven days were ſpent in rejoicing, and returning thanks to God, who had brought them from the barren wilderneſs, to a fertile land. We are informed, that the chief of this rejoicing, conſiſted in pouring out of water, which they uſed to fetch from the pool of Siloam, with great ſolemnity, in a golden veſſel containing about three pints, and to carry it to the altar, pouring it out with the wine of the daily ſacrifice. This cuſtom ſeems to have taken its riſe, from that miraculous water which iſſued from the rock in the wilderneſs, and ſaved the Iſraelites from periſhing. The Jews attribute the inſtitution of it, to the prophets Haggai and Zachariah; though it is thought to have been introduced but a little before our Saviour's birth.

Before Christ 1490. *It ſhall be* a ſtatute for ever in your generations.

4 He ſhall order the lamps upon the pure candleſtick before the Lord continually.

5 ¶ And thou ſhalt take fine flour, and bake twelve cakes thereof: two tenth-deals ſhall be in one cake.

6 And thou ſhalt ſet them in two rows, ſix on a row, upon the pure table before the Lord.

7 And thou ſhalt put pure frankincenſe upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the Lord.

8 Every ſabbath he ſhall ſet it in order before the Lord continually, *being taken* from the children of Iſrael by an everlaſting covenant.

9 And it ſhall be Aarons and his ſons, and they ſhall eat it in the holy place: for it *is* moſt holy unto him, of the offerings of the Lord made by fire, by a perpetual ſtatute.

10 ¶ And the ſon of an Iſraelitiſh woman, whoſe father *was* an Egyptian, went out among the children of Iſrael; and this ſon of the Iſraelitiſh *woman*, and a man of Iſrael ſtrove together in the camp;

11 And the Iſraelitiſh womans ſon blaſphemed the Name *of the LORD*, and curſed: and they brought him unto Moſes (and his mothers name *was* Shelomith, the daughter of Dibri, of the tribe of Dan)

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12 And they put him in ward, that the mind of the Lord might be ſhewed them.

13 And the Lord ſpake unto Moſes, ſaying,

14 Bring forth him that hath curſed, without the camp, and let all that heard *him*, lay their hands upon his head, and let all the congregation ſtone him.

15 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, Whoſoever curſeth his God, ſhall bear his ſin.

16 And he that blaſphemeth the Name of the Lord, he ſhall ſurely be put to death, *and* all the congregation ſhall certainly ſtone him: as well the ſtranger, as he that is born in the land, when he blaſphemeth the Name *of the LORD*, ſhall be put to death.

17 ¶ And he that killeth any man, ſhall ſurely be put to death.

18 And he that killeth a beaſt, ſhall make it good; beaſt for beaſt.

19 And if a man cauſe a blemiſh in his neighbour; as he hath done, ſo ſhall it be done unto him:

20 Breach for breach, eye for eye, tooth for tooth: as he hath cauſed a blemiſh in a man, ſo ſhall it be done to him *again*.

21 And he that killeth a man, he ſhall reſtore

Notes on Chap. XXIV.

Ver. 10. *This ſon of an Iſraelitiſh woman, and a man of Iſrael ſtrove together.*] The Jews tell us, that this perſon attempted to ſet up his tent among the Danites, in right of his mother, who belonged to their tribe, and that being oppoſed, and told, that as his father was an Egyptian, he had no right ſo to do, he was thereupon enraged, and uttered blaſphemies againſt God.

Ver. 11. *Blaſphemed.*] It is imagined that his cauſe came before the judges, and that their determination was, he had no right to the privileges of a true Iſraelite, and that he being aggrieved by the Divine appointment, which made this diſtinction between the Iſraeſites and ſtrangers, he audaciouſly reproached both the law and the law-maker, and ſet them at defiance.

Ver. 12. *That the mind of the Lord might be ſhewed them.*] This ſignifies, that Moſes was to pronounce ſentence, according as God ſhould direct him.

Ver. 14. *Let all the congregation ſtone him.*] Every perſon preſent, caſt his ſtone at the blaſphemer, to ſignify that himſelf was wounded by the blow, levelled by the impious perſon at the Almighty. The putting blaſphemers to death, has been looked upon as a moral law, as well among Chriſtians as Jews, and therefore ſuch were condemned by Juſtinian.

Ver. 20. *Eye for eye, tooth for tooth.*] We Chriſtians indeed, live under a milder diſpenſation, and perhaps for that reaſon, may think this to have been a very ſevere decree: But the laws of other nations as well as the Jewiſh, ſhew they did not think it unreaſonable; for it obtained a place among the celebrated Roman laws of the twelve tables.

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reſtore it: and he that killeth a man, he ſhall be put to death.

22 Ye ſhall have one manner of law, as well for the ſtranger, as for one of your own country: for I *am* the Lord your God.

23 ¶ And Moſes ſpake unto the children of Iſrael, that they ſhould bring forth him that had curſed, out of the camp, and ſtone him with ſtones: and the children of Iſrael did as the Lord commanded Moſes.

CHAP. XXV.

The jubile. 14 *Of oppreſſion.* 35 *Of compaſſion.*

AND the Lord ſpake unto Moſes, in mount Sinai, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, When ye come into the land which I give you, then ſhall the land keep a ſabbath unto the Lord.

3 Six years thou ſhalt ſow thy field, and ſix years thou ſhalt prune thy vineyard, and gather in the fruit thereof.

4 But in the ſeventh year ſhall be a ſabbath of reſt unto the land, a ſabbath for the Lord: thou ſhalt neither ſow thy field, nor prune thy vineyard.

5 That which groweth of its own accord of thy harveſt, thou ſhalt not reap, neither gather the grapes of thy vine undreſſed: *for* it is a year of reſt unto the land.

6 And the ſabbath of the land ſhall be meat for you; for thee, and for thy ſervant, and for thy maid, and for thy hired ſervant, and for thy ſtranger that ſojourneth with thee,

7 And for thy cattle, and for the beaſt that *are* in thy land, ſhall all the increaſe thereof be meat.

8 ¶ And thou ſhalt number ſeven ſabbaths of years unto thee, ſeven times ſeven years, and the ſpace of the ſeven ſabbaths of years ſhall be unto thee forty and nine years.

9 Then ſhalt thou cauſe the trumpet of the jubile to ſound, on the tenth *day* of the ſeventh month; in the day of atonement ſhall ye make the trumpet ſound throughout all your land.

10 And ye ſhall hallow the fiftieth year, and proclaim liberty throughout *all* the land, unto all the inhabitants thereof: it ſhall be a jubile unto you, and ye ſhall return every man unto his poſſeſſion, and ye ſhall return every man unto his family.

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Notes on Chap. XXV.

Ver. 2. *The land keep a ſabbath.*] The ſanctification of the ſabbath was the moſt ancient of all divine inſtitutions, calculated to keep up the knowledge and worſhip of God among men; Moſes therefore not only revived the obſervation of the weekly ſabbath, but likewiſe inſtituted a ſabbatical year, for the advancement of its glory.

Ver. 5. *A year of reſt unto the land.*] This year of reſt was appointed, not for any natural, or œconomical reſpect, that the tired land might gain ſtrength, which is the uſual practice, but for an holy and religious reſt, dedicated to God's ſervice, and typical of the eternal reſt in heaven.

Ver. 8. *Thou ſhalt number ſeven ſabbaths of years.*] Over and above the ſabbatical year; Moſes inſtituted another, to be celebrated every fiftieth year, diſtinguiſhed from the former, in that all ſlaves were then releaſed, all debts cancelled, every man reſtored to his lands, poſſeſſions, *&c.* however alienated, and every Hebrew ſervant or ſlave, to his own tribe and family, liberty and property, on what account ſoever he had been deprived of them during theſe fifty years. This law was a wiſe proviſion for fixing the Jews in the land of Canaan, and to preſerve the diſtinction between tribes and families, by which that of the Meſſiah when born, might certainly be known to be of the tribe of Judah, and lineage of David, as foretold by the prophets.

Ver. 9. *The trumpet of the jubile.*] In the Hebrew, JERUGHATH, *i. e.* the trumpet of loud ſound; becauſe the trumpets were ſounded loud at the beginning of the jubilee, in every quarter of the land, to ſignify that the whole year was to be celebrated with great joy, it being intended to remind them of their Egyptian bondage, and to prevent them from the like oppreſſion of their own brethren. The day of reſtoration took not place till the tenth day of the month, otherwiſe called the day of expiation; but the nine days preceding this, the ſlaves were exempted from all work, and ſpent that interval in eating, drinking, and diverſions; and alſo wore garlands on their heads, after the manner of the Romans during the Saturnalia: the tenth day being come, the Sanhedrim cauſed the trumpet to ſound throughout the land, and at that inſtant, every one was reſtored to his liberty, and poſſeſſions.

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11 A jubile ſhall that fiftieth year be unto you: ye ſhall not ſow, neither reap that which groweth of itſelf in it, nor gather *the grapes* in it of thy vine undreſſed.

12 For it *is* the jubile, it ſhall be holy unto you: ye ſhall eat the increaſe thereof out of the field.

13 In the year of this jubile ye ſhall return every man unto his poſſeſſion.

14 And if thou ſell ought unto thy neighbour, or buyeſt *ought* of thy neighbours hand; ye ſhall not oppreſs one another.

15 According to the number of years after the jubile, thou ſhalt buy of thy neighbour, *and* according unto the number of years of the fruits he ſhall ſell unto thee:

16 According to the multitude of years thou ſhalt increaſe the price thereof, and according to the fewneſs of years thou ſhalt diminiſh the price of it: for *according* to the number *of the years* of the fruits doth he ſell unto thee.

17 Ye ſhall not therefore oppreſs one another; but thou ſhalt fear thy God: for I *am* the LORD your God.

18 ¶ Wherefore ye ſhall do my ſtatutes, and keep my judgments, and do them; and ye ſhall dwell in the land in ſafety.

19 And the land ſhall yield her fruit, and ye ſhall eat your fill, and dwell therein in ſafety.

20 And if ye ſhall ſay, What ſhall we eat the ſeventh year? behold, we ſhall not ſow, nor gather in our increaſe:

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21 Then I will command my bleſſing upon you in the ſixth year, and it ſhall bring forth fruit for three years.

22 And ye ſhall ſow the eighth year, and eat *yet* of old fruit, until the ninth year; until her fruits come in, ye ſhall eat *of* the old *ſtore*.

23 ¶ The land ſhall not be ſold for ever: for the land *is* mine, for ye *are* ſtrangers and ſojourners with me.

24 And in all the land of your poſſeſſion, ye ſhall grant a redemption for the land.

25 ¶ If thy brother be waxen poor, and hath ſold away *ſome* of his poſſeſſion, and if any of his kin come to redeem it, then ſhall he redeem that which his brother ſold.

26 And if the man have none to redeem it, and himſelf be able to redeem it:

27 Then let him count the years of the ſale thereof, and reſtore the overplus unto the man to whom he ſold it; that he may return unto his poſſeſſion.

28 But if he be not able to reſtore *it* to him, then that which is ſold, ſhall remain in the hand of him that hath bought it, until the year of jubile: and in the jubile it ſhall go out, and he ſhall return unto his poſſeſſion.

29 And if a man ſell a dwelling-houſe in a walled city, then he may redeem it within a whole year after it is ſold: *within* a full year may he redeem it.

30 And if it be not redeemed within the ſpace of a full year: then the houſe that

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Ver. 15. *According to the number of years*, &c.] There was not the leaſt injuſtice in this law, nor any reaſon to complain; ſince every purchaſer of an eſtate, was well apprized of the year of jubilee; and in the ſale of lands it was always conſidered, and they ſold at an higher or lower price, according as it was nearer or more remote.

Ver. 20. *If ye ſhall ſay what ſhall we eat*, &c.] That they might not object againſt ſo wiſe and good a law, the Almighty graciouſly promiſed them, that their lands ſhould bring forth ſo abundantly in the preceding year, as ſhould be ſufficient to ſupply all their wants.

Ver. 29. *If a man ſell a dwelling houſe*, &c.] Houſes in the city if not redeemed within a year, were never more to return to their firſt owner, not even at the jubilee; but country houſes, as being a part of their hereditary eſtates, were ſubject to the ſame law as their eſtates. This proviſion ſeems to have been made for the encouragement of ſtrangers and proſelytes, to come and ſettle among them, who though they could not purchaſe land to them and their heirs, yet might purchaſe houſes within walled cities, as being moſt convenient for thoſe who were ſuppoſed to live by trade.

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that *is* in the walled city, ſhall be eſtabliſhed for ever to him that bought it, throughout his generations: it ſhall not go out in the jubile.

31 But the houſes of the villages which have no walls round about them, ſhall be counted as the fields of the country: they may be redeemed, and they ſhall go out in the jubile.

32 Notwithſtanding, the cities of the Levites, *and* the houſes of the cities of their poſſeſſion, may the Levites redeem at any time.

33 And if a man purchaſe of the Levites, then the houſe that was ſold, and the city of his poſſeſſion ſhall go out in the *year of* jubile: for the houſes of the cities of the Levites *are* their poſſeſſion among the children of Iſrael.

34 But the field of the ſuburbs of their cities may not be ſold, for it *is* their perpetual poſſeſſion.

35 ¶ And if thy brother be waxen poor, and fallen in decay with thee; then thou ſhalt relieve him: *yea, though he be* a ſtranger, or a ſojourner; that he may live with thee.

36 Take thou no uſury of him, or increaſe: but fear thy God; that thy brother may live with thee.

37 Thou ſhalt not give him thy money upon uſury, nor lend him thy victuals for increaſe.

38 I *am* the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

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39 ¶ And if thy brother *that dwelleth* by thee be waxen poor, and be ſold unto thee; thou ſhalt not compel him to ſerve as a bond-ſervant:

40 *But* as an hired ſervant, *and* as a ſojourner, he ſhall be with thee, *and* ſhall ſerve thee unto the year of jubile.

41 And *then* ſhall he depart from thee, *both* he and his children with him, and ſhall return unto his own family, and unto the poſſeſſion of his fathers ſhall he return.

42 For they *are* my ſervants, which I brought forth out of the land of Egypt: they ſhall not be ſold as bond-men.

43 Thou ſhalt not rule over him with rigour; but ſhalt fear thy God.

44 Both thy bond-men, and thy bond-maids, which thou ſhalt have, *ſhall be* of the heathen that are round about you; of them ſhall ye buy bond-men and bond-maids.

45 Moreover, of the children of the ſtrangers that do ſojourn among you, of them ſhall ye buy, and of their families that *are* with you, which they begat in your land: and they ſhall be your poſſeſſion.

46 And ye ſhall take them as an inheritance for your children after you, to inherit *them for* a poſſeſſion, they ſhall be your

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Ver. 34. *But the field of the ſuburbs.*] The Hebrews inform us, that round the cities of the Levites, a thouſand cubits (about a quarter of a mile) was meaſured for their ſuburbs; without which, all round, were meaſured two thouſand more, to feed their cattle in, and for vineyards: this portion being undivided, and lying in common, no particular perſon had any power to bargain for it.

Ver. 36. *May live with thee.*] May live happily with thee.

Ver. 39. *Thou ſhalt not compel him to ſerve as a bond-ſervamt.*] A ſlave whom they bought of other nations, or took in their wars, over whom they had an abſolute dominion, and might ſell them and their children at pleaſure.

Ver. 42. *They are my ſervants.*] The meaneſt as well as the moſt oppulent Iſraelite was the peculiar ſervant and worſhipper of the true God, and therefore as ſerving one common maſter, they were ſecured from the ſlavery and oppreſſion of their brethren.

Ver. 43. *Thou ſhalt not rule over him with rigour.*] The practice againſt which this precept is levelled, is but too frequent among men; and it is a melancholly conſideration, that chriſtians ſhould violate it, by their inhuman treatment of their Negroe-ſlaves in the American Colonies; notwithſtanding the Jewiſh Rabbins aſſert, that a man may uſe his ſlave as he pleaſes, provided he does not maim him; this is contrary to religion and humanity.

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47 ¶ And if a ſojourner or ſtranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and ſell himſelf unto the ſtranger *or* ſojourner by thee, or to the ſtock of the ſtrangers family:

48 After that he is ſold, he may be redeemed again; one of his brethren may redeem him:

49 Either his uncle, or his uncles ſon may redeem him, or *any* that is nigh of kin unto him, of his family, may redeem him; or if he be able, he may redeem himſelf.

50 And he ſhall reckon with him that bought him, from the year that he was ſold to him, unto the year of jubile: and the price of his ſale ſhall be according unto the number of years, according to the time of an hired ſervant ſhall it be with him.

51 If *there be* yet many years *behind*; according unto them he ſhall give again the price of his redemption, out of the money that he was bought for.

52 And if there remain but few years unto the year of jubile, then he ſhall count with him, *and* according unto his years ſhall he give him again the price of his redemption.

53 *And* as a yearly hired ſervant ſhall he be with him: and *the other* ſhall not rule with rigour over him in thy ſight. Before Christ 1490.

54 And if he be not redeemed in theſe *years*, then he ſhall go out in the year of jubile, *both* he, and his children with him.

55 For unto me the children of Iſrael *are* ſervants, they *are* my ſervants whom I brought forth out of the land of Egypt: I *am* the LORD your God.

CHAP. XXVI.

1 *Of idolatry.* 3 *A bleſſing promiſed.* 14 *A curſe threatned.*

YE ſhall make you no idols nor graven image, neither rear you up a ſtanding image, neither ſhall ye ſet up *any* image of ſtone in your land, to bow down unto it: for I *am* the LORD your God.

2 Ye ſhall keep my ſabbaths, and reverence my ſanctuary: I *am* the LORD.

3 ¶ If ye walk in my ſtatutes, and keep my commandments, and do them;

4 Then I will give you rain in due ſeaſon, and the land ſhall yield her increaſe, and the trees of the field ſhall yield their fruit.

5 And your threſhing ſhall reach unto the vintage, and the vintage ſhall reach unto the ſowing-time: and ye ſhall eat your bread to the full, and dwell in your land ſafely.

6 And I will give peace in the land, and ye ſhall lie down, and none ſhall make *you* afraid:

NOTES on Chap. XXVI.

Ver. 1. *A ſtanding image.*] Theſe ſeem to have been a kind of rude ſtones, which the Heathens erected to their gods, and paid to them Divine worſhip.

Ver. 2. *An image of ſtone.*] In the original, the words ſignify a pictured ſtone, or ſtones painted with pictures, like thoſe of the Egyptian hieroglyphics. The Septuagint renders it, a ſtone conſecrated to the gods inſpectors, or the tutelar deities of the country.

Ver. 4. *I will give you rain in due ſeaſon.*] In Canaan and Syria, it was not common to have rain but at two ſeaſons; in the ſpring before harveſt, and at the end of autumn, at ſeed-time; called by the prophet, the former, and the latter rain, Jer. v. 24. When either of theſe failed, the year was quite barren; hence thoſe countries were ſubject to famine. This promiſe therefore of rain in due ſeaſon, was a moſt gracious one, and an invaluable bleſſing.

Ver. 5. *Your threſhing ſhall reach unto the vintage.*] God promiſed that their fruits ſhould be produced in abundance, and ſucceſſively, ſo that there ſhould be no ceſſation; before they had reaped their corn, their vintage would be ready, and before the vintage was finiſhed, the ſowing ſeaſon would commence. *The ploughman overtook the reaper, and the treader of grapes, him that ſoweth ſeed.* Amos ix. 13.

afraid: and I will rid evil beaſts out of the land, neither ſhall the ſword go through your land.

7 And ye ſhall chaſe your enemies, and they ſhall fall before you by the ſword.

8 And five of you ſhall chaſe an hundred, and an hundred of you ſhall put ten thouſand to flight: and your enemies ſhall fall before you by the ſword.

9 For I will have reſpect unto you, and make you fruitful, and multiply you, and eſtabliſh my covenant with you.

10 And ye ſhall eat old ſtore, and bring forth the old becauſe of the new.

11 And I will ſet my tabernacle amongſt you: and my ſoul ſhall not abhor you.

12 And I will walk among you, and will be your God, and ye ſhall be my people.

13 I *am* the LORD your God, which brought you forth out of the land of Egypt, that ye ſhould not be their bondmen, and I have broken the bands of your yoke, and made you go upright.

14 ¶ But if ye will not hearken unto me, and will not do all theſe commandments;

15 And if ye ſhall deſpiſe my ſtatutes, or if your ſoul abhor my judgments, ſo that ye will not do all my commandments, *but* that ye break my covenant:

16 I alſo will do this unto you, I will even appoint over you terror, conſumption, and the burning-ague; that ſhall conſume the eyes, and cauſe ſorrow of heart: and ye ſhall ſow your ſeed in vain, for your enemies ſhall eat it.

17 And I will ſet my face againſt you, and ye ſhall be ſlain before your enemies: they that hate you ſhall reign over you, and ye ſhall flee when none purſueth you.

18 And if ye will not yet for all this hearken unto me, then I will puniſh you ſeven times more for your ſins.

19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as braſs:

20 And your ſtrength ſhall be ſpent in vain: for your land ſhall not yield her increaſe, neither ſhall the trees of the land yield their fruits.

21 ¶ And if ye walk contrary unto me, and will not hearken unto me; I will bring ſeven times more plagues upon you, according to your ſins.

22 I will alſo ſend wild beaſts among you, which ſhall rob you of your children, and deſtroy your cattle, and make you few in number, and your *high*-ways ſhall be deſolate.

23 And if ye will not be reformed by me by theſe things, but will walk contrary unto me:

24 Then will I alſo walk contrary unto you, and will puniſh you yet ſeven times for your ſins.

25 And I will bring a ſword upon you, that ſhall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will ſend the peſtilence among you; and ye ſhall be delivered into the hand of the enemy.

26 *And* when I have broken the ſtaff of your bread, ten women ſhall bake your

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Ver. 10. *Bring forth the old becauſe of the new.*] Ye ſhall have ſo large a ſtock of the old corn left at harveſt, that ye ſhall be obliged to remove the former, in order to make room for the latter.

Ver. 13. *Made you go upright.*] A metaphor taken from a perſon lightened of his load; it denotes liberty, eaſe, and pleaſure.

Ver. 16. *Terror, conſumption, and the burning-ague.*] Or, I will puniſh you with puſillanimity and dejection of ſpirit, and with great poverty and famine.

Ver. 19. *I will make your heaven as iron, and your earth as braſs.*] A figurative expreſſion, conveying an unlawful idea of the anger of God: The Heavens are repreſented as impenetrable to rain, as iron; and the earth as having its vegetative ſtores locked up beneath a ſurface of braſs; from whence a dreadful famine muſt be the conſequence.

Ver. 22. *I will alſo ſend wild beaſts among you.*] By a figure, ſet to ſignify wicked and tyrannical rulers, who prey upon the lives and fortunes of their people.

Ver. 26. *Ten women ſhall bake your bread in one oven.*] Such

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bread in one oven, and they ſhall deliver *you* your bread again by weight: and ye ſhall eat and not be ſatisfied.

27 And if ye will not for all this hearken unto me, but walk contrary unto me:

28 Then I will walk contrary unto you alſo in fury; and I, even I, will chaſtiſe you ſeven times for your ſins.

29 And ye ſhall eat the fleſh of your ſons, and the fleſh of your daughters ſhall ye eat.

30 And I will deſtroy your high places, and cut down your images, and caſt your carcaſes upon the carcaſes of your idols, and my ſoul ſhall abhor you.

31 And I will make your cities waſte, and bring your ſanctuaries unto deſolation, and I will not ſmell the ſavour of your ſweet odours.

32 And I will bring the land into deſolation: and your enemies which dwell therein ſhall be aſtoniſhed at it.

33 And I will ſcatter you among the heathen, and will draw out a ſword after you: and your land ſhall be deſolate, and your cities waſte.

34 Then ſhall the land enjoy her ſabbaths, as long as it lieth deſolate, and ye *be* in your enemies land; *even* then ſhall the land reſt, and enjoy her ſabbaths.

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35 As long as it lieth deſolate, it ſhall reſt: becauſe it did not reſt in your ſabbaths when ye dwelt upon it.

36 And upon them that are left *alive* of you, I will ſend a faintneſs into their hearts in the lands of their enemies; and the ſound of a ſhaken leaf ſhall chaſe them; and they ſhall flee, as fleeing from a ſword: and they ſhall fall, when none purſueth.

37 And they ſhall fall one upon another, as it were before a ſword, when none purſueth: and ye ſhall have no power to ſtand before your enemies.

38 And ye ſhall periſh among the heathen, and the land of your enemies ſhall eat you up.

39 And they that are left of you, ſhall pine away in their iniquity in your enemies lands; and alſo in the iniquities of their fathers ſhall they pine away with them.

40 If they ſhall confeſs their iniquity and the iniquity of their fathers, with their treſpaſs which they treſpaſſed againſt me, and that alſo they have walked contrary unto me;

41 And *that* I alſo have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumciſed hearts be humbled, and

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Such ſhall be the ſcarcity, that one oven ſhall be ſufficient to bake bread for ten families.

Ver. 28. *Seven times for your ſins.*] Will puniſh you with new and more grievous puniſhments: Fulfilled in their captivity in the days of Manaſſeh, Jehoiakim, and Zedekiah: Theſe latter calamities, both for extent and duration, were at leaſt ſeven times greater than their ſufferings by the Philiſtines, and neighbouring nations.

Ver. 29. *Ye ſhall eat the fleſh of your ſons.*] The ſoreſt calamity that can befal a people. It is deſcribed in Deut. xxviii. 53. &c. and happened to this rebellious people in the ſiege of Samaria, 2 Kings vi. 29. in the ſiege of Jeruſalem, before the Babyloniſh captivity; Lam. iv. 10. and in the deſtruction of it by the Romans; the horror of which is deſcribed by Joſephus.

Ver. 30. *I will deſtroy your high places.*] The places where you worſhip your idols.

Your images] Properly, your temples of the ſun.

Ver. 31. *I will not ſmell the ſavour*, &c.] I will neither hear your prayers, nor accept your ſacrifices.

Ver. 34. *Then ſhall the land reſt and enjoy her ſabbath.*] Which your covetouſneſs would not ſuffer to reſt in the ſabbatical years; this expreſſion intimates, that the very ground would be recreated, when rid of its ſinful inhabitants, for whom it was wearied and fatigued in bringing forth food.

Ver. 36. *The ſound of a ſhaken leaf ſhall chaſe them.*] I will fill them with ſuch timidity, that they ſhall be afraid of their own ſhadow, and tremble at the ſhaking of a leaf.

Ver. 38. *The land of your enemies ſhall eat you up.*] You ſhall be ſwallowed up, or loſt in the body of another nation, and ſhall never return more to the promiſed Land: This ſentence was executed in the captivity of the ten tribes, who did never return, nor is it known what became of them.

Ver. 40—45. *If they ſhall confeſs,—I will for their ſakes remember the covenant.*] This is one of the paſſages of ſcripture, from whence the Jews derive their hopes of a temporal

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and they then accept of the puniſhment of their iniquity:

42 Then will I remember my covenant with Jacob, and alſo my covenant with Iſaac, and alſo my covenant with Abraham will I remember; and I will remember the land.

43 The land alſo ſhall be left of them, and ſhall enjoy her ſabbaths, while ſhe lieth deſolate without them: and they ſhall accept of the puniſhment of their iniquity; becauſe, even becauſe they deſpiſed my judgments, and becauſe their ſoul abhorred my ſtatutes.

44 And yet for all that, when they be in the land of their enemies, I will not caſt them away, neither will I abhor them, to deſtroy them utterly, and to break my covenant with them: for I *am* the LORD their God.

45 But I will for their ſakes remember the covenant of their anceſtors, whom I brought forth out of the land of Egypt, in the ſight of the heathen, that I might be their God: I *am* the LORD.

46 Theſe *are* the ſtatutes, and judgments, and laws, which the LORD made between him and the children of Iſrael, in mount Sinai, by the hand of Moſes.

CHAP. XXVII.

Of vows, and their eſtimation.

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, When a man ſhall make a ſingular vow, the perſons *ſhall be* for the LORD, by thy eſtimation.

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3 And thy eſtimation ſhall be, of the male from twenty years old, even unto ſixty years old; even thy eſtimation ſhall be fifty ſhekels of ſilver, after the ſhekel of the ſanctuary.

4 And if it *be* a female, then thy eſtimation ſhall be thirty ſhekels.

5 And if *it be* from five years old, even unto twenty years old; then thy eſtimation ſhall be of the male twenty ſhekels, and for the female ten ſhekels.

6 And if *it be* from a month old, even unto five years old; then thy eſtimation ſhall be of the male five ſhekels of ſilver, and for the female thy eſtimation *ſhall be* three ſhekels of ſilver.

7 And if *it be* from ſixty years old and above; if *it be* a male, then thy eſtimation ſhall be fifteen ſhekels, and for the female ten ſhekels.

8 But if he be poorer than thy eſtimation; then he ſhall preſent himſelf before the prieſt, and the prieſt ſhall value him: according to his ability that vowed, ſhall the prieſt value him.

9 And if *it be* a beaſt whereof men bring an offering unto the LORD; all that *any man* giveth of ſuch unto the LORD, ſhall be holy.

10 He ſhall not alter it, nor change it, a good for a bad, or a bad for a good: and if

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temporal deliverance; but ſince the Moſaic diſpenſation is at an end, they can lay no claim to ſuch promiſes, unleſs they previouſly embrace Chriſtianity; unleſs they confeſs their iniquity in crucifying the Lord of glory, the true Meſſiah; which when they do, God will for their ſakes, that is their anceſtors, who believed in Chriſt that was to come, he will for their ſakes remember the land.

NOTES on Chap. XXVII.

Ver. 2. *When a man ſhall make a ſingular vow.*] Promiſing in a ſolemn manner to ſeparate any common thing to a ſacred uſe. It is thought that ſome devout people, affected with what Moſes had delivered to them in the preceeding chapter, took a reſolution of dedicating themſelves, their children, and their effects to God, and to the ſervice of the tabernacle, and that God accepted of this their zeal. This chapter therefore concerning vows is added as an appendix, cloſing up the book of ſtatutes.

The perſons ſhall be for the Lord by thy eſtimation.] If a man conſecrated himſelf or his child to the ſervice of the tabernacle, ſuch as ſweeping the floor, carrying out aſhes, running on errands, or the like; the perſons ſo conſecrated, ſhould be *for the Lord*, that is, God will accept the good will; but ſeeing there was an whole tribe devoted to this ſervice, thoſe who were vowed, were not wanted, but were to be redemed; and the redemption money employed for repairs of the tabernacle and other uſes.

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if he ſhall at all change beaſt for beaſt; then it, and the exchange thereof ſhall be holy.

11 And if *it be* any unclean beaſt, of which they do not offer a ſacrifice unto the Lord; then he ſhall preſent the beaſt before the prieſt:

12 And the prieſt ſhall value it, whether it be good or bad: as thou valueſt it *who art* the prieſt, ſo ſhall it be.

13 But if he will at all redeem it, then he ſhall add a fifth *part* thereof unto thy eſtimation.

14 ¶ And when a man ſhall ſanctify his houſe *to be* holy unto the Lord; then the prieſt ſhall eſtimate it, whether it be good or bad: as the prieſt ſhall eſtimate it, ſo ſhall it ſtand.

15 And if he that ſanctified it, will redeem his houſe, then he ſhall add the fifth *part* of the money of thy eſtimation unto it, and it ſhall be his.

16 And if a man ſhall ſanctify unto the Lord *ſome part* of a field of his poſſeſſion; then thy eſtimation ſhall be according to the ſeed thereof: an homer of barley-ſeed *ſhall be valued* at fifty ſhekels of ſilver.

17 If he ſanctify his field from the year of jubile, according to thy eſtimation it ſhall ſtand.

18 But if he ſanctify his field after the jubile; then the prieſt ſhall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it ſhall be abated from thy eſtimation.

19 And if he that ſanctified the field, will in any wiſe redeem it; then he ſhall add the fifth *part* of the money of thy eſtimation unto it, and it ſhall be aſſured to him.

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20 And if he will not redeem the field, or if he have ſold the field to another man; it ſhall not be redeemed any more.

21 But the field, when it goeth out in the jubile, ſhall be holy unto the Lord, as a field devoted: the poſſeſſion thereof ſhall be the prieſts.

22 And if *a man* ſanctify unto the Lord a field which he hath bought, which *is* not of the fields of his poſſeſſion;

23 Then the prieſt ſhall reckon unto him the worth of thy eſtimation, *even* unto the year of the jubile: and he ſhall give thine eſtimation in that day, *as* a holy thing unto the Lord.

24 In the year of the jubile, the field ſhall return unto him of whom it was bought, *even* to him to whom the poſſeſſion of the land *did belong*.

25 And all thy eſtimations ſhall be according to the ſhekel of the ſanctuary: twenty gerahs ſhall be the ſhekel.

26 ¶ Only the firſtling of the beaſts, which ſhould be the Lords firſtling, no man ſhall ſanctify it; whether *it be* ox, or ſheep: it *is* the Lords.

27 And if *it be* of an unclean beaſt, then he ſhall redeem *it* according to thine eſtimation, and ſhall add a fifth *part* of it thereto: or if it be not redeemed, then it ſhall be ſold according to thy eſtimation.

28 Notwithſtanding, no dovoted thing that a man ſhall devote unto the Lord of all that he hath, *both* of man and beaſt, and of the field of his poſſeſſion, ſhall be ſold or redeemed: every dovoted thing *is* moſt holy unto the Lord.

29 None

Ver. 16. *An homer of barley ſeed ſhall be valued at fifty ſhekels.*] As much land as an homer of barley will ſow, ſhall be rated at fifty ſhekels. (About five pounds ſeventeen ſhillings) The *Ghomer*, Exod. xvi. 16. 36. was the tenth part of an ephah; but the *Homer*, or meaſure ſpoken of in this place, was ten ephahs; that is, about ten buſhels.

Ver. 19. *He ſhall add the fifth part.*] If the owner was purpoſed to redeem himſelf, he might not purchaſe his redemption ſo cheap as another, but was to add a fifth part of the price: by this God would lead men into into a ſerious conſideration before they vowed.

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29 None devoted, which ſhall be devoted of men, ſhall be redeemed: *but* ſhall ſurely be put to death.

30 And all the tithe of the land, *whether* of the ſeed of the land, *or* of the fruit of the tree, *is* the LORDS: *it is* holy unto the LORD.

31 And if a man will at all redeem ought of his tithes, he ſhall add thereto the fifth *part* thereof.

32 And concerning the tithe of the herd, or of the flock, *even* of whatſoever paſſeth under the rod; the tenth ſhall be holy unto the LORD.

33 He ſhall not ſearch whether it be good or bad, neither ſhall he change it: and if he change it at all, then both it and the change thereof, ſhall be holy; it ſhall not be redeemed.

34 Theſe *are* the commandments which the LORD commanded Moſes, for the children of Iſrael, in mount Sinai.

Ver. 29. *None devoted, which ſhall be devoted of men, ſhall be redeemed; but ſhall ſurely be put to death.*] This paſſage has given riſe to many diſputes; but the true ſenſe ſeems to be this, every thing which is devoted of men, ſhall not be redeemed, but ſhall ſurely die, *i. e.* he ſhall die in that devoted ſtate. Our verſion indeed has it, *he ſhall ſurely be put to death*; but in the original it is, *dying he ſhall die*; which is not to be underſtood of being ſacrificed, or put to a violent death; but that he is to continue till death in a devoted ſtate. See 1 Sam. i. 11.

Ver. 32. *Whatſoever paſſeth under the rod.*] The Jews underſtand it of the tything-rod coloured with oker, with which, the perſon placing himſelf at the door of the fold numbered the cattle as they came out, and marked every tenth with his rod. Maimonides ſays, the manner of decimating cattle was this; they ſhut up all the lambs, kids, or calves, in a ſtable, having but one door, ſo ſtrait, that two could not get abreaſt, and then brought their dams to the door, that the young ones hearing their voice, might ſtrive to get out by *paſſing under the rod*; as faſt as they came out, thoſe who ſtood by, marked every tenth with red lead, and whether a male or female, with or without blemiſh, the owner ſaid; this ſhall be conſecrated to pay the tythes.

The End of the Book of LEVITICUS.

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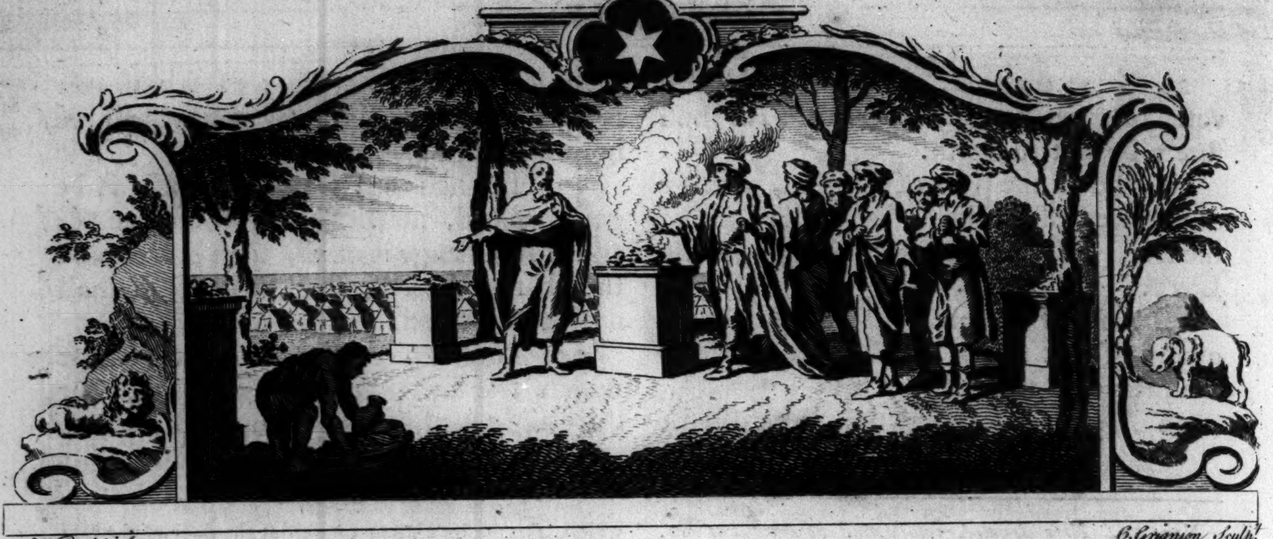

S. Wale delin.ᵗ C. Grignion Sculp.ᵗ

The Fourth BOOK of *MOSES*, CALLED

NUMBERS.

The ARGUMENT.

This Book is called Numbers *by the* Greek *interpreters, becauſe it begins with an account of the numbering or muſtering, of the children of* Iſrael*; this was done in the beginning of the ſecond year, after their coming out of* Egypt. *It contains likewiſe, ſeveral additional laws, civil and religious, comprehending in the whole, an hiſtory of about* 38 *years.*

CHAP. I.

1 *God commandeth Moſes to number the people.*

Before Chriſt 1490.

AND the LORD ſpake unto Moſes in the wilderneſs of Sinai, in the tabernacle of the congregation, on the firſt *day* of the ſecond month, in the ſecond year, after they were come out of the land of Egypt, ſaying,

2 Take ye the ſum of all the congregation of the children of Iſrael, after their families, by the houſe of their fathers, with the number of *their* names, every male by their poll: Before Chriſt 1490.

3 From twenty years old and upward, all that are able to go forth to war in Iſrael; thou and Aaron ſhall number them by their armies.

4 And with you there ſhall be a man of every tribe; every one head of the houſe of his fathers.

5 ¶ And

NOTES on Chap. I.

Ver. 1. *The Lord ſpake unto Moſes,* &c.] It was now about thirteen months ſince the Iſraelites had left Egypt, reſiding near twelve at mount Sinai, in which place they received

Before Chriſt 1490.

5 ¶ And theſe *are* the names of the men that ſhall ſtand with you: Of *the tribe of* Reuben; Elizur the ſon of Shedeur.

6 Of Simeon; Shelumiel the ſon of Zuriſhaddai.

7 Of Judah; Nahſhon the ſon of Amminadab.

8 Of Iſſachar; Nethaneel the ſon of Zuar.

9 Of Zebulun; Eliab the ſon of Helon.

10 Of the children of Joſeph: of Ephraim, Eliſhama the ſon of Ammihud; of Manaſſeh, Gamaliel the ſon of Pedahzur.

11 Of Benjamin; Abidan the ſon of Gideoni.

12 Of Dan; Ahiezer the ſon of Ammiſhaddai.

13 Of Aſher; Pagiel the ſon of Ocran.

14 Of Gad; Eliaſaph the ſon of Deuel.

15 Of Naphtali; Ahira the ſon of Enan.

16 Theſe *were* the renowned of the congregation, princes of the tribes of their fathers, heads of thouſands in Iſrael.

17 ¶ And Moſes and Aaron took theſe men, which are expreſſed by *their* names.

18 And they aſſembled all the congregation together on the firſt *day* of the ſecond month, and they declared their pedigrees after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, by their poll.

Before Chriſt 1490.

19 As the Lord commanded Moſes, ſo he numbered them in the wilderneſs of Sinai.

20 And the children of Reuben Iſraels eldeſt ſon, by their generations, after their families, by the houſe of their fathers, according to the number of the names, by their poll, every male from twenty years old and upward, all that were able to go forth to war;

21 Thoſe that were numbered of them, *even* of the tribe of Reuben, *were* forty and ſix thouſand and five hundred.

22 ¶ of the children of Simeon, by their generations, after their families, by the houſe of their fathers, thoſe that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

23 Thoſe that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thouſand and three hundred.

24 ¶ Of the children of Gad, by their generations,

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received all the foregoing laws: But before they left this ſtation, Moſes and Aaron received an order from God, to make a general muſter, and take an exact poll of all the Hebrew men, from twenty years of age and upwards, the Levites excepted.

On the firſt day of the ſecond month.] That is, the firſt day of the ſecond month, of the ſecond year; anſwering to part of our April and May.

Ver. 2. *Take ye the ſum of all*, &c.] This numbering of the people, ſeems to have been ordered for ſeveral reaſons: For by it, the accompliſhment of the promiſe made to Abraham, of multiplying his ſeed, was evidently ſeen to have been fulfilled; the number of Jacob's family when he went down into Egypt, being no more than ſeventy-five perſons, was now found to have increaſed to upwards of 600,000 men. By this means too, God provided for aſcertaining the genealogy of the Meſſiah, by a careful diſtinction of each particular tribe, family, and houſhold. Theſe were the general reaſons; but the more particular deſign of numbering them at this time, was in order to their being marſhalled into ſeveral diſtricts, that they might be the better diſpoſed about the tabernacle, that juſtice might more eaſily be adminiſtred, and that they might march with greater regularity through the wilderneſs.

The word *all*, is not to be underſtood abſolutely; for the women were excepted, and all the males under twenty years of age, the Levites, and thoſe who were diſabled, through age or infirmity. The cuſtom of numbering all that were capable of bearing arms, and obliging them to go forth to battle, was common among other nations; for which reaſon it is, we read of ſuch mighty armies being ſent into the field, as appears ſcarce credible in theſe days.

Ver. 5. *Of the tribe of Reuben.*] It is to be noted, that the tribes are not placed in the order of their birth, but of their mothers who bear them; the children of Leah firſt; then of Rachel; and laſtly, the children of the two handmaids.

Ver. 14. *The ſon of Duel.*] Who is called Reuel. Chap. ii. 14.

Ver. 16. *Theſe were the renowned of the congregation, princes,* generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Thoſe that were numbered of them, *even* of the tribe of Gad, *were* forty and five thouſand ſix hundred and fifty.

¶ 26 Of the children of Judah, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27 Thoſe that were numbered of them, *even* of the tribe of Judah, *were* threeſcore and fourteen thouſand and ſix hundred.

28 ¶ Of the children of Iſſachar, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29 Thoſe that were numbered of them, *even* of the tribe of Iſſachar, *were* fifty and four thouſand and four hundred.

30 ¶ Of the children of Zebulun, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

31 Thoſe that were numbered of them, *even* of the tribe of Zebulun, *were* fifty and ſeven thouſand and four hundred.

32 ¶ Of the children of Joſeph, *namely*, of the children of Ephraim, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

33 Thoſe that were numbered of them, *even* of the tribe of Ephraim, *were* forty thouſand and five hundred.

34 ¶ Of the children of Manaſſeh, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Thoſe that were numbered of them, *even* of the tribe of Manaſſeh, *were* thirty and two thouſand and two hundred.

36 ¶ Of the children of Benjamin, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37 Thoſe that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thouſand and four hundred.

38 ¶ Of the children of Dan, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39 Thoſe that were numbered of them, *even* of the tribe of Dan, *were* threeſcore and two thouſand and ſeven hundred.

40 ¶ Of the children of Aſher, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Thoſe that were numbered of them, *even* of the tribe of Aſher, *were* forty and one thouſand and five hundred.

42 ¶ Of the children of Naphtali, throughout their generations, after their families, by the houſe of their fathers, according to the number of the names, from

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princes, &c.] That is, they were perſons of rank and diſtinction in their reſpective tribes; this is apparent from their noble offerings at the dedication of the altar, chap. vii. 2. It is very probable they were judges and officers.

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from twenty years old and upward, all that were able to go forth to war;

43 Thoſe that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thouſand and four hundred.

44 Theſe *are* thoſe that were numbered, which Moſes and Aaron numbered, and the princes of Iſrael, *being* twelve men: each one was for the houſe of his fathers.

45 So were all thoſe that were numbered of the children of Iſrael, by the houſe of their fathers, from twenty years old and upward, all that were able to go forth to war in Iſrael;

46 Even all they that were numbered, were ſix hundred thouſand and three thouſand and five hundred and fifty.

47 ¶ But the Levites, after the tribe of their fathers, were not numbered among them.

48 For the Lord hath ſpoken unto Moſes, ſaying,

49 Only thou ſhalt not number the tribe of Levi, neither take the ſum of them among the children of Iſrael:

50 But thou ſhalt appoint the Levites over the tabernacle of teſtimony, and over all the veſſels thereof, and over all things that *belong* to it: they ſhall bear the tabernacle, and all the veſſels thereof, and they ſhall miniſter unto it, and ſhall encamp round about the tabernacle.

51 And when the tabernacle ſetteth forward, the Levites ſhall take it down: and when the tabernacle is to be pitched, the Levites ſhall ſet it up: and the ſtranger that cometh nigh, ſhall be put to death.

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52 And the children of Iſrael ſhall pitch their tents every man by his own camp, and every man by his own ſtandard, throughout their hoſts.

53 But the Levites ſhall pitch round about the tabernacle of teſtimony; that there be no wrath upon the congregation of the children of Iſrael: and the Levites ſhall keep the charge of the tabernacle of teſtimony.

54 And the children of Iſrael did according to all that the Lord commanded Moſes, ſo did they.

CHAP. II.

The order of the tribes in their tents.

AND the Lord ſpake unto Moſes, and unto Aaron, ſaying,

2 Every man of the children of Iſrael ſhall pitch by his own ſtandard, with the enſign of their fathers houſe: far off about the tabernacle of the congregation ſhall they pitch.

3 ¶ And on the eaſt ſide toward the riſing of the ſun, ſhall they of the ſtandard of the camp of Judah pitch, throughout their armies: and Nahſhon the ſon of Amminadab *ſhall be* captain of the children of Judah.

4 And his hoſt, and thoſe that were numbered of them, *were* threeſcore and fourteen thouſand and ſix hundred.

5 And thoſe that do pitch next unto him *ſhall be* the tribe of Iſſachar: and

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Ver. 46. *All they that were numbered.*] The ſum total of this muſter, is 603,550 men; the very ſame with that mentioned Exod. xxxviii. 26. It may be that a few odd numbers are omitted in both; ſince it cannot well be ſuppoſed, that not a man of them died ſince their laſt numbering, which was ſeven months ago.

Ver. 47. *The Levites were not numbered.*] They being ſeparated for the ſervice of the tabernacle.

Ver. 53. *The Levites ſhall pitch round about the tabernacle.*] They were intended to be a conſtant guard, to prevent any of the people from approaching nearer than was allowed, and by that means incurring the Divine diſpleaſure.

Notes on Chap. II.

Ver. 2. *Every man of the children of Iſrael ſhall pitch by his own ſtandard.*] The whole body of the people were divided into four large battalions, and the ſtandard ſeems to have been the common banner, under which every three tribes were united: Beſides which, it is ſuppoſed, that each tribe had a ſeparate enſign, in the nature of our colours; each of which, was of the ſame colour with the ſtone on Aaron's pectoral, on which the name of the tribe whereunto it belonged, was written; and they alſo carried different figures: Thoſe on the ſtandards of the four prin-

Nethaneel the ſon of Zuar *ſhall be* captain of the children of Iſſachar.

6 And his hoſt, and thoſe that were numbered thereof, *were* fifty and four thouſand and four hundred.

7 *Then* the tribe of Zebulun: and Eliab the ſon of Helon *ſhall be* captain of the children of Zebulun.

8 And his hoſt, and thoſe that were numbered thereof, *were* fifty and ſeven thouſand and four hundred.

9 All that were numbered in the camp of Judah, *were* an hundred thouſand and fourſcore thouſand and ſix thouſand and four hundred, throughout their armies: theſe ſhall firſt ſet forth.

10 ¶ On the ſouth-ſide *ſhall be* the ſtandard of the camp of Reuben, according to their armies: and the captain of the children of Reuben, *ſhall be* Elizur the ſon of Shedeur.

11 And his hoſt, and thoſe that were numbered thereof, *were* forty and ſix thouſand and five hundred.

12 And thoſe which pitch by him, *ſhall be* the tribe of Simeon: and the captain of the children of Simeon *ſhall be* Shelumiel the ſon of Zuriſhaddai.

13 And his hoſt, and thoſe that were numbered of them, *were* fifty and nine thouſand and three hundred.

14 Then the tribe of Gad: and the captain of the ſons of Gad, *ſhall be* Eliaſaph the ſon of Reuel.

15 And his hoſt, and thoſe that were numbered of them *were* forty and five thouſand and ſix hundred and fifty.

16 All that were numbered in the camp of Reuben, *were* an hundred thouſand and fifty and one thouſand and four hundred and fifty, throughout their armies: and they ſhall ſet forth in the ſecond rank.

17 ¶ Then the tabernacle of the congregation ſhall ſet forward with the camp of the Levites, in the midſt of the camp: as they encamp, ſo ſhall they ſet forward, every man in his place by their ſtandards.

18 ¶ On the weſt ſide *ſhall be* the ſtandard of the camp of Ephraim, according to their armies: and the captain of the ſons of Ephraim, *ſhall be* Eliſhama the ſon of Ammihud.

19 And his hoſt, and thoſe that were numbered of them, *were* forty thouſand, and five hundred.

20 And by him *ſhall be* the tribe of Manaſſeh: and the captain of the children of Manaſſeh, *ſhall be* Gamaliel the ſon of Pedahzur.

21 And his hoſt, and thoſe that were numbered of them, *were* thirty and two thouſand and two hundred.

22 Then the tribe of Benjamin: and the captain of the ſons of Benjamin, *ſhall be* Abidan the ſon of Gideoni.

23 And his hoſt, and thoſe that were numbered of them, *were* thirty and five thouſand and four hundred.

24 All that were numbered of the camp of Ephraim, *were* an hundred thouſand

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principal tribes were, a lion, borne by the tribe of Judah, being the moſt noble among wild beaſts; an ox by that of Ephraim, the moſt noble among beaſts of labour; an eagle by Dan, the moſt noble among birds; and a man's head by Reuben, being the moſt noble of all other creatures. But ſome reject this account of the modern Jews, thinking it improbable, that Moſes would have permitted ſuch images to be expoſed to the view of a people ſo prone to idolatry. It is therefore more probable, that each ſtandard was diſtinguiſhed, with the name of its reſpective tribe or tribes.

Ver. 17. *So ſhall they ſet forward, every man in his place, by their ſtandards.*] The encampment of the Iſraelites, was as follows; in the centre was the tabernale, in the front of which, Moſes and Aaron, with the prieſts, were encamped; and behind the tabernacle, on the right and left, the Levites of Kohath, Merari, and Gerſhon: In the front eaſtward, were encamped the tribes of Judah, Iſſachar, and Zebulun, 186,400 warriors; on the right, ſouthward, lay the tribes of Reuben, Simeon, and Gad, 151,450 warriors; on the left northward, the tribes of Dan, Aſher, and Naphtali, 157,600 warriors; and in the rear weſtward, the tribes of Ephraim, Manaſſeh, and Benjamin, 108,100 warriors. The Jews tell us, that the camp of Iſrael made a ſquare of twelve miles; or three miles on a ſide.

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ſand and eight thouſand and an hundred, throughout their armies: and they ſhall go forward in the third rank.

25 ¶ The ſtandard of the camp of Dan *ſhall be* on the north ſide by their armies: and the captain of the children of Dan *ſhall be* Ahiezer the ſon of Ammiſhadai.

26 And his hoſt, and thoſe that were numbered of them, *were* threeſcore and two thouſand and ſeven hundred.

27 And thoſe that encamp by him, *ſhall be* the tribe of Aſher: and the captain of the children of Aſher, *ſhall be* Pagiel the ſon of Ocran.

28 And his hoſt, and thoſe that were numbered of them, *were* forty and one thouſand and five hundred.

29 Then the tribe of Naphtali: and the captain of the children of Naphtali, *ſhall be* Ahira the ſon of Enan.

30 And his hoſt, and thoſe that were numbered of them, *were* fifty and three thouſand and four hundred.

31 All they that were numbered in the camp of Dan, *were* an hundred thouſand and fifty and ſeven thouſand and ſix hundred: they ſhall go hindmoſt with their ſtandards.

32 ¶ Theſe *are* thoſe which were numbered of the children of Iſrael, by the houſe of their fathers; all thoſe that were numbered of the camps throughout their hoſts, *were* ſix hundred thouſand and three thouſand and five hundred and fifty.

33 But the Levites were not numbered among the children of Iſrael; as the LORD commanded Moſes.

34 And the children of Iſrael did according to all that the LORD commanded Moſes: ſo they pitched by their ſtandards, and ſo they ſet forward, every one after their families, according to the houſe of their fathers.

CHAP. III.

The Levites exchanged for the firſt-born.

14 *Their families, number, and office.*

THeſe alſo *are* the generations of Aaron and Moſes, in the day *that* the LORD ſpake with Moſes in mount Sinai.

2 And theſe *are* the names of the ſons of Aaron; Nadab the firſt-born, and Abihu, Eleazar, and Ithamar.

3 Theſe *are* the names of the ſons of Aaron, the prieſts which were anointed, whom he conſecrated to miniſter in the prieſts office.

4 And Nadab and Abihu died before the LORD, when they offered ſtrange fire before the LORD in the wilderneſs of Sinai, and they had no children: and Eleazar and Ithamar miniſtered in the prieſts office, in the ſight of Aaron their father.

5 ¶ And the LORD ſpake unto Moſes, ſaying,

6 Bring

Ver. 34. *And ſo they ſet forward.*] This was the order of the Iſarelites marching; whenever they were to decamp, which always was when the pillar of the cloud was taken up from the tabernacle; the trumpet ſounded, and upon the firſt alarm, the ſtandard of Judah being raiſed, the three tribes belonging to it ſet forward; whereupon the tabernacle was immediately taken down, and the Gerſhonites and Merarites attended the waggons, with the boards and ſtaves of it. Theſe being on their march, a ſecond alarm was ſounded; upon which the ſtandard of Reuben's camp advanced, with the three tribes under it; after them followed the Kohathites, bearing the ſanctuary, which being more ſacred, and not ſo cumberſome as the pillars and boards of the tabernacle, was not put into a waggon, but carried upon their ſhoulders: next followed the ſtandard of Ephraim's camp, with his three tribes; and laſt of all, the three tribes under the ſtandard of Dan, brought up the rear.

NOTES on Chap. III.

Ver. 1. *Theſe alſo are the generations,* &c.] The proper ſignification of the word Generations is, poſterity and deſcendants; but Aaron's poſterity being only named, it is moſt natural to underſtand it in this place, as implying paſſages in their hiſtory; or a relation of what happened to them. So the *word* is uſed Gen. ii, 4.

Ver. 4. *Eelazar and Ithamar miniſtered in the prieſts office.*] The reaſon why Aarons ſons were ſettled in the prieſthood, while thoſe of Moſes were only Levites, was probably becauſe the ſons of Moſes had an Egyptian to their mother, and not deſcended from any of the tribes of Iſrael.

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6 Bring the tribe of Levi near, and preſent them before Aaron the prieſt, that they may miniſter unto him.

7 And they ſhall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the ſervice of the tabernacle.

8 And they ſhall keep all the inſtruments of the tabernacle of the congregation, and the charge of the children of Iſrael, to do the ſervice of the tabernacle.

9 And thou ſhalt give the Levites unto Aaron and to his ſons: they *are* wholly given unto him out of the children of Iſrael.

10 And thou ſhalt appoint Aaron and his ſons, and they ſhall wait on their prieſts office: and the ſtranger that cometh nigh ſhall be put to death.

11 ¶ And the LORD ſpake unto Moſes, ſaying,

12 And I, behold, I have taken the Levites from among the children of Iſrael, in ſtead of all the firſt-born that openeth the matrix among the children of Iſrael: therefore the Levites ſhall be mine,

13 Becauſe all the firſt-born *are* mine; *for* on the day that I ſmote all the firſt-born in the land of Egypt, I hallowed unto me all the firſt-born in Iſrael, both man and beaſt, mine they ſhall be: I *am* the LORD.

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14 ¶ And the LORD ſpake unto Moſes in the wilderneſs of Sinai, ſaying,

15 Number the children of Levi, after the houſe of their fathers, by their families: every male from a month old and upward, ſhalt thou number them.

16 And Moſes numbered them according to the word of the LORD, as he was commanded.

17 And theſe were the ſons of Levi, by their names; Gerſhon, and Kohath, and Merari.

18 And theſe *are* the names of the ſons of Gerſhon by their families; Libni, and Shimei.

19 Andt he ſons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel.

20 And the ſons of Merari by their families; Mahli, and Muſhi: theſe *are* the families of the Levites, according to the houſe of their fathers.

21 Of Gerſhon *was* the family of the Libnites, and the family of the Shimites: theſe *are* the families of the Gerſhonites.

22 Thoſe that were numbered of them, according

Ver. 6. *Preſent them before Aaron the prieſt, that they may miniſter unto him.*] That they may receive their orders of Aaron, and aſſiſt him and the reſt of the prieſts, who were the immediate miniſters of God. In the wilderneſs the Levites had a peculiar charge; which was not only to guard the tabernacle, by keeping watch about it day and night; but likewiſe to take it down, to carry it in their removals, and ſet it up again whenever they reſted: when ſettled in Canaan they had leſs to do of this kind; though ſtill the charge of the tabernacle lay upon them; and their miniſtration to the prieſts. The Levites killed the ſacrifices; the prieſts needed only to ſprinkle the blood, and burn the fat; the Levites prepared the incenſe; the prieſts burned it. In David's time, ſome of the Levites were appointed ſingers, and players upon inſtruments, in the morning and evening ſervice; others ſtood at ſeveral gates of the tabernacle, and afterwards of the temple, as guards of the ſacred treaſury, and of ſuch things as were dedicated to God: and they were diſtributed into different claſſes or courſes, for the more regular diſcharge of their functions.

Ver. 9. *They are wholly given unto him out of the children of Iſrael.*] Are ſeparated from the body of Iſrael, to ſerve under the prieſts, in the ſacred miniſtry of the tabernacle: and as they attended on the public ſervice, ſo they had a public maintenance allowed them.

Ver. 12. *I have taken the Levites inſtead of the firſt-born.*] Every firſt-born was conſecrated to the ſervice of God, in memory of their preſervation in Egypt: but he was now pleaſed to releaſe the Iſraelites from this obligation, by ſubſtituting the tribe of Levi, to be the perpetual miniſters of religion, inſtead of the firſt-born males. The Levites obtained this favour for their religious zeal againſt the Idolaters. See Exod. xxxii. 28.

Ves. 15. *Every male from a month old.*] The other tribes were numbered from twenty years old and upwards, to know how many were fit to bear arms; but the Levites were numbered, only to know how many there were in all; that ſo they might be exchanged for an equal number of the firſt born; therefore it was requiſite all ſhould be numbered without diſtinction; even from a month old, the age at which the firſtling males were appointed to be redeemed.

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according to the number of all the males, from a month old and upward, *even* thoſe that were numbered of them *were* ſeven thouſand and five hundred.

23 The families of the Gerſhonites ſhall pitch behind the tabernacle weſtward.

24 And the chief of the houſe of the father of the Gerſhonites, *ſhall be* Eliaſaph the ſon of Lael.

25 And the charge of the ſons of Gerſhon, in the tabernacle of the congregation, *ſhall be* the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation:

26 And the hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it, for all the ſervice thereof.

27 ¶ And of Kohath *was* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: theſe *are* the families of the Kohathites.

28 In the number of all the males, from a month old and upward, *were* eight thouſand and ſix hundred, keeping the charge of the ſanctuary.

29 The families of the ſons of Kohath, ſhall pitch on the ſide of the tabernacle ſouthward.

30 And the chief of the houſe of the father of the families of the Kohathites, *ſhall be* Elizaphan the ſon of Uzziel.

31 And their charge *ſhall be* the ark, and the table, and the candleſtick, and the altars, and the veſſels of the ſanctuary wherewith they miniſter, and the hanging, and all the ſervice thereof.

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32 And Eleazar the ſon of Aaron the prieſt *ſhall be* chief over the chief of the Levites, *and have* the overſight of them that keep the charge of the ſanctuary.

33 ¶ Of Merari *was* the family of the Mahlites, and the family of the Muſhites: theſe *are* the families of Merari.

34 And thoſe that were numbered of them, according to the number of all the males from a month old and upward, *were* ſix thouſand and two hundred.

35 And the chief of the houſe of the father of the families of Merari, *was* Zuriel the ſon of Abihail: *theſe* ſhall pitch on the ſide of the tabernacle northward.

36 And *under* the cuſtody and charge of the ſons of Merari, *ſhall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the ſockets thereof, and all the veſſels thereof, and all that ſerveth thereto,

37 And the pillars of the court round about, and their ſockets, and their pins, and their cords.

38 ¶ But thoſe that encamp before the tabernacle toward the eaſt, *even* before the tabernacle of the congregation eaſtward *ſhall be* Moſes and Aaron, and his ſons, keeping the charge of the ſanctuary, for the charge of the children of Iſrael; and the ſtranger that cometh nigh, ſhall be put to death.

39 All that were numbered of the Levites, which Moſes and Aaron number-

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Ver. 23. *The family of the Gerſhonites, ſhall pitch behind the tabernacle weſtward.*] The camp of the prieſts and Levites was directed to be of a ſquare form, like that of the other Iſraelites, The ſons of Gerſhon, were on the weſt ſide; the ſons of Kohath, on the ſouth; the ſons of Merari, on the north; and the tents of Moſes and Aaron, were pitched before the entrance of the tabernacle on the eaſt.

Ver. 38. *The ſtranger, &c.*] By ſtranger, in this place, is to be underſtood any one, except Aaron and his ſons: by this they were forbid to invade the prieſts office; and the prieſts were charged to be the door-keepers in God's houſe, and not to ſuffer any to enter in who were forbidden by the law. The Jews tell us, that in after times there was hung over the door of the temple, a golden ſword; (perhaps alluding to the flaming ſword at the entrance of the garden of Eden, on which was engraven, *The ſtranger that cometh nigh ſhall be put to death.*

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ed at the commandment of the LORD, throughout their families, all the males from a month old and upward, *were* twenty and two thouſand.

40 ¶ And the LORD ſaid unto Moſes, Number all the firſt-born of the males of the children of Iſrael, from a month old and upward, and take the number of their names.

41 And thou ſhalt take the Levites for me (I *am* the LORD) in ſtead of all the firſt-born among the children of Iſrael; and the cattle of the Levites, in ſtead of all the firſtlings among the cattle of the children of Iſrael.

42 And Moſes numbered, as the LORD commanded him, all the firſt-born among the children of Iſrael.

43 And all the firſt-born males, by the number of names, from a month old and upward, of thoſe that were numbered of them, were twenty and two thouſand two hundred and threeſcore and thirteen.

44 ¶ And the LORD ſpake unto Moſes, ſaying,

45 Take the Levites in ſtead of all the firſt-born among the children of Iſrael, and the cattle of the Levites in ſtead of their cattle, and the Levites ſhall be mine: I *am* the LORD.

46 And for thoſe that are to be redeemed of the two hundred and threeſcore and thirteen, of the firſt-born of the children of Iſrael, which are more than the Levites.

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47 Thou ſhalt even take five ſhekels apiece by the poll, after the ſhekel of the ſanctuary ſhalt thou take *them*: the ſhekel *is* twenty gerahs.

48 And thou ſhalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his ſons.

49 And Moſes took the redemption-money of them that were over and above them that were redeemed by the Levites.

50 Of the firſt-born of the children of Iſrael took he the money; a thouſand three hundred and threeſcore and five *ſhekels*, after the ſhekel of the ſanctuary.

51 And Moſes gave the money of them that were redeemed, unto Aaron, and to his ſons, according to the word of the LORD, as the LORD commanded Moſes.

CHAP. IV.

The age, time, and manner of the Levites ſervice.

AND the LORD ſpake unto Moſes, and unto Aaron, ſaying,

2 Take the ſum of the ſons of Kohath from among the ſons of Levi, after their families, by the houſe of their fathers;

3 From thirty years old and upward, even until fifty years old, all that enter into

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Ver. 39. *Were twenty and two thouſand.*] The particular ſums mentioned ver. 22, 28, and 34. amount in all to 22,300, but the three hundred are here omitted; becauſe it is ſuppoſed that number was the firſt-born of the Levites themſelves, who as ſuch did already belong to God; and for that reaſon could not be ſet down inſtead of the firſt-born of the people, as the other Levites were. Mr. Kennicot ſuppoſes there is an error in the ſum of the Gerſhonites, where the letter that denotes two hundred might eaſily be miſtaken for that which denotes five hundred.

Ver. 43. *And all the firſt-born males—were twenty and two thouſand two hundred and threeſcore and thirteen.*] It is to be remembred, that thoſe only were numbered, who had been born ſince the ſlaughter of the Egyptians, which was but a little above a year ago; it being only from that time, that the firſt-born were to be conſecrated to God; elſe it might ſeem ſtrange, that from more than 600,000, full grown Men, there ſhould be no more firſt-born ſons.

NOTES on Chap. IV.

Ver. 3. *From thirty years old,* &c.] Thoſe who were numbered out of the other tribes to go forth to war, were from twenty years of age and upwards; but of the Levites for the ſervice of God, only from thirty to fifty. God requires the beſt of our ſtrength and the prime of our years.

To do the work of the tabernacle.] It ſhould have been tranſlated *about the tabernacle*; they not being permitted to enter into it. The work of the Levites was the carrying the ark, and other ſacred things on their ſhoulders, which was very laborious; but then ſuch perſons were ſelected out of the forementioned families of the Levites, as were moſt ſtrong and able for the purpoſe.

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4 This *ſhall be* the ſervice of the ſons of Kohath in the tabernacle of the congregation, *about* the moſt holy things.

5 ¶ And when the camp ſetteth forward, Aaron ſhall come and his ſons, and they ſhall take down the covering vail, and cover the ark of the teſtimony with it:

6 And ſhall put thereon the covering of badgers ſkins, and ſhall ſpread over *it* a cloth wholly of blue, and ſhall put in the ſtaves thereof.

7 And upon the table of ſhew-bread they ſhall ſpread a cloth of blue, and put thereon the diſhes, and the ſpoons, and the bowls, and covers to cover withal: and the continual bread ſhall be thereon.

8 And they ſhall ſpread upon them a cloth of ſcarlet, and cover the ſame with a covering of badgers ſkins, and ſhall put in the ſtaves thereof.

9 And they ſhall take a cloth of blue, and cover the candleſtick of the light, and his lamps, and his tongs, and his ſnuff-diſhes, and all the oil veſſels thereof, wherewith they miniſter unto it.

10 And they ſhall put it and all the veſſels thereof within a covering of badgers ſkins, and ſhall put *it* upon a bar.

11 And upon the golden altar they ſhall ſpread a cloth of blue, and cover it with a covering of badgers ſkins, and ſhall put to the ſtaves thereof.

12 And they ſhall take all the inſtruments of miniſtry, wherewith they miniſter in the ſanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers ſkins, and ſhall put *them* on a bar. Before Chriſt 1490.

13 And they ſhall take away the aſhes from the altar, and ſpread a purple cloth thereon:

14 And they ſhall put upon it all the veſſels thereof, wherewith they miniſter about it, *even* the cenſers, the fleſh-hooks, and the ſhovels, and the baſons, all the veſſels of the altar; and they ſhall ſpread upon it a covering of badgers ſkins, and put to the ſtaves of it.

15 And when Aaron and his ſons have made an end of covering the ſanctuary, and all the veſſels of the ſanctuary, as the camp is to ſet forward; after that, the ſons of Kohath ſhall come to bear *it:* but they ſhall not touch *any* holy thing, leſt they die. Theſe *things are* the burden of the ſons of Kohath, in the tabernacle of the congregation.

16 ¶ And to the office of Eleazar the ſon of Aaron the prieſt, *pertaineth* the oil for the light, and the ſweet incenſe, and the daily meat-offering, and the anointing oil, *and* the overſight of all the tabernacle, and of all that therein *is*, in the ſanctuary, and in the veſſels thereof.

17 ¶ And the Lord ſpake unto Moſes, and unto Aaron, ſaying,

18 Cut ye not off the tribe of the families of the Kohathites, from among the Levites.

19 But thus do unto them, that they may live and not die, when they approach unto the moſt holy things; Aaron and his ſons

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Ver. 6. *The covering of badgers ſkins.*] The firſt covering of the ark was with the vail; then there were two others, one of leather, and the other of blue ſtuff. The uſe of theſe coverings, was not only to defend the ſacred things from the weather; but likewiſe to conceal them from the curious eyes of the multitude. It is thought that the Hebrew words which we tranſlate *badgers ſkins*, are improperly rendered; the badger being eſteemed unclean by the law of Moſes.

Put in the ſtaves thereof.] Theſe ſtaves were never to be taken out of the rings. See Exod. xxv. 15.

Ver. 10. *Shall put it upon a bar.*] Or rather a *bier*; ſince the word ſignifies an inſtrument, by which any thing may be moved from place to place.

Ver. 14. *Spread upon it a covering.* &c.] Previous to a journey, the great altar was made clean, and packed up with all its veſſels and appurtenances, in two of the forementioned coverings, being carried by its own ſtaves.

Ver. 18. *Cut ye not off*, &c.] Be ye not the occaſion of the death of ſo many perſons, by neglecting to inſtruct them, with what awe and reverence they are to treat ſuch ſacred things.

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ſons ſhall go in, and appoint them every one to his ſervice, and to his burden.

20 But they ſhall not go in to ſee when the holy things are covered, leſt they die.

21 ¶ And the LORD ſpake unto Moſes, ſaying,

22 Take alſo the ſum of the ſons of Gerſhon, throughout the houſes of their fathers by their families;

23 From thirty years old and upward, until fifty years old ſhalt thou number them; all that enter in to perform the ſervice, to do the work in the tabernacle of the congregation.

24 This *is* the ſervice of the families of the Gerſhonites, to ſerve, and for burdens.

25 And they ſhall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers ſkins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the hanging for the door of the gate of the court which *is* by the tabernacle, and by the altar round about, and their cords, and all the inſtruments of their ſervice, and all that is made for them: ſo ſhall they ſerve.

27 At the appointment of Aaron and his ſons, ſhall be all the ſervice of the ſons of the Gerſhonites, in all their burdens, and in all their ſervice: and ye ſhall appoint unto them in charge all their burdens.

28 This *is* the ſervice of the families of the ſons of Gerſhon, in the tabernacle of the congregation: and their charge *ſhall be* under the hand of Ithamar the ſon of Aaron the prieſt.

29 ¶ As for the ſons of Merari, thou ſhalt number them after their families, by the houſe of their fathers;

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30 From thirty years old and upward, even unto fifty years old ſhalt thou number them, every one that entereth in to the ſervice, to do the work of the tabernacle of the congregation.

31 And this *is* the charge of their burden, according to all their ſervice in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and ſockets thereof,

32 And the pillars of the court round about, and their ſockets, and their pins, and their cords with all their inſtruments, and with all their ſervice: and by name ye ſhall reckon the inſtruments of the charge of their burden.

33 This *is* the ſervice of the families of the ſons of Merari, according to all their ſervice in the tabernacle of the congregation, under the hand of Ithamar the ſon of Aaron the prieſt.

34 ¶ And Moſes and Aaron and the chief of the congregation numbered the ſons of the Kohathites, after their families, and after the houſe of their fathers;

35 From thirty years old and upward, even unto fifty years old, every one that entereth in to the ſervice for the work in the tabernacle of the congregation:

36 And thoſe that were numbered of them by their families, were two thouſand ſeven hundred and fifty.

37 Theſe *were* they that were numbered of the families of the Kohathites, all that might do ſervice in the tabernacle of the congregation; which Moſes and Aaron did number, according to the commandment of the LORD by the hand of Moſes.

38 And thoſe that were numbered of the

Ver. 34. *And Moſes and Aaron—numbered the ſons of the Kohathites,* &c.] They took an exact account of the Levite carriers in each claſs. The number of thoſe who were able to ſerve the Lord may be viewed thus;

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the ſons of Gerſhon, throughout their families, and by the houſe of their fathers;

39 From thirty years old and upward, even unto fifty years old, every one that entereth in to the ſervice, for the work in the tabernacle of the congregation:

40 Even thoſe that were numbered of them, throughout their families, by the houſes of their fathers, were two thouſand and ſix hundred and thirty.

41 Theſe *are* they that were numbered of the families of the ſons of Gerſhon, of all that might do ſervice in the tabernacle of the congregation, whom Moſes and Aaron did number, according to the commandment of the Lord.

42 ¶ And thoſe that were numbered of the families of the ſons of Merari, throughout their families, by the houſe of their fathers;

43 From thirty years old and upward, even unto fifty years old, every one that entereth into the ſervice, for the work in the tabernacle of the congregation:

44 Even thoſe that were numbered of them after their families, were three thouſand and two hundred.

45 Theſe *be* thoſe that were numbered of the families of the ſons of Merari, whom Moſes and Aaron numbered, according to the word of the Lord by the hand of Moſes.

46 All thoſe that were numbered of the Levites, whom Moſes and Aaron and the chief of Iſrael numbered, after their families, and after the houſe of their fathers;

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47 From thirty years old and upward, even unto fifty years old, every one that came to do the ſervice of the miniſtry, and the ſervice of the burden in the tabernacle of the congregation;

48 Even thoſe that were numbered of them were eight thouſand and five hundred and fourſcore.

49 According to the commandment of the Lord, they were numbered by the hand of Moſes, every one according to his ſervice, and according to his burden: thus were they numbered of him, as the Lord commanded Moſes.

CHAP. V.

Reſtitution enjoined. 11 *The trial of jealouſy.*

AND the Lord ſpake unto Moſes, ſaying,

2 Command the children of Iſrael, that they put out of the camp every leper, and every one that hath an iſſue, and whoſoever is defiled by the dead.

3 Both male and female ſhall ye put out, without the camp ſhall ye put them; that they defile not their camps in the midſt whereof I dwell.

4 And the children of Iſrael did ſo, and put them out without the camp: as the Lord ſpake unto Moſes, ſo did the children of Iſrael.

5 ¶ And the Lord ſpake unto Moſes, ſaying,

6 Speak unto the children of Iſrael, When a man or woman ſhall commit any ſin that men commit, to do a treſpaſs againſt the Lord, and that perſon be guilty;

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	able.	unfit.	in all.
Kohathites	2,750	5,850	8,600
Gerſhonites	2,630	4,870	7,500
Merarites	3,200	3,000	6,200
	8,580	13,720	22,300

It is well worth obſerving, how providence ordered it, that the Merarites, though upon the whole feweſt in number; yet as the heavieſt burden, and the greateſt labour was allotted them; ſuch as the boards of the ſanctuary, the pillars, and the ſockets, they produced the largeſt number of effective men.

Notes on Chap. V.

Ver. 2. *That they put out of the camp every leper.*] It is probable the camp of each tribe had a vacant ſpace left, which was reckoned without the camp, and that they lodged the unclean there by themſelves; ſince to baniſh them quite beyond the bounds of the camp, at a great diſtance from their friends and relations, ſeems too ſevere. Such legal pollutions were a figure of the pollutions of ſin; and the removing them out of the camp was a ſad emblem or repreſentation of the excluſion of impure and impenitent ſinners, out of the kingdom of heaven.

Ver. 6. *That perſon be guilty.*] Or rather, be ſenſible of his guilt.

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7 Then they ſhall confeſs their ſin which they have done: and he ſhall recompenſe his treſpaſs with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* againſt whom he hath treſpaſſed.

8 But if the man have no kinſman to recompenſe the treſpaſs unto, let the treſpaſs be recompenſed unto the LORD, *even* to the prieſt: beſide the ram of the atonement, whereby an atonement ſhall be made for him.

9 And every offering of all the holy things of the children of Iſrael, which they bring unto the prieſt, ſhall be his.

10 And every mans hallowed things ſhall be his: whatſoever any man giveth the prieſt, it ſhall be his.

11 ¶ And the LORD ſpake unto Moſes, ſaying,

12 Speak unto the children of Iſrael, and ſay unto them, If any mans wife go aſide, and commit a treſpaſs againſt him,

13 And a man lie with her carnally, and it be hid from the eyes of her huſband, and be kept cloſe, and ſhe be defiled, and *there be* no witneſs againſt her, neither ſhe be taken *with the manner;*

14 And the ſpirit of jealouſy come upon him, and he be jealous of his wife, and ſhe be defiled; or if the ſpirit of jealouſy come upon him, and he be jealous of his wife, and ſhe be not defiled:

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15 Then ſhall the man bring his wife unto the prieſt, and he ſhall bring her offering for her, the tenth *part* of an ephah of barley-meal; he ſhall pour no oil upon it, nor put frankincenſe thereon, for it *is* an offering of jealouſy, an offering of memorial, bringing iniquity to remembrance.

16 And the prieſt ſhall bring her near, and ſet her before the LORD.

17 And the prieſt ſhall take holy water in an earthen veſſel, and of the duſt that is in the floor of the tabernacle the prieſt ſhall take, and put *it* into the water.

18 And the prieſt ſhall ſet the woman before the LORD, and uncover the womans head, and put the offering of memorial in her hands, which *is* the jealouſy-offering: and the prieſt ſhall have in his hand the bitter water that cauſeth the curſe.

19 And the prieſt ſhall charge her by an oath, and ſay unto the woman, if no man have lien with thee, and if thou haſt not gone aſide to uncleanneſs *with another* in ſtead of thy huſband, be thou free from this bitter water that cauſeth the curſe:

Ver. 7. *Then they ſhall confeſs.*] Or, and *if they ſhall confeſs.*

Ver. 13. *No witneſs againſt her.*] No witneſs of her committing the ſin; for if her crime could be proved upon evidence, the woman was not to be tried after the manner here preſcribed, but was to be put to death.

Ver. 14. *And he be jealous of his wife.*] It was neceſſary that there ſhould appear ſome juſt cauſe for ſuſpicion, before the huſband could oblige his wife to ſubmit to the trial of the bitter water. The rule they laid down was, "If the huſband had ſaid unto his wife, be not thou in "ſecret with ſuch a man; and notwithſtanding the ad"monition, it ſhould be afterwards proved, that ſhe was "in ſecret with that man, he might then compel her to "drink the bitter water."

Ver. 17. *Put it into the water.*] Or upon the water; for the Hebrews ſay, he put the duſt upon the top of the water, that it might be ſeen upon the ſurface; and as duſt was a ſign of ſorrow and affliction, and this was the duſt of the tabernacle; it taught her to fear judgment from the Lord. The water itſelf with a little duſt on on it, could be no natural cauſe of what ſollowed; neither could it have any tendency to do either good or hurt; but the operation was wholly miraculous.

Ver. 18. *Uncover the womans head.*] By ſhaving the woman's head, or at leaſt cutting off her curls; they add, that they tore her cloaths down to her breaſt, and tied them with a packthread: Others ſay, that her cloaths were exchanged for a black ſuit, in token of mourning, and in this manner ſhe was expoſed to public view. Theſe circumſtances, they tell us, had ſomething ſo terrible in them to the Jewiſh women, eſpecially ſuch as had any deſire of maintaining their character for chaſtity, that they ſtudied nothing more than to keep themſelves free from any ſuſpicion, that might expoſe them to this trial, which they dreaded worſe than death. *Univ. Hiſt.*

Ver. 19. *The prieſt ſhall charge her by an oath.*] That is, he ſhall adjure her in the name of God, to declare the truth, aſſuring her, if ſhe was conſcious of her innocence, ſhe had nothing to fear; but if ſhe was guilty, ſhe muſt expect to ſuffer every thing threatened in the law.

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20 But if thou haſt gone aſide *to another* in ſtead of thy huſband, and if thou be defiled, and ſome man hath lien with thee beſides thine huſband:

21 Then the prieſt ſhall charge the woman with an oath of curſing, and the prieſt ſhall ſay unto the woman, The LORD make thee a curſe and an oath among thy people, when the LORD doth make thy thigh to rot, and thy belly to ſwell;

22 And this water that cauſeth the curſe ſhall go into thy bowels, to make *thy* belly to ſwell, and *thy* thigh to rot: And the woman ſhall ſay, Amen, amen.

23 And the prieſt ſhall write theſe curſes in a book, and he ſhall blot *them* out with the bitter water:

24 And he ſhall cauſe the woman to drink the bitter water that cauſeth the curſe: and the water that cauſeth the curſe ſhall enter into her, *and become* bitter.

25 Then the prieſt ſhall take the jealouſy-offering out of the womans hand, and ſhall wave the offering before the LORD, and offer it upon the altar.

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26 And the prieſt ſhall take an handful of the offering, *even* the memorial thereof, and burn *it* upon the altar, and afterward ſhall cauſe the woman to drink the water.

27 And when he hath made her to drink the water, then it ſhall come to paſs, *that* if ſhe be defiled, and have done treſpaſs againſt her huſband; that the water that cauſeth the curſe ſhall enter into her, *and become* bitter, and her belly ſhall ſwell, and her thigh ſhall rot: and the woman ſhall be a curſe among her people.

28 And if the woman be not defiled, but be clean; then ſhe ſhall be free, and ſhall conceive ſeed.

29 This *is* the law of jealouſies, when a wife goeth aſide *to another* in ſtead of her huſband, and is defiled;

30 Or when the ſpirit of jealouſy cometh upon him, and he be jealous over his wife, and ſhall ſet the woman before the LORD, and the prieſt ſhall execute upon her all this law.

31 Then ſhall the man be guiltleſs from iniquity, and this woman ſhall bear her iniquity.

CHAP.

Ver. 21. *The Lord make thee a curſe.*] The Lord make thee ſo dreadful a monument of his vengeance, that it may become a common imprecation to ſay, if I ſwear falſely, may God puniſh me as he did ſuch a woman.

Ver. 23. *He ſhall blot them out with the bitter water.*] Or, he ſhall blot them out into the bitter water; for he was to ſcrape them into it; or elſe waſh them with it, till they were quite obliterated, that the woman might, as it were, drink the words of the execration.

Ver. 24. *He ſhall cauſe the woman to drink.*] That is, if ſhe ſaid *I am pure*, they then proceeded to trial; but in caſe ſhe refuſed to make confeſſion of her guilt, and to drink the bitter water, they compelled her to it: If ſhe ſaid *I am defiled*, the prieſt then flung down the water, and caſt her offering among the aſhes; and ſhe was not put to death, but was divorced, and loſt her dowry.

Ver. 27. *The water that cauſeth the curſe, ſhall enter into her*, &c.] The Jews tell us, that if ſhe was guilty, the conſequences were immediately ſeen in her countenance; for ſhe grew pale, and her eyes ſeemed ready to ſtart out of her head; and leſt the temple ſhould be polluted by her death, ſhe was immediately carried out, and died inſtantly, with all the ignominious circumſtances related in the curſe.

Ver. 29. *This is the law of jealouſies.*] The methods to be obſerved in diſcovering the crime of adultery; but it was never made uſe of after the return of the Jews from the Babyloniſh captivity, and for theſe reaſons firſt, becauſe adulteries became ſo frequent, that the performing the ceremonies on theſe occaſions, would have engroſſed the whole time of the prieſts; and ſecondly, becauſe they deemed it unpardonable to eraze the name of God ſo often in the waters of bitterneſs: Inſtead of which, when the huſband had any juſt ground of ſuſpecting his wife's fidelity, and could produce witneſſes, to depoſe that they had ſeen her privately with the ſuſpected perſon, contrary to the charge of her huſband, ſhe was immediately divorced, and deprived of her dowry.

It is obſervable, that the Jews were not the only people who had recourſe to ſuch portentous and extraordinary methods, for diſcovering the truth, in caſe of ſuſpected guilt. The Heathens had in like manner, their water of conviction, which Philoſtratus informs us, had a mild aſpect, and taſted ſweet to thoſe who had ſworn conſcientiouſly; but had ſuch an effect upon the perjured, that firſt their eyes, their hands, their feet, were affected; and then their whole body broke out into bliſters, and impoſtumes. Dampier ſays, he had been informed by ſeveral who had been in Guinea, that the inhabitants of the Gold coaſt, gave a ſolemn potion, called *bitter-water*, by way of trial upon any light ſuſpicion of injury, and eſpecially for adultery; and that the event was ſaid to be, if the perſons were guilty, this water

immediately

CHAP. VI.

1 *The law of the Nazarites.* 22 *The form of bleſſing the people.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, When either man or woman ſhall ſeparate *themſelves* to vow a vow of a Nazarite, to ſeparate *themſelves* unto the LORD:

3 He ſhall ſeparate *himſelf* from wine, and ſtrong drink, and ſhall drink no vinegar of wine, or vinegar of ſtrong drink, neither ſhall he drink any liquor of grapes, nor eat moiſt grapes or dried.

4 All the days of his ſeparation ſhall he eat nothing that is made of the vine-tree, from the kernels even to the huſk.

5 All the days of the vow of his ſeparation, there ſhall no razor come upon his head: until the days be fulfilled in the which he ſeparateth *himſelf* unto the LORD, he ſhall be holy; *and* ſhall let the locks of the hair of his head grow.

6 All the days that he ſeparateth *himſelf* unto the LORD, he ſhall come at no dead body.

7 He ſhall not make himſelf unclean for his father, or for his mother, for his brother, or for his ſiſter, when they die: becauſe the conſecration of his God *is* upon his head.

8 All the days of his ſeparation, he *is* holy unto the LORD.

9 And if any man die very ſuddenly by him, and he hath defiled the head of his conſecration; then he ſhall ſhave his head in the day of his cleanſing, on the ſeventh day ſhall he ſhave it.

10 And on the eighth day he ſhall bring two turtles, or two young pigeons to the prieſt, to the door of the tabernacle of the congregation.

11 And the prieſt ſhall offer the one for a ſin-offering, and the other for a burnt-offering, and make an atonement for him, for that he ſinned by the dead, and ſhall hallow his head that ſame day.

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immediately ſwelled their bodies till they burſt; but if innocent, they were not hurt by it; and adds, that a guilty perſon, ordinarily ſo dreaded the being brought to this trial, that for the moſt part, he or ſhe choſe rather to ſuffer the puniſhment of the country; which is, to be ſold to Europeans as ſlaves. Among our Saxon anceſtors, the manner of trial of fire-ordeal, and others of the ſame kind, had a great affinity to this of the Jews, it being expected that God would work a miracle to clear the innocent, or convict the guilty. Grotius juſtly remarks, that it was no wonder that the Almighty ſhould among his own people, produce a miraculous effect for detecting a moſt heinous crime, and very difficult to be proved; ſince inſtances of the ſame kind, are found in the hiſtory of other nations.

NOTES on Chap. VI.

Ver. 2. *When either man or woman ſhall ſeparate themſelves.*] A woman might make the vow of a Nazarite, as well as a man; but then ſhe muſt be at her own diſpoſal, and not under the power of a parent or huſband; for by their authority, the vow might be annulled.

A vow of a Nazarite.] The word *Nazarite,* ſignifies *ſeparated*; becauſe ſuch as came under this vow, ſeparated themſelves from company, and the gaities and diverſions of the world. There were two ſorts of theſe vows; the one perpetual, for life; the other for a certain time only; the latter of which is here mentioned. It is likely, there were ſome who went under the character of Nazarites, before the making of this law; for the vow is ſpoken of as a thing already known, only the obligation was reduced to a greater certainty.

Ver. 4. *From the kernels to the huſk.*] That is, no liquor made from any part of the grape.

Ver. 5. *There ſhall no razor come upon his head.*] He was to let the locks of his hair and beard grow, to ſignify his auſterity, renunciation of the pleaſures of the world, and betaking himſelf to a ſeverer ſort of life. And ſuch perſons not only let their hair grow, but alſo wore an hairy garment, as St. John did; Matt. iii. 4. and Elijah before him, 2 Kings i. 8.

Ver. 7. *The conſecration of God is upon his head.*] The word which we render conſecration, ſignifies alſo a crown; therefore Le Clerc reads it, *the crown of his God is upon his head.* So the wiſe man tells us, that *the hoary head is a crown of glory, if it be found in the way of righteouſneſs.* Prov. xvi. 31.

Ver. 9. *He hath defiled the head of his conſecration.*] As the whole perſon was defiled, conſequently the hair of his head; which therefore was unfit to be offered to God, and burnt to his honour; but the polluted hair was to be ſhaved clean off, that new might grow in its ſtead.

Ver. 11. *He ſinned by the dead.*] Contracting a legal uncleanneſs, which, though it was involuntary, was a breach of the ceremonial law, and was to be purged after this manner.

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12 And he ſhall conſecrate unto the Lord the days of his ſeparation, and ſhall bring a lamb of the firſt year for a treſpaſs-offering: but the days that were before ſhall be loſt, becauſe his ſeparation was defiled.

13 ¶ And this *is* the law of the Nazarite: When the days of his ſeparation are fulfilled, he ſhall be brought unto the door of the tabernacle of the congregation.

14 And he ſhall offer his offering unto the Lord, one he-lamb of the firſt year without blemiſh, for a burnt-offering, and one ew-lamb of the firſt year without blemiſh, for a ſin-offering, and one ram without blemiſh, for peace-offerings,

15 And a baſket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat-offering, and their drink-offerings.

16 And the prieſt ſhall bring *them* before the Lord, and ſhall offer his ſin-offering, and his burnt-offering.

17 And he ſhall offer the ram *for* a ſacrifice of peace-offerings unto the Lord, with the baſket of unleavened bread: the prieſt ſhall offer alſo his meat-offering, and his drink-offering.

18 And the Nazarite ſhall ſhave the head of his ſeparation, at the door of the tabernacle of the congregation; and ſhall take the hair of the head of his ſeparation, and put *it* in the fire which *is* under the ſacrifice of the peace-offerings.

19 And the prieſt ſhall take the ſodden ſhoulder of the ram, and one unleavened cake out of the baſket, and one unleavened wafer; and ſhall put *them* upon the hands of the Nazarite, after *the hair of* his ſeparation is ſhaven.

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20 And the prieſt ſhall wave them *for* a wave-offering before the Lord: that *is* holy for the prieſt, with the wave-breaſt, and heave-ſhoulder: and after that, the Nazarite may drink wine.

21 This *is* the law of the Nazarite, who hath vowed, *and of* his offering unto the Lord for his ſeparation, beſides *that* that his hand ſhall get: according to the vow which he vowed, ſo he muſt do after the law of his ſeparation.

22 ¶ And the Lord ſpake unto Moſes, ſaying,

23 Speak unto Aaron and unto his ſons, ſaying, On this wiſe ye ſhall bleſs the children of Iſrael, ſaying unto them,

24 The Lord bleſs thee, and keep thee:

25 The Lord make his face ſhine upon thee, and be gracious unto thee:

26 The Lord lift up his countenance upon thee, and give thee peace.

27 And they ſhall put my name upon the children of Iſrael, and I will bleſs them.

CHAP. VII.

1 *The princes offerings.* 89 *God ſpeaketh to Moſes.*

AND it came to paſs on the day that Moſes had fully ſet up the tabernacle, and had anointed it, and ſanctified it, and all the inſtruments thereof, both the altar and all the veſſels thereof, and had anointed them, and ſanctified them;

2 That the princes of Iſrael, heads of the houſe of their fathers (who *were* the princes of the tribes, and were over them that were numbered) offered:

Ver. 12. *The days that were before ſhall be loſt.*] Shall not be reckoned: For, if he had vowed to be a Nazarite for an whole year, and happened to touch a dead carcaſe in the twelfth month, all the preceding eleven months were accounted nothing, but he was to renew his vow for another year.

Ver. 25. *The Lord make his face ſhine upon thee.*] A metaphor taken from the ſun, whoſe kindly influences cheers and enlivens the face of nature; ſo does the Divine favour ſhine forth upon the ſoul, comforting and cheriſhing it.

Notes on Chap. VII.

Ver. 1. *On the day that Moſes had fully ſet up the tabernacle.*] The day after the things relating to the tabernacle, the prieſts, Levites, &c. were finiſhed; the camp formed, and the tribes ranged under their ſeveral ſtandards.

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3 And they brought their offering before the LORD, ſix covered waggons, and twelve oxen; a waggon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

4 And the LORD ſpake unto Moſes, ſaying,

5 Take *it* of them, that they may be to do the ſervice of the tabernacle of the congregation; and thou ſhalt give them unto the Levites, to every man according to his ſervice.

6 And Moſes took the waggons and the oxen, and gave them unto the Levites.

7 Two waggons and four oxen, he gave unto the ſons of Gerſhon, according to their ſervice.

8 And four waggons and eight oxen he gave unto the ſons of Merari, according unto their ſervice, under the hand of Ithamar the ſon of Aaron the prieſt.

9 But unto the ſons of Kohath he gave none: becauſe the ſervice of the ſanctuary belonging unto them, *was that* they ſhould bear upon their ſhoulders.

10 ¶ And the princes offered for dedicating of the altar, in the day that it was anointed, even the princes offered their offering before the altar.

Before Chriſt 1490.

11 And the LORD ſaid unto Moſes, They ſhall offer the offering, each prince on his day, for the dedicating of the altar.

12 ¶ And he that offered his offering the firſt day, was Nahſhon the ſon of Amminadab, of the tribe of Judah.

13 And his offering *was* one ſilver charger, the weight thereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them *were* full of fine flour mingled with oil, for a meat-offering:

14 One ſpoon of ten *ſhekels* of gold, full of incenſe:

15 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

16 One kid of the goats for a ſin-offering:

17 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Nahſhon the ſon of Amminadab.

18 ¶ On the ſecond day Nethaneel the ſon of Zuar, prince of Iſſachar, did offer.

19 He

Ver. 10. *Princes offered for dedicating of the altar.*] As there were a great number of ſacrifices offered, it is inferred, that the wilderneſs could not be entirely deſert, but muſt have had paſtures in many places; ſince the Iſraelites had ſtill ſo many cattle, as to be able to ſupply the offerings here mentioned, as well as to celebrate the paſſover which required a very great number both of kids and lambs. Thus we find mention made of the flocks of the Amalekites, and of thoſe of Nabal, in the wilderneſs of Paran. 1 Sam. xv. 9.

Ver. 11. *They ſhall offer—each prince on his day.*] It is not eaſy to determine abſolutely, when theſe offerings began; though it may be reaſonably computed thus; the tabernacle was erected on the firſt day, of the firſt month, of the ſecond year, after the Iſraelites came out of Egypt. Exod. xl. 17. In the conſecration of that and the altar, &c. were ſpent ſeven days, Chap. xxix. 37. The conſecration of the prieſts began on the eighth day, which laſted ſeven days longer, Levit. viii. 33. The paſſover and the feaſt of unleavened bread, was kept on the fourteenth day, and laſted till the twenty ſecond, Numb. ix 5. The remainder of the month we may ſuppoſe to have been ſpent, in delivering the laws mentioned, in Leviticus. Upon the firſt day of the ſecond month began the numbering of the people, Numb. i. which may be ſuppoſed to have laſted three days: the Levites were numbered on the fourth, Numb. iii. 14. The next day we may imagine they were offered to God, and given to the prieſts. On the ſixth day their conſecration followed, Chap. viii. 7. Their ſeveral charges were delivered on the ſeventh, Chap. iv. After which we may ſuppoſe the princes began to offer on the eighth day, of the ſecond month, which laſted twelve days, that is to ſay, till the nineteenth incluſive, and on the twentieth of the ſecond month, they removed to the wilderneſs of Paran.

Ver. 13. *One ſilver charger.*] All the veſſels of the ſanctuary were of gold; this charger therefore or broad diſh, ſeems to have been deſigned for the altar of burnt-offerings in the court of the tabernacle: its uſe it is likely, was to receive the fleſh, which was offered at the altar, or the fine flour for meat-offerings.

An hundred and thirty ſhekels.] Or, about ſixty-five ounces.

Ver. 14. *One ſpoon.*] The Hebrew word ſignifies a concave or hollow veſſel; its uſe therefore might be to take up the incenſe, in order to throw it on the coals in the cenſer. In the ſolemn expiation indeed, the high-

prieſt

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19 He offered *for* his offering one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

20 One ſpoon of gold of ten *ſhekels*, full of incenſe:

21 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

22 One kid of the goats for a ſin-offering:

23 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Nethaneel the ſon of Zuar.

24 ¶ On the third day Eliab the ſon of Helon, prince of the children of Zebulun, *did offer*.

25 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

26 One golden ſpoon of ten *ſhekels*, full of incenſe:

27 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

28 One kid of the goats for a ſin-offering:

29 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Eliab the ſon of Helon.

30 ¶ On the fourth day Elizur the ſon of Shedeur, prince of the children of Reuben, *did offer*.

Before Chriſt 1490.

31 His offering *was* one ſilver charger, of an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

32 One golden ſpoon of ten *ſhekels*, full of incenſe:

33 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

34 One kid of the goats for a ſin-offering:

35 And for a ſacrifice of peace-offerings: two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Elizur the ſon of Shedeur.

36 ¶ On the fifth day Shelumiel the ſon of Zuriſhaddai, prince of the children of Simeon, *did offer*.

37 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

38 One golden ſpoon of ten *ſhekels*, full of incenſe:

39 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

40 One kid of the goats for a ſin-offering:

41 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Shelumiel the ſon of Zuriſhaddai.

42 ¶ On the ſixth day Eliaſaph the ſon of Deuel prince of the children of Gad, *offered*.

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prieſt was to take up the incenſe in his hand, and throw it on the fire, Lev. xvi. 12. But it might be ordered otherwiſe on ſpecial occaſions.

Ver. 19. *He offered for his offering one ſilver charger,* &c.] It may not be improper to obſerve in this place, that the reaſon for theſe offerings, of the princes, or heads of the ſeveral tribes, being all of them of the ſame number and value, was probably in order to prevent all vain boaſting and emulation among them, as being men of equal rank and authority.

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43 His offering *was* one ſilver charger, of the weight of an hundred and thirty *ſhekels*, a ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil for a meat-offering:

44 One golden ſpoon of ten *ſhekels*, full of incenſe:

45 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

46 One kid of the goats for a ſin-offering:

47 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Eliaſaph the ſon of Deuel.

48 ¶ On the ſeventh day Eliſhama the ſon of Ammihud, prince of the children of Ephraim, *offered*.

49 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

50 One golden ſpoon of ten *ſhekels*, full of incenſe:

51 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

52 One kid of the goats for a ſin-offering:

53 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Eliſhama the ſon of Ammihud.

54 ¶ On the eighth day *offered* Gamaliel the ſon of Pedahzur, prince of the children of Manaſſeh.

55 His offering *was* one ſilver charger, of an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

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56 One golden ſpoon of ten *ſhekels*, full of incenſe:

57 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

58 One kid of the goats for a ſin-offering:

59 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Gamaliel the ſon of Pedahzur.

60 ¶ On the ninth day Abidan the ſon of Gideoni, prince of the children of Benjamin, *offered*.

61 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, a ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

62 One golden ſpoon of ten *ſhekels*, full of incenſe:

63 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

64 One kid of the goats for a ſin-offering:

65 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Abidan the ſon of Gideoni.

66 ¶ On the tenth day Ahiezer the ſon of Ammiſhaddai, prince of the children of Dan, *offered*.

67 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both

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Ver. 54. *On the eighth day offered Gamaliel the ſon of Pedahzur, prince of the children of Manaſſeh.—His offering was*, &c.] If any ſhould object againſt ſuch a number of repetitions, they ought to remember, that ſuch are ſuitable to the ſimplicity of the primitive times: for which reaſon it is, we meet with ſo many in Homer, who is thought to have lived near the times of Moſes.

Ver. 61. *Seventy ſhekels.*] About thirty five ounces.

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both of them full of fine flour mingled with oil for a meat-offering:

68 One golden ſpoon of ten *ſhekels*, full of incenſe:

69 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

70 One kid of the goats for a ſin-offering:

71 And for a ſacrifice of peace-offerings, two oxen, five rams, five he goats, five lambs of the firſt year. This *was* the offering of Ahiezer the ſon of Ammiſhaddai.

72 ¶ On the eleventh day Pagiel the ſon of Ocran, prince of the children of Aſher, *offered*.

73 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil for a meat-offering.

74 One golden ſpoon of ten *ſhekels*, full of incenſe:

75 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

76 One kid of the goats for a ſin-offering:

77 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Pagiel the ſon of Ocran.

78 ¶ On the twelfth day Ahira the ſon of Enan, prince of the children of Naphtali, *offered*.

79 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

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80 One golden ſpoon of ten *ſhekels*, full of incenſe:

81 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

82 One kid of the goats for a ſin-offering:

83 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Ahira the ſon of Enan.

84 This was the dedication of the altar (in the day when it was anointed) by the princes of Iſrael: twelve chargers of ſilver, twelve ſilver bowls, twelve ſpoons of gold:

85 Each charger of ſilver *weighing* an hundred and thirty *ſhekels*, each bowl ſeventy: all the ſilver veſſels *weighied* two thouſand and four hundred *ſhekels*, after the ſhekel of the ſanctuary.

86 The golden ſpoons *were* twelve, full of incenſe, *weighing* ten *ſhekels* apiece, after the ſhekel of the ſanctuary: all the gold of the ſpoons *was* an hundred and twenty *ſhekels*.

87 All the oxen for the burnt-offering *were* twelve bullocks, the rams twelve, the lambs of the firſt year twelve, with their meat-offering: and the kids of the goats for ſin-offering, twelve.

88 And all the oxen for the ſacrifice of the peace-offerings, *were* twenty and four bullocks, the rams ſixty, the he-goats ſixty, the lambs of the firſt year ſixty This *was* the dedication of the altar, afte that it was anointed.

89 And when Moſes was gone into the tabernacle of the congregation, to ſpeak with him; then he heard the voice of one

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Ver. 85. *All the ſilver veſſels weighed two thouſand and four hundred ſhekels.*] Or, about one hundred pounds troy.

Ver. 89. *Heard the voice of one ſpeaking unto him from off the mercy ſeat.*] Moſes in this place, informs us in what manner God communicated his will to him; not by any impreſſion on his mind, in a viſion, or by the repreſentation of things to him in a dream; but by a clear diſtinct voice, at the ſame time that he ſaw no image nor ſimilitude. Hence the holy place, containing the ark, and the mercy ſeat, from whence this divine voice proceeded, was called *Debir*, or the oracle, See, 1 Kings, vi. 19.

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ſpeaking unto him from off the mercy-ſeat that *was* upon the ark of teſtimony, from between the two cherubims: and he ſpake unto him.

CHAP. VIII.

1 *The lighting of the lamps.* 5 *The conſecration of the Levites.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto Aaron, and ſay unto him, When thou lighteſt the lamps, the ſeven lamps ſhall give light over againſt the candleſtick.

3 And Aaron did ſo; he lighted the lamps thereof, over againſt the candleſtick; as the LORD commanded Moſes.

4 And this work of the candleſtick *was of* beaten gold, unto the ſhaft thereof, unto the flowers thereof, *was* beaten work: according unto the pattern which the LORD had ſhewed Moſes, ſo he made the candleſtick.

5 ¶ And the LORD ſpake unto Moſes, ſaying,

6 Take the Levites from among the children of Iſrael, and cleanſe them.

7 And thus ſhalt thou do unto them, to cleanſe them: Sprinkle water of purifying upon them, and let them ſhave all their fleſh, and let them waſh their clothes, and *ſo* make themſelves clean.

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8 Then let them take a young bullock with his meat-offering, *even* fine flour mingled with oil, and another young bullock ſhalt thou take for a ſin-offering.

9 And thou ſhalt bring the Levites before the tabernacle of the congregation; and thou ſhalt gather the whole aſſembly of the children of Iſrael together:

10 And thou ſhalt bring the Levites before the LORD, and the children of Iſrael ſhall put their hands upon the Levites:

11 And Aaron ſhall offer the Levites before the LORD, *for* an offering of the children of Iſrael; that they may execute the ſervice of the LORD.

12 And the Levites ſhall lay their hands upon the heads of the bullocks: and thou ſhalt offer the one *for* a ſin-offering, and the other *for* a burnt-offering unto the LORD, to make an atonement for the Levites.

13 And thou ſhalt ſet the Levites before Aaron, and before his ſons, and offer them *for* an offering unto the LORD.

14 Thus ſhalt thou ſeparate the Levites from among the children of Iſrael: and the Levites ſhall be mine.

15 And after that ſhall the Levites go in, to do the ſervice of the tabernacle of the congregation: and thou ſhalt cleanſe them, and offer them *for* an offering.

16 For

NOTES on Chap. VIII.

Ver. 2. *Shall give light over againſt the candleſtick.*] Or, *ſhall ſhine from before the face of the candleſtick*; i. e. ſhall give light to every part of the room; for the ſanctuary had no windows, and conſequently no light, but what proceeded from the lamps placed on the candleſtick.

Ver. 3. *He lighted the lamps thereof.*] They uſed to light the middlemoſt lamp from the fire on the altar, and then all the others were lighted from that lamp.

Over againſt the candleſtick.] Or, *he lighted the lamps placed on all the branches of the candleſtick.* Maimonides ſays, that the ſix lamps which were faſtened on the branches, which proceeded from the candleſtick, had all of them their faces, and their wicks, turned towards the middlemoſt lamp, which was on the body of the candleſtick.

Ver. 7. *Sprinkle water of purifying upon them.*] Water of purification from ſin; which was prepared with the aſhes of a red heifer, that had been offered up for a burnt-offering, Chap. xix. 17.

Ver. 10. *The children of Iſrael ſhall put their hands upon the Levites.*] The children of Iſrael by this ſign, expreſſed their ſeparating the Levites to the ſervice of the ſanctuary, inſtead of their firſt-born; and their transferring to the former, the charge which would otherwiſe have belonged to the latter.

Ver. 11. *Aaron ſhall offer,* &c.] In the Hebrew, *Shall wave the Levites for a wave-offering.* Le Clerc conjectures, that they were only preſented before God at the altar, or went round about it at Aaron's command; for the word often ſignifies to offer in general.

Ver. 14. *The Levites ſhall be mine.*] They were to attend wholly on the ſervice of the tabernacle, as God's peculiar ſervants, and mininſters; and for that reaſon they were exempted from all taxes and military ſervices.

Ver. 15. *Thou ſhalt cleanſe them.*] It ought to be rendered, *after thou haſt cleanſed them.*

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16 For they *are* wholly given unto me from among the children of Iſrael; in ſtead of ſuch as open every womb, *even in ſtead of* the firſt-born of all the children of Iſrael, have I taken them unto me.

17 For all the firſt-born of the children of Iſrael *are* mine, *both* man and beaſt: on the day that I ſmote every firſt-born in the land of Egypt, I ſanctified them for myſelf.

18 And I have taken the Levites for all the firſt-born of the children of Iſrael.

19 And I have given the Levites *as* a gift to Aaron, and to his ſons, from among the children of Iſrael; to do the ſervice of the children of Iſrael in the tabernacle of the congregation, and to make an atonement for the children of Iſrael: that there be no plague among the children of Iſrael, when the children of Iſrael, come nigh unto the ſanctuary.

20 And Moſes and Aaron, and all the congregation of the children of Iſrael did to the Levites according unto all that the Lord commanded Moſes concerning the Levites, ſo did the children of Iſrael unto them.

21 And the Levites were purified, and they waſhed their clothes: and Aaron offered them *as* an offering before the Lord: and Aaron made an atonement for them to cleanſe them.

22 And after that went the Levites in, to do their ſervice in the tabernacle of the congregation before Aaron, and before his ſons: as the Lord had commanded Moſes concerning the Levites, ſo did they unto them.

23 ¶ And the Lord ſpake unto Moſes, ſaying,

24 This *is it* that *belongeth* unto the Levites: from twenty and five years old and upward, they ſhall go in to wait upon the ſervice of the tabernacle of the congregation:

25 And from the age of fifty years they ſhall ceaſe waiting upon the ſervice *thereof*, and ſhall ſerve no more:

26 But ſhall miniſter with their brethren in the tabernacle of the congregation, to keep the charge, and ſhall do no ſervice. Thus ſhalt thou do unto the Levites touching their charge.

CHAP. IX.

1 *The paſſover enjoined.* 15 *A cloud guideth the Iſraelites.*

AND the Lord ſpake unto Moſes in the wilderneſs of Sinai, in the firſt month of the ſecond year, after they were come out of the land of Egypt, ſaying,

2 Let the children of Iſrael alſo keep the paſſover at his appointed ſeaſon.

3 In the fourteenth day of this month at even, ye ſhall keep it in his appointed ſeaſon: according to all the rites of it, and according to all the ceremonies thereof ſhall ye keep it.

4 And Moſes ſpake unto the children of Iſrael, that they ſhould keep the paſſover.

5 And they kept the paſſover on the fourteenth day of the firſt month at even, in the wilderneſs of Sinai: according to all that the Lord commanded Moſes, ſo did the children of Iſrael.

6 ¶ And there were certain men, who were

Ver. 19. *That there be no plague,* &c.] Leſt others ſhould incur the judgments due to irreverence and profanations, by preſumptuoſly offering to intermeddle in ſacred things, I have given the Levites to Aaron and his ſons, that they may officiate in the houſe of God, and prevent others from approaching.

Ver. 26. *And ſhall do no ſervice.*] That is, they ſhall not do any ſervile work, but only ſhall inſtruct others how ſuch work is to be done.

Notes on Chap. IX.

Ver. 5. *They kept the paſſover on the fourteenth of the firſt month at even, in the wilderneſs.*] Where they reſted near upon an whole year. This was the ſecond time of their keeping this feaſt, after their coming out of Egypt; and the laſt time of their keeping it, till they entered into the land of Canaan.

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7 And thoſe men ſaid unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed ſeaſon among the children of Iſrael?

8 And Moſes ſaid unto them, Stand ſtill, and I will hear what the LORD will command concerning you.

9 ¶ And the LORD ſpake unto Moſes, ſaying,

10 Speak unto the children of Iſrael, ſaying, If any man of you or of your poſterity ſhall be unclean by reaſon of a dead body, or *be* in a journey afar off, yet he ſhall keep the paſſover unto the LORD.

11 The fourteenth day of the ſecond month at even they ſhall keep it, *and* eat it with unleavened bread and bitter *herbs*.

12 They ſhall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the paſſover, they ſhall keep it.

13 But the man that *is* clean, and is not in a journey, and forbeareth to keep the paſſover; even the ſame ſoul ſhall be cut off from his people, becauſe he brought not the offering of the LORD in his appointed ſeaſon: that man ſhall bear his ſin.

14 And if a ſtranger ſhall ſojourn among you, and will keep the paſſover unto the LORD, according to the ordinance of the paſſover, and according to the manner thereof, ſo ſhall he do: ye ſhall have one ordinance, both for the ſtranger, and for him that was born in the land. Before Chriſt 1490.

15 ¶ And on the day that the tabernacle was reared up, the cloud covered the tabernacle, *namely,* the tent of the teſtimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.

16 So it was alway: the cloud covered it *by day,* and the appearance of fire by night.

17 And when the cloud was taken up from the tabernacle; then after that the children of Iſrael journeyed: and in the place where the cloud abode, there the children of Iſrael pitched their tents.

18 At the commandment of the LORD the children of Iſrael journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they reſted in the tents.

19 And when the cloud tarried long upon the tabernacle many days, then the children of Iſrael kept the charge of the LORD, and journeyed not.

20 And *ſo* it was when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment

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Ver. 7. *Wherefore are we kept back,* &c.] The law of the paſſover, required every Iſraelite to eat of it; but they who had contracted any ceremonial pollution, were by the ſubſequent laws, forbid to eat of the holy things: Here then was a very difficult dilemma, for if they neglected to come to this ſacred ordinance, they were guilty of a contempt of it; and if they came polluted, they were guilty of a profanation of it; ſo that it was neceſſary, and a proof their wiſdom, to lay their complaint before Moſes.

Ver. 8. *I will hear what the Lord will command.*] I will go into the ſanctuary, and conſult the oracle of God.

Ver. 10. *If a man be unclean by reaſon of a dead body,* &c.] And the ſame is likewiſe to be underſtood of all other caſes of legal uncleanneſs.

Ver. 13. *Shall be cut off.*] Shall be ſeparated from the community, either by death, baniſhment, or excommunication; though it is generally thought to ſignify a cutting off by death.

Ver. 14. *If a ſtranger.*] Here is a clauſe added in favour of ſtrangers. This kind admiſſion of thoſe who were not native Iſraelites, (though it was neceſſary they ſhould be circumciſed) to eat of the paſſover, was an intimation of the favour God deſigned to beſtow upon the Gentiles at the coming of Chriſt; namely, that he would make of Jew and Gentile one people.

Ver. 16. *The cloud covered it by day, and the appearance of fire by night.*] That which appeared like a cloud by day, appeared as a fire all night; a cloud only, had not been viſible in the night; nor would a fire have been ſo conſpicuous and diſcernable in the day time.

Before Chriſt 1490. commandment of the LORD they journeyed.

21 And *ſo* it was when the cloud abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.

22 Or *whether it were* two days, or a month, or a year that the cloud tarried upon the tabernacle, remaining thereon, the children of Iſrael abode in their tents, and journeyed not: but when it was taken up, they journeyed.

23 At the commandment of the LORD they reſted in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moſes.

CHAP. X.

1 *The uſe of the trumpets.* 35 *Moſes his bleſſing.*

AND the LORD ſpake unto Moſes, saying,

2 Make thee two trumpets of ſilver; of an whole piece ſhalt thou make them: that thou mayeſt uſe them for the calling of the aſſembly, and for the journeying of the camps. Before Chriſt 1490.

3 And when they ſhall blow with them, all the aſſembly ſhall aſſemble themſelves to thee, at the door of the tabernacle of the congregation.

4 And if they blow *but* with one *trumpet*, then the princes, *which are* heads of the thouſands of Iſrael, ſhall gather themſelves unto thee.

5 When ye blow an alarm, then the camps that lie on the eaſt-parts ſhall go forward.

6 When you blow an alarm the ſecond time, then the camps that lie on the ſouth ſide, ſhall take their journey: they ſhall blow an alarm for their journeys.

7 But when the congregation is to be gathered together; you ſhall blow, but you ſhall not ſound an alarm.

8 And the ſons of Aaron, the prieſts, ſhall blow with the trumpets; and they ſhall be to you for an ordinance for ever throughout your generations.

9 And if ye go to war in your land againſt the enemy that oppreſſeth you, then

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Ver. 21. *Whether it was by day or by night that the cloud was taken up, they journeyed.*] However impatient the people might be to arrive at the promiſed land, in which they expected the enjoyment of ſo many temporal bleſſings; and however tedious their journies proved, we never find them (though otherwiſe refractory enough) murmuring when this ſignal was made them, let it happen by night or day. As long, and as far as the cloud moved, ſo long, and ſo far they marched; and juſt where it continued, they pitched their tents.

Ver. 23. *They kept the charge.*] That is the watch. In the Hebrew, *obſerved the obſervation.* There were centinels appointed to ſtand day and night, within view of the cloud of fire, to give timely notice to the camp of its beginning to riſe, and alſo when it ſtood ſtill.

By the hand of Moſes.] Who was their law-giver and director, and who at every march and encampment, accompanied the Divine ſignal with a ſolemn prayer, ſaying, when the ark ſet forward; *Riſe up, Lord, let thine enemies be ſcattered,* &c. and when it reſted, *return, O Lord, unto the many thouſands of Iſrael.* Chap. x. 35, 36.

NOTES on Chap. X.

Ver. 2. *Make thee two trumpets.*] For the two prieſts, Eleazar and Ithamar, the ſons of Aaron: Afterwards, as the prieſts were increaſed, ſo were the number of trumpets. In Solomon's time, we read of *an hundred and twenty prieſts, ſounding with trumpets.* 2 Chr. v 12.

Ver. 3. *When they ſhall blow with them.*] When the prieſts ſhall blow an equal and uniform ſound.

Ver. 5. *When ye blow an alarm.*] That is, a quick, broken, and quavering ſound.

Ver. 7. *When the congregation is to be gathered together, you ſhall blow; but—not ſound an alarm.*] An alarm was ordered to be ſounded in the former caſe, becauſe a broken, ſharp ſound, was fitteſt to ſtir up and encourage the minds of the people to riſe, and march forward, in battle againſt the Canaanites; but when the congregation was to be aſſembled, then it was ordered, they ſhould blow a continued, equal ſound, as being beſt adapted to the quiet aſſembling of the people.

Ver. 8. *The ſons of Aaron ſhall blow with the trumpets.*] Only the prieſts were appointed to this office; that the people might bear the greater regard to the ſoundings, as hearing God calling upon them by his miniſters, to attend his ſummons.

For ever.] Namely, as long as your eſtabliſhment laſts.

Ver. 9. *If ye go to war,* &c.] Previouſly to the Iſraelites

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ye ſhall blow an alarm with the trumpets: and ye ſhall be remembered before the LORD your God, and ye ſhall be ſaved from your enemies.

10 Alſo in the day of your gladneſs, and in your ſolemn days, and in the beginnings of your months, ye ſhall blow with the trumpets over your burnt-offerings, and over the ſacrifices of your peace-offerings; that they may be to you for a memorial before your God: I *am* the LORD your God.

11 ¶ And it came to paſs on the twentieth *day* of the ſecond month, in the ſecond year, that the cloud was taken up from off the tabernacle of the teſtimony.

12 And the children of Iſrael took their journeys out of the wilderneſs of Sinai; and the cloud reſted in the wilderneſs of Paran.

13 And they firſt took their journey, according to the commandment of the LORD by the hand of Moſes.

14 ¶ In the firſt *place* went the ſtandard of the camp of the children of Judah according to their armies: and over his hoſt *was* Nahſhon the ſon of Amminadab.

15 And over the hoſt of the tribe of the children of Iſſachar, *was* Nethaneel the ſon of Zuar.

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16 And over the hoſt of the tribe of the children of Zebulun, *was* Eliab the ſon of Helon.

17 And the tabernacle was taken down; and the ſons of Gerſhon, and the ſons of Merari ſet forward, bearing the tabernacle.

18 ¶ And the ſtandard of the camp of Reuben ſet forward according to their armies: and over his hoſt *was* Elizur the ſon of Shedeur.

19 And over the hoſt of the tribe of the children of Simeon, *was* Shelumiel the ſon of Zuriſhaddai.

20 And over the hoſt of the tribe of the children of Gad, *was* Eliaſaph the ſon of Deuel.

21 And the Kohathites ſet forward, bearing the ſanctuary; and *the other* did ſet up the tabernacle againſt they came.

22 ¶ And the ſtandard of the camp of the children of Ephraim ſet forward according to their armies: and over his hoſt *was* Eliſhama the ſon of Ammihud.

23 And over the hoſt of the tribe of the children of Manaſſeh, *was* Gamaliel the ſon of Pedahzur.

24 And over the hoſt of the tribe of the children of Benjamin, *was* Abidan the ſon of Gideoni.

25 ¶ And the ſtandard of the camp of the

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raelites going to war, they were called together, to implore a bleſſing on their arms; and a faſt was proclaimed by the ſound of trumpet, at the ſame time that an alarm of war was ſounded. *Blow ye the trumpet in Zion*, ſays the prophet, *ſanctify a faſt, call a ſolemn aſſembly.* Joel ii. 15.

Ye ſhall be remembered.] The trumpets were ſounded by the command of God; and was therefore a kind of call upon him for aſſiſtance. Accordingly we find, that when Judah ſaw themſelves beſet with dangers *before and behind, they cried unto the Lord, and the prieſts ſounded with the trumpets*, &c. 2 Chron. xiii. 14.

Ver. 10. *That they may be to you for a memorial.*] Exciting you to worſhip God with earneſtneſs and fervor.

Ver. 12. *The wilderneſs of Paran.*] The wilderneſs of Paran, is thought by Dr. Wells, to ſignify in a ſtrict ſenſe, that part of the deſart of Arabia only, between Hazaroth on the weſt, and mount Seir on the eaſt; but in a larger ſenſe, to denote all the deſart, lying between the wilderneſs of Shur weſtward, towards Egypt; and mount Seir, or the land of Edom, eaſtward; and between the land of Canaan northward, and the Red ſea ſouthward; in which ſenſe it comprehended Kibroth, Hattaavah, and Hazzaroth, and ſeems to be meant by Moſes in this place, and alſo Deut. i. 19.

Ver. 17. *The tabernacle was taken down.*] The taking down and removing the tabernacle, ſignified the inſtability of that legal, figurative worſhip, the unſettled ſtate of the church, and all its members in this world; as alſo the removal of the church from one place and nation to another, from Jews to Gentiles.

Ver. 21. *The other did ſet up the tabernacle againſt they came.*] The Gerſhonites and Merarites, who before had ſet forward with the waggons, bearing the boards, pillars, *&c.* of the ſanctuary, between the ſtandard of Judah and Reuben.

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the children of Dan ſet forward, *which was* the rére-ward of all the camps throughout their hoſts: and over his hoſt *was* Ahiezer the ſon of Ammiſhaddai.

26 And over the hoſt of the tribe of the children of Aſher, *was* Pagiel the ſon of Ocran.

27 And over the hoſt of the tribe of the children of Naphtali, *was* Ahira the ſon of Enan.

28 Thus *were* the journeyings of the children of Iſrael, according to their armies, when they ſet forward.

29 ¶ And Moſes ſaid unto Hobab the ſon of Raguel the Midianite, Moſes father in law, We are journeying unto the place of which the Lord ſaid, I will give it you: come thou with us, and we will do thee good: for the Lord hath ſpoken good concerning Iſrael.

30 And he ſaid unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he ſaid, Leave us not, I pray thee; foraſmuch as thou knoweſt how we are to encamp in the wilderneſs, and thou mayeſt be to us in ſtead of eyes.

32 And it ſhall be, if thou go with us, yea, it ſhall be, that what goodneſs the Lord ſhall do unto us, the ſame will we do unto thee.

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33 ¶ And they departed from the mount of the Lord three days journey: and the ark of the covenant of the Lord went before them in the three days journey, to ſearch out a reſting-place for them.

34 The cloud of the Lord *was* upon them by day, when they went out of the camp.

35 And it came to paſs when the ark ſet forward, that Moſes ſaid, Riſe up, Lord, and let thine enemies be ſcattered; and let them that hate thee, flee before thee.

36 And when it reſted, he ſaid, Return, O Lord, unto the many thouſands of Iſrael.

C H A P. XI.

Manna lothed. 16 *Seventy elders.* 31 *Quails given.*

AND *when* the people complained, it diſpleaſed the Lord: and the Lord heard *it*; and his anger was kindled; and the fire of the Lord burnt among them, and conſumed *them that were* in the uttermoſt parts of the camp.

2 And the people cried unto Moſes; and when Moſes prayed unto the Lord, the fire was quenched.

Ver. 29. *Hobab the ſon of Raguel.*] Raguel is another name for Jethro, who being returned to his country, Hobab his ſon, and the brother of Moſes's wife, had accompanied Moſes all the time the Iſraelites encamped at Sinai, not far from Midian; but ſince the people were now marching towards Canaan, he was deſirous of returning to his father.

Ver. 31. *Leave us not.*] Moſes urges this requeſt with ſome warmth; becauſe that Hobab living on the borders of the wilderneſs, was conſequently acquainted with every part of it, and able to ſhew them the conveniences and inconveniences of the places they paſt through, and to adviſe them how to conduct themſelves, in caſe of being attacked by the neighbouring nations. But there is alſo another interpretation of this paſſage. Leave us not, for we cannot make thee amends for doing ſo many kind offices for us, and ſharing our hardſhips in the wilderneſs, unleſs thou go with us to the promiſed land.

Thou mayeſt be to us inſtead of eyes.] Or, as a guide to the blind. The Syriac has it, thou ſhalt be dear to us as our eyes.

Ver. 33. *The ark of the covenant of the Lord went before them.*] Or, the ark of the Lord marched in their preſence; the cloud being over it in the midſt of their army.

To ſearch out a reſting place.] That is, to direct them where to find one.

Notes on Chap. XI.

Ver. 1. *The people complained.*] They began ſecretly to murmur among themſelves, being weary of living on manna; and wanting a variety of food.

The fire of the Lord burnt among them.] Some underſtand this of lightning which is called the fire of God, 2 Kings, i. 12. Job, i. 16. proceeding either immediately from Heaven, or from the pillar of the cloud: others think it might be one of thoſe hot blighting winds, common in the deſerts of Arabia, and which the prophet ſpeaks of Ezek. xix. 12.

Ver. 2. *Was quenched.*] That is, ceaſed from deſtroying.

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3 And he called the name of the place Taberah: becauſe the fire of the LORD burnt among them.

4 ¶ And the mixt multitude that *was* among them, fell a luſting: and the children of Iſrael alſo wept again, and ſaid, Who ſhall give us fleſh to eat?

5 We remember the fiſh which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

6 But now our ſoul *is* dried away; *there is* nothing at all, beſides this manna, before our eyes.

7 And the manna *was* as coriander-ſeed, and the colour thereof as the colour of bdellium.

8 *And* the people went about, and gathered *it* and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and the taſte of it was as the taſte of freſh oil.

9 And when the dew fell upon the camp in the night, the manna fell upon it.

10 ¶ Then Moſes heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moſes alſo was diſpleaſed.

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11 And Moſes ſaid unto the the LORD, Wherefore haſt thou afflicted thy ſervant? and wherefore have I not found favour in thy ſight, that thou layeſt the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou ſhouldeſt ſay unto me, Carry them in thy boſom (as a nurſing-father beareth the ſucking child) unto the land which thou ſwareſt unto their fathers?

13 Whence ſhould I have fleſh to give unto all this people? for they weep unto me, ſaying, Give us fleſh that we may eat.

14 I am not able to bear all this people alone, becauſe *it is* too heavy for me.

15 And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy ſight; and let me not ſee my wretchedneſs.

16 ¶ And

Ver. 3. *Taberah.*] That is, burning.

Ver. 5. *We remember the fiſh.*] The Egyptian proſelytes appear to have been the fomenters of this murmuring, and to have ſpread the ſpirit of diſſention among the Iſraelites, openly reproaching their deliverer, as having decoyed them from a very plentiful country, abounding with a variety of delicious fiſh, ſuch as the lake Mæris, and the river Nile in Egypt were famed for; and a rich ſoil, producing the beſt herbs, ſallads, and fruits; all which they had now exchanged for a miſerable ſtarving condition. and had nothing but manna to cloy them—A ſtrong picture of the ſlaviſh, and illiberal, as well as diſcontented, and ungrateful ſpirit of the Jewiſh nation; for ought not this people to have remembered likewiſe, how they ſighed while they were in Egypt, by reaſon of the bondage? and if they remembred the fiſh, the cucumbers, and the melons; they ſhould have reflected at the ſame time, on the brick-kilns, and the taſk-maſters, the voice of the oppreſſor, and the ſmart of the whip.

Ver. 6. *Our ſoul is dried away.*] Our life and ſtrength is diſſipated.

Ver. 7. *Coriander ſeed.*] The coriander in botany, is a genus of the *pentandria digynia* claſs of plants; the fruit is a ſpherical, ſtriated berry, and contains two hemiſpherical ſeeds, of an ageeable aromatic ſmell and pleaſant taſte. Two of them joined together by their flat ſides. repreſent a ſphere, and are about the ſize of a pea.

The colour thereof as the colour of bdellium.] The Arabic bdellium was of a whitiſh yellow, which is agreeable to the deſcription of the manna in Exodus, which was like coriander ſeed white, &c. chap. xvi. 31.

Ver. 8. *The taſte of it was like the taſte of freſh oil.*] Newly fallen, it had the taſte of honey; but when prepared by boiling or baking, it taſted like freſh oil; it was at once ſoft as oil, and ſweet as honey.

Ver. 10. *The anger of the Lord.*] We are not to underſtand this, and the like paſſages of ſcripture in a literal ſenſe; for God is not moved or actuated by paſſion; but ſuch expreſſions are only accommodated to our capacities, and manner of ſpeaking.

Ver. 12. *Thou ſhouldeſt ſay unto me, carry them in thy boſom, as a nurſing father beareth the ſucking child.*] Thou haſt made me as it were their common father, ſo that I cannot help feeling their grievances, and being anxiouſly concerned for them, as a tender parent for his child. notwithſtanding their peeviſhneſs. Such ought to be the tenderneſs, ſuch the paternal affection, of princes towards their people.

Ver. 14. *I am not able to bear all this people.*] I have not ſtrength to undergo the toil of hearing all their complaints, and appeaſing their tumults.

Ver. 15. *Let me not ſee my wretchedneſs.*] An expreſſion of great affection towards ſo ungrateful a people. Let me not

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16 ¶ And the LORD ſaid unto Moſes, Gather unto me ſeventy men of the elders of Iſrael, whom thou knoweſt to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may ſtand there with thee.

17 And I will come down and talk with thee there: and I will take of the ſpirit which *is* upon thee, and will put *it* upon them; and they ſhall bear the burden of the people with thee, that thou bear *it* not thyſelf alone.

18 And ſay thou unto the people, Sanctify yourſelves againſt to morrow, and ye ſhall eat fleſh (for you have wept in the ears of the LORD, ſaying, Who ſhall give us fleſh to eat? for *it was* well with us in Egypt) therefore the LORD will give you fleſh, and ye ſhall eat.

19 Ye ſhall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 *But* even a whole month, until it come out at your noſtrils, and it be lothſome unto you: becauſe that ye have deſpiſed the LORD which *is* among you, and have wept before him, ſaying, Why came we forth out of Egypt?

Before Chriſt 1490.

21 And Moſes ſaid, The people amongſt whom I *am*, *are* ſix hundred thouſand footmen; and thou haſt ſaid, I will give them fleſh, that they may eat a whole month.

22 Shall the flocks and the herds be ſlain for them, to ſuffice them? or ſhall all the fiſh of the ſea be gathered together for them, to ſuffice them?

23 And the LORD ſaid unto Moſes, Is the LORDS hand waxed ſhort? thou ſhalt ſee now whether my word ſhall come to paſs unto thee, or not.

24 ¶ And Moſes went out, and told the people the words of the LORD, and gathered the ſeventy men of the elders of the people, and ſet them round about the tabernacle.

25 And the LORD came down in a cloud, and ſpake unto him, and took of the ſpirit that *was* upon him, and gave *it* unto the ſeventy elders: and it came to paſs *that* when the ſpirit reſted upon them, they propheſied, and did not ceaſe.

26 But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the ſpirit reſted upon them (and they *were* of them that were written, but went not

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not live to ſee the miſeries, which they are inevitably drawing upon themſelves, by their perverſneſs, while the enemies of God inſult over them, and rejoice in their deſtruction.

Ver. 16. *Seventy of the elders of Iſrael.*] Notwithſtanding there had been aſſiſting magiſtrates conſtituted by the advice of Jethro, it is likely they were appointed only to hear and determine in ſmaller cauſes; but the weighty points, and the laſt appeals, even in ſmaller matters, were ſtill left upon Moſes: therefore choice was made of theſe ſeventy elders, *i. e.* in dignity, to eaſe him of his burden; men whoſe age, experience, and education, rendered them venerable; and who were of ſuperior capacities and underſtandings, and aſſiſted by the ſpirit of God. The Jews, as well as ſome chriſtians, Grotius in particular, will have this aſſembly of the ſeventy elders, to be the ſame with that famous council, which afterwards obtained the name of SANHEDRIM; though others think, they only aſſiſted Moſes during their abode in the wilderneſs, and that their aſſembly terminated at their entrance into the land of Canaan.

Ver. 18. *Sanctify yourſelves.*] Make ready to receive this preſent from God with gratitude.

Ver. 20. *Until it come out at your noſtrils.*] Until your impatient appetites be glutted, and you are convinced to your ſhame, of your monſtrous ingratitude to God.

Ver. 22. *The ſea.*] That is, the Red ſea; which was not far off.

Ver. 23. *Is the Lord's hand waxed ſhort?*] Is not the ſame omnipotence that created the world, the ſame power that divided the ſea, and opened the rocks, ſtill able to procure bread for his people?

Ver. 25. *Took of the ſpirit that was upon him and gave it to the ſeventy elders.*] That is, beſtowed upon them the gifts of inſpiration or prophecy, *viz.* an uncommon power of words.

They propheſied.] They employed their wiſdom in perſuading the people to reſignation to the will of Jehovah, and to the conduct of his ſervant Moſes.

And did not ceaſe. Or, more agreeable to the original; *and added not*, that is, they propheſied that day, but not afterwards.

Ver. 26. *There remained two of the men in the camp.*] Two of thoſe ſeventy elders, whom Moſes had now ordained; ſome imagine they ſtaid behind on ſome lawful occaſion while

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not out unto the tabernacle) and they propheſied in the camp.

27 And there ran a young man, and told Moſes, and ſaid, Eldad and Medad do propheſy in the camp.

28 And Joſhua the ſon of Nun, the ſervant of Moſes, *one* of his young men anſwered and ſaid, My lord Moſes, forbid them.

29 And Moſes ſaid unto him, Envieſt thou for my ſake? would God that all the LORDS people were prophets, *and* that the LORD would put his ſpirit upon them.

30 And Moſes gat him into the camp, he and the elders of Iſrael.

31 ¶ And there went forth a wind from the LORD, and brought quails from the ſea, and let *them* fall by the camp, as it were a days journey on this ſide, and as it were a days journey on the other ſide, round about the camp, and as it were two cubits *high*, upon the face of the earth.

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32 And the people ſtood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered leaſt, gathered ten homers: and they ſpread *them* all abroad for themſelves round about the camp.

33 And while the fleſh *was* yet between their teeth, ere it was chewed; the wrath of the LORD was kindled againſt the people, and the LORD ſmote the people with a very great plague.

34 And he called the name of that place, Kibroth-hattaavah: becauſe there they buried the people that luſted.

35 *And* the people journeyed from Kibroth-hattaavah, unto Hazeroth: and abode at Hazeroth.

CHAP. XII.

Miriam and Aaron's ſedition.

AND Miriam and Aaron ſpake againſt Moſes, becauſe of the Ethiopian woman, whom he had married: for he had married an Ethiopian woman.

2 And

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while the reſt were aſſembled, ſuch as a ceremonial pollution; but moſt think they declined coming to the tabernacle out of an exceſs of modeſty and humility.

Ver. 28. *My lord Moſes, forbid them.*] Some have thought that Joſhua was himſelf one of the ſeventy, and that this made him zealous for the honour of the order, deſiring they might be reſtrained; ſince he took it for granted they were not inſpired as the reſt were.

Ver. 29. *Envieſt Thou?*] Moſes reproves his adviſer, and rejects his counſel; becauſe, ſuppoſing they had been guilty of, an irregularity, Joſhua was too warm upon them. Our zeal ſhould always be tempered with meekneſs and wiſdom.

Would God that all the Lords people were prophets.] That they were all inſpired to ſing the praiſes of Jehovah, and recommend virtue and religion one to another: But then, he wiſhes that the Lord would put his ſpirit upon them, and would not have thoſe ſet up for prophets, who are not duly qualified. Let thoſe vain, formal, and illiterate pretenders conſider this, who intrude themſelves into the ſacred office.

Ver. 31. *There went forth a wind from the Lord.*] A ſouth wind, Pſalm lxxviii. From the Lord, becauſe directed by his providence.

And brought quails from the ſea, &c.] In like manner as before, Exod. xvi. 13. God thought proper to ſend them quails both times; not but he could as eaſily have provided other kinds of proviſion, ſeeing *all the beaſts of the foreſt are his, and ſo are the cattle upon a thouſand hills:* but he had no mind to pamper their appetites with a needleſs variety, or to multiply miracles without a juſt occaſion. Some commentators indeed have imagined, that God did here give them that variety they luſted after, becauſe the original word ſignifies both locuſts and quails; but this interpretation ſeems not juſt, for the reaſon aſſigned in note on Exod. chap. xvi. ver. 13. Both theſe events happened in the ſpring, when as it has been already taken notice of in that place, quails (which are found in great quantities upon the coaſts of the Red ſea) paſs from Aſia into Europe. God cauſed a wind to ariſe, which forcibly drove them in their flight towards the camp of the Iſraelites. According to the eaſtern tradition, the wind was ſo violent, that it broke their wings, cauſing them to fall at a convenient diſtance, and in a proper condition to be taken up.

Ver. 32. *Ten homers.*] This quantity, it is likely, is to be taken indefinitely, as is common in ſcripture; and then it means, he who gathered leaſt gathered them in heaps.

Ver. 33. *The wrath of the Lord was kindled.*] Becauſe it was not with them now as before; when they firſt murmured, they were really in want of proviſion, and therefore God pitied their diſtreſs, and ſent them a ſupply; but now they complained not out of need, but wantonneſs; ſince they had a plenty of manna.

Ver. 34. *Kibroth-hattaavah.*] Or, *the graves of luſt.*

NOTES on Chap. XII.

Ver. 1. *Becauſe of the Ethiopian woman.*] That is, as moſt interpreters think, Zipporah; whom Aaron and Miriam

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2 And they ſaid, Hath the LORD indeed ſpoken only by Moſes? hath he not ſpoken alſo by us? And the LORD heard *it*.

3 (Now the man Moſes *was* very meek, above all the men which *were* upon the face of the earth)

4 And the LORD ſpake ſuddenly unto Moſes, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 And the LORD came down in the pillar of the cloud, and ſtood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he ſaid, Hear now my words: If there be a prophet among you, *I* the LORD will make myſelf known unto him in a viſion, *and* will ſpeak unto him in a dream.

7 My ſervant Moſes *is* not ſo, who *is* faithful in all mine houſe.

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8 With him will I ſpeak mouth to mouth, even apparently, and not in dark ſpeeches; and the ſimilitude of the LORD ſhall he behold: wherefore then were ye not afraid to ſpeak againſt my ſervant Moſes?

9 And the anger of the LORD was kindled againſt them, and he departed.

10 And the cloud departed from off the tabernacle, and behold, Miriam *became* leprous, *white* as ſnow: And Aaron looked upon Miriam, and behold, *ſhe was* leprous.

11 And Aaron ſaid unto Moſes, Alas, my lord, I beſeech thee, lay not the ſin upon us, wherein we have done fooliſhly, and wherein we have ſinned.

12 Let

Miriam in contempt, called an Ethiopian though it ſhould be rendered the Cuſhite, or Arabian woman; ſhe being a native of Midian, a diſtrict of Arabia.

Ver. 2. *And they ſaid, Hath the Lord indeed ſpoken only by Moſes,* &c.] It is conjectured that this difference between Moſes, his brother, and ſiſter, aroſe from hence—When Jethro his father-in-law was in the camp, Moſes at his inſtigation, inſtituted judges to determine inferior cauſes; and afterwards finding his ſon Hobab very ſerviceable to him, he intreated him to continue with him, repoſing great confidence in him: in the preceeding chapter too, we read that ſeventy elders were nominated by Moſes, without conſulting Aaron and Miriam; therefore this ſtory of their quarrel being immediately ſubjoined, it looks as if they thought themſelves neglected, and that they were angry becauſe their advice was not aſked, in an affair of ſuch importance; but being afraid to charge Moſes directly, they vented their ſpleen upon his wife, and gave her opprobrious names, and it may be too, complained to the people of the too great influence, which Zipporah and Hobab had over Moſes.

Ver. 3. *Now the man Moſes was very meek.*] Let none wonder to hear Moſes ſpeak in his own praiſe, ſince it was what was common among the heroes of antiquity. An encomium on a man's ſelf, can be no breach of modeſty, when, as it was here, it ſerves as a neceſſary vindication of himſelf from calumny and detraction.

Ver. 6. *Will make myſelf known unto him in a viſion,* &c.] Though there were ſeveral others who did partake of the prophetic inſpirations, yet they were not ſo ſtrongly communicated to them, ſince they were received in dreams or viſions only.

Ver. 7. *My ſervant Moſes is not ſo.*] He is a prophet of an higher rank, to whom I impart my mind in a far more noble and extenſive manner; who in his interview with God, is not intranced in viſions, but is always awake and perfect maſter of himſelf.

Who is faithful in all mine houſe.] Who executed the divine commands with great exactneſs, doing nothing of himſelf, as he was now faſlly accuſed. Moſes in this, was a type of Chriſt, who is head of the church, though with a far greater extent of power and authority, Heb. iii. 2.

Ver. 8. *With him will I ſpeak mouth to mouth.*] In a familiar way, as one friend ſpeaks to another.

The ſimilitude of the Lord ſhall be behold.] This as we tranſlate it, is directly contrary to what Moſes himſelf expreſsly declares, Deut. iv. 15. that he ſaw no ſimilitude; therefore it ſhould be rendered as follows, being connected with the foregoing words: *not in dark ſpeeches, and in a figure, ſhall he behold the Lord.*

Ver. 10. *The cloud departed from off the tabernacle.*] Standing at a diſtance, till Miriam was removed from the tabernacle, and carried out of the camp.

Miriam became leprous.] Which leproſy did not proceed, as was the uſual caſe, from a previous ill diſpoſition of the blood and juices, but it ſeized her inſtantaneouſly, and was turned ſuddenly into that infinity of ſmall imperceptible, and corroding worms, which naturally were the more immediate cauſe of that diſtemper—a fit puniſhment for her pride and detraction!

Aaron looked upon Miriam, and behold ſhe was leprous.] Aaron was appointed to be a judge of leproſy, which office he could not have performed, had he been a leper himſelf. And the reaſon why the ſame puniſhment was not inflicted upon him, ſeems to have been, becauſe that as he was ſo lately conſecrated an high-prieſt, God did not think fit for the preſervation of his authority, ſo ſoon to render him vile and contemptible in the eyes of the people: it is thought too not improbable, that Miriam might be the firſt in the tranſgreſſion, and that ſhe drew Aaron (who ſeems in other inſtances a perſon of too much facility) over to her party.

Ver. 11. *Lay not the ſin upon us,* &c.] Aaron, ſenſible of his error, intercedes for his ſiſter, and humbly depre-

cates

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12 Let her not be as one dead; of whom the fleſh is half conſumed, when he cometh out of his mothers womb.

13 And Moſes cried unto the LORD, ſaying, Heal her now, O God, I beſeech thee.

14 ¶ And the LORD ſaid unto Moſes, If her father had but ſpit in her face, ſhould ſhe not be aſhamed ſeven days? let her be ſhut out from the camp ſeven days, and after that let her be received in *again*.

15 And Miriam was ſhut out from the camp ſeven days: and the people journeyed not till Miriam was brought in *again*.

16 And afterward the people removed from Hazeroth, and pitched in the wilderneſs of Paran.

CHAP. XIII.

The names, inſtructions, and acts of the ſpies.

AND the LORD ſpake unto Moſes, ſaying,

2 Send thou men, that they may ſearch the land of Canaan, which I give unto the children of Iſrael: of every tribe of their fathers ſhall ye ſend a man, every one a ruler among them.

3 And Moſes by the commandment of the LORD, ſent them from the wilderneſs of Paran: all thoſe men *were* heads of the children of Iſrael.

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4 And theſe *were* their names: Of the tribe of Reuben, Shammua the ſon of Zaccur.

5 Of the tribe of Simeon, Shaphat the ſon of Hori.

6 Of the tribe of Judah, Caleb the ſon of Jephunneh.

7 Of the tribe of Iſſachar, Igal the ſon of Joſeph.

8 Of the tribe of Ephraim, Oſhea the ſon of Nun.

9 Of the tribe of Benjamin, Palti the ſon of Raphu.

10 Of the tribe of Zebulun, Gaddiel the ſon of Sodi.

11 Of the tribe of Joſeph, *namely*, of the tribe of Manaſſeh, Gaddi the ſon of Suſi.

12 Of the tribe of Dan, Ammiel the ſon of Gemalli.

13 Of the tribe of Aſher, Sethur the ſon of Michael.

14 Of the tribe of Naphtali, Nahbi the ſon of Vophſi.

15 Of the tribe of Gad, Geuel the ſon of Machi.

16 Theſe *are* the names of the men which Moſes ſent to ſpy out the land. And Moſes called Oſhea the ſon of Nun Jehoſhua.

17 ¶ And Moſes ſent them to ſpy out the land of Canaan, and ſaid unto them,

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cates the divine vengeance; which timely ſorrow and repentance, might likewiſe be one reaſon of his eſcaping puniſhment.

Ver. 12. *Let her not be as one dead*, &c.] Putrifying above ground, ſeparated from all converſe, and defiling whatever ſhe touches.

Ver. 14. *If her father had but ſpit in her face.*] This was a token of great anger and contempt, Job. xxx. 10.

Ver. 16. *Pitched in the wilderneſs of Paran.*] This joined to the ſouth border of Canaan.

NOTES on Chap. XIII.

Ver. 2. *Send thoſe men, that they may ſearch the land.*] From Deut. i. 22, 23. it appears, that the people firſt of all requeſted that ſpies might be ſent; therefore ſeeing it is here ſaid, that God directed Moſes to ſend them, it ſeems to ſignify, that Moſes conſulting God upon this occaſion, he allowed him to gratify the people in this matter, and to permit them to walk in their own counſels. They had a better opinion of their own politics, than God's wiſdom; for they would not take his word, that it was a good land; nor would they truſt the pillar of the cloud to direct them in the way to it. So apt are men to walk by ſight, rather than by faith; but ſure, *if we receive the witneſs of men, the witneſs of God is greater.*

Ver. 16. *Moſes called Oſhea the ſon of Nun, Jehoſhua.*] When he went to fight the Amalekites, Exod. xvii. 9. he was called *Joſhua*, a word of the ſame import with *Jeſus*, which ſignifies a ſaviour; and he is more than once called by that name in the Septuagint tranſlation. He was too, a type of Chriſt; for as he led the Iſraelites into Canaan, ſo does our bleſſed Saviour bring us to the Heavenly Canaan, *the reſt which remaineth for the people of God.*

Before Christ 1490. Get you up this *way* ſouthward, and go up into the mountain:

18 And ſee the land what it *is*, and the people that dwelleth therein, whether they *be* ſtrong or weak, few or many;

19 And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in ſtrong holds;

20 And what the land *is*, whether it *be* fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land (now the time *was* the time of the firſt-ripe grapes.)

21 ¶ So they went up, and ſearched the land, from the wilderneſs of Zin, unto Rehob, as men come to Hamath.

22 And they aſcended by the ſouth, and came unto Hebron; where Ahiman, Sheſhai, and Talmai, the children of Anak *were* (now Hebron was built ſeven years before Zoan in Egypt.)

23 And they came unto the brook of Eſhcol, and cut down from thence a branch with one cluſter of grapes, and they bare it between two upon a ſtaff; and *they brought* of the pomegranates, and of the figs.

24 The place was called the brook Eſhcol, becauſe of the cluſter of grapes which the children of Iſrael cut down from thence.

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25 And they returned from ſearching of the land after forty days.

26 ¶ And they went and came to Moſes, and to Aaron, and to all the congregation of the children of Iſrael unto the wilderneſs of Paran, to Kadeſh; and brought back word unto them, and unto all the congregation, and ſhewed them the fruit of the land.

27 And they told him, and ſaid, We came unto the land whither thou ſenteſt us, and ſurely it floweth with milk and hony; and this *is* the fruit of it.

28 Nevertheleſs, the people *be* ſtrong that dwell in the land, and the cities *are* walled, *and* very great: and moreover, we ſaw the children of Anak there.

29 The Amalekites dwell in the land of the ſouth; and the Hittites, and the Jebuſites, and the Amorites dwell in the mountains: and the Canaanites dwell by the ſea, and by the coaſt of Jordan.

30 And Caleb ſtilled the people before Moſes, and ſaid, Let us go up at once, and poſſeſs it; for we are well able to overcome it.

31 But the men that went up with

Ver. 18. *See the land what it is,* &c.] Hence we may ſuppoſe, there had not been ſuch commerce between Egypt and Canaan, as was carried on in Jacob's days; otherwiſe they could not have been well unacquainted with theſe matters.

Ver. 19. *Whether in tents, or in ſtrong holds.*] Or, according to the vulgate and LXX; *whether in cities with or without walls.*

Ver. 21. *The wilderneſs of Zin.*] Lying near Kadeſhbarnea, on the ſouth-eaſt of Canaan. There was a place called the wilderneſs of ſin, Exod. xvi. 1. and which lay on the ſouth-weſt: and therefore muſt not be confounded with the former.

Unto Rehob.] North of Canaan, and near the ſea coaſt, not far from Zidon.

Ver. 22. *The children of Anak.*] A gigantic race of men, who took their name from Anak their founder: They were ſo terrible to their neighbours, that it was a proverbial ſaying among them, *Who can ſtand before the children of Anak?*

Ver. 23. *A branch with one cluſter of grapes, and they bear it between two upon a ſtaff.*] Both on account of its weight, and to preſerve it from bruiſing. That there are vines and grapes of a prodigious ſize, in the eaſtern and ſouthern parts of the world, is recorded by ſeveral writers. Strabo, for inſtance, tells us, that in Margiana, and the neighbouring countries, there were vines ſo very thick, that two men could ſcarce fathom them, and that they produced bunches of grapes of two cubits long, Pliny, that in the inland parts of Africa, there are bunches bigger than young children. Olearius, in his travels into Perſia, informs us, that not far from Aſtracan, he ſaw vines which a man could hardly graſp with both his arms. The learned Huetius ſays, that in Crete, Chios, and other iſlands of the Archiepelago, there are bunches of grapes, from ten to forty pounds weight.

Ver. 30. *Let us go up at once and poſſeſs it.*] Such was the confidence of Caleb, that he made no doubt of conqueſt; therefore he ſaid not, *let us go up and conquer it,* but, *let us go up at once and poſſeſs it,* as if it was already conquered.

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him, ſaid, We be not able to go up againſt the people, for they *are* ſtronger than we.

32 And they brought up an evil report of the land which they had ſearched, unto the children of Iſrael, ſaying, The land through which we have gone to ſearch it, *is* a land that eateth up the inhabitants thereof; and all the people that we ſaw in it *are* men of a great ſtature.

33 And there we ſaw the giants the ſons of Anak, *which come* of the giants: and we were in our own ſight as graſhoppers, and ſo we were in their ſight.

CHAP. XIV.

The people murmuring at the report are threatened.

AND all the congregation lifted up their voice, and cried; and the people wept that night.

2 And all the children of Iſrael murmured againſt Moſes, and againſt Aaron: and the whole congregation ſaid unto them, Would God that we had died in the land of Egypt, or would God we had died in this wilderneſs.

3 And wherefore hath the LORD brought us unto this land, to fall by the ſword, that our wives and our children ſhould be a prey? were it not better for us to return into Egypt?

4 And they ſaid one to another, Let us make a captain, and let us return into Egypt.

5 Then Moſes and Aaron fell on their faces before all the aſſembly of the congregation of the children of Iſrael.

6 ¶ And Joſhua the ſon of Nun, and Caleb the ſon of Jephunneh, *which were* of them that ſearched the land, rent their clothes.

7 And they ſpake unto all the company of the children of Iſrael, ſaying, The land which we paſſed through to ſearch it, *is* an exceeding good land.

8 If the LORD delight in us, then he will bring us into this land, and give it us: a land which floweth with milk and hony.

9 Only rebel not ye againſt the LORD, neither fear ye the people of the land; for they *are* bread for us: their defence is departed from them, and the LORD *is* with us: fear them not.

10 But all the congregation bade ſtone them with ſtones: and the glory of the LORD appeared in the tabernacle of the congregation,

Before Christ 1490.

Ver. 32. *A land that eateth up the inhabitants thereof.*] An expreſſion which ſeems to relate to the vaſt number of inhabitants, and to ſignify they were ſo very numerous, that the land was ſcarce ſufficient for their maintenance.

Ver. 33. *We were in our own ſight as graſhoppers,* &c.] This is an hyperbole, and appears with great ſtrength and beauty.

NOTES on Chap. XIV.

Ver. 1. *All the congregation lifted up their voice and cried.*] Nothing but lamentations was to be heard, and grievous complaints of the ſad condition of themſelves and families; who as they falſely imagined, after all their hardſhips, were now to be expoſed to the mercy of their cruel enemies.

Ver. 3. *Wherefore hath the Lord brought us unto this land?*] They not only accuſe Moſes, but even God himſelf, as if he had dealt deceitfully with them.

Ver. 4. *Let us make a captain, and let us return into Egypt.*] Their outrageous diſcontent, had infatuated their minds; for how could they propoſe to get thither without food? Did they think God would ſend it them from Heaven, after they had ſo ſhamefully forſaken him? How were they to find their way, when the cloud which directed them was withdrawn? Or if they did, how were they to contend with the nations that ſhould oppoſe them in their paſſage? And after all, when they came into Egypt, what reception could they expect, from a people who had been ſuch ſufferers through them? It is amazing, that notwithſtanding all theſe difficulties, they ſhould perſiſt in their madneſs, and reſolve to chuſe a new commander to lead them back again! Nehemiah tells us, that they did actually appoint them a captain. Ch. ix. 17.

Ver. 5. *Fell upon their faces.*] To deprecate the wrath of God.

Ver. 8. *If the Lord delight in us.*] That is, if we do not forfeit his favour.

Ver. 9. *They are bread for us.*] That is, they are an eaſy prey. See Chap. xxiv. 8.

Their defence is departed from them.] They have filled up the meaſure of their iniquities, and the Divine protection is withdrawn from them; which if we do not forfeit it by our rebellion, is inſured to us.

congregation, before all the children of Iſrael.

11 ¶ And the LORD ſaid unto Moſes, How long will this people provoke me? and how long will it be ere they believe me, for all the ſigns which I have ſhewed among them?

12 I will ſmite them with the peſtilence, and diſinherit them, and will make of thee a greater nation, and mightier than they.

13 ¶ And Moſes ſaid unto the LORD, Then the Egyptians ſhall hear *it* (for thou broughteſt up this people in thy might from among them)

14 And they will tell *it* to the inhabitants of this land: *for* they have heard that thou LORD *art* among this people, that thou LORD art ſeen face to face, and *that* thy cloud ſtandeth over them, and *that* thou goeſt before them, by day-time in a pillar of a cloud, and in a pillar of fire by night.

15 Now *if* thou ſhalt kill *all* this people as one man; then the nations which have heard the fame of thee, will ſpeak, ſaying,

16 Becauſe the LORD was not able to bring this people into the land which he ſware unto them, therefore he hath ſlain them in the wilderneſs.

17 And now, I beſeech thee, let the power of my Lord be great, according as thou haſt ſpoken, ſaying,

18 The LORD *is* long-ſuffering, and of great mercy, forgiving iniquity and tranſgreſſion, and by no means clearing *the guilty*, viſiting the iniquity of the fathers upon the children, unto the third and fourth *generation*.

19 Pardon, I beſeech thee, the iniquity of this people, according unto the greatneſs of thy mercy, and as thou haſt forgiven this people, from Egypt, even until now.

20 And the LORD ſaid, I have pardoned according to thy word:

21 But *as* truly *as* I live, all the earth ſhall be filled with the glory of the LORD.

22 Becauſe all thoſe men which have ſeen my glory, and my miracles which I did in Egypt, and in the wilderneſs, and have tempted me now theſe ten times, and have not hearkened to my voice;

23 Surely they ſhall not ſee the land which I ſware unto their fathers, neither ſhall any of them that provoked me, ſee it:

24 But my ſervant Caleb, becauſe he had another ſpirit with him, and hath followed me fully; him will I bring into the land, whereinto he went; and his ſeed ſhall poſſeſs it.

25 (Now the Amalekites, and the Canaanites, dwelt in the valley) To morrow turn

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Ver. 15. *Then the nations which have heard the fame of thee, will ſpeak, ſaying,* &c.] Moſes lays the honour of God nearer to heart, than his own intereſt. He pleads, that the eyes both of Egypt and Canaan were upon them, and that great expectations were raiſed concerning them; and that if this people, who had made ſo great noiſe in the world, were to be all conſumed, he inſinuates what conſtruction would thoſe Heathen nations put upon ſuch an event, would they not raſhly conclude, that it was for want of power in their God, to bring them ſafely through the wilderneſs, into the promiſed land?

Ver. 17. *Let the power of my Lord be great.*] Let it be magnified among the nations, by ſubduing the enemies of the Lord's people.

Ver. 18. *And by no means clearing the guilty.*] The word *guilty* is not in the original, and ſeeing it is directly oppoſite to the intention of Moſes's petition; the paſſage would be better rendered as follows; *who will not make quite deſolate, though he viſit the iniquity of the fathers upon the children,* &c.

Ver. 19. *As thou haſt forgiven this people, from Egypt, even until now.*] Spare them this once: Add this one inſtance of Divine mercy and patience, to the many thou haſt already given. Surely the boundleſs extent of the Divine goodneſs, is ſtill a foundation of hope to the greateſt ſinners: If they repent, they have no reaſon abſolutely to deſpair, ſince *the mercy of God endureth for ever.*

Ver. 21. *All the earth ſhall be filled with the glory of the Lord.*] Shall acknowledge, and confeſs the juſtice of the Lord's proceeding againſt his people Iſrael.

Ver. 22. *Have tempted me.*] That is, have rebelled againſt me.

Ver. 25. *Dwelt in the valley.*] It ſhould be rendered, *lie in wait for you in the valley.*

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turn you, and get you into the wilderneſs, by the way of the Red ſea.

26 ¶ And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

27 How long *ſhall I bear with* this evil congregation which murmur againſt me? I have heard the murmurings of the children of Iſrael, which they murmur againſt me.

28 Say unto them, *As truly as* I live, ſaith the LORD, as ye have ſpoken in mine ears, ſo will I do to you:

29 Your carcaſes ſhall fall in this wilderneſs; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured againſt me,

30 Doubtleſs ye ſhall not come into the land *concerning* which I ſware to make you dwell therein, ſave Caleb the ſon of Jephunneh, and Joſhua the ſon of Nun.

31 But your little ones, which ye ſaid ſhould be a prey, them will I bring in, and they ſhall know the land which ye have deſpiſed.

32 But *as for* you, your carcaſes they ſhall fall in this wilderneſs.

33 And your children ſhall wander in the wilderneſs forty years, and bear your whoredoms, until your carcaſes be waſted in the wilderneſs.

34 After the number of the days in which ye ſearched the land, *even* forty days (each day for a year) ſhall ye bear your iniquities, *even* forty years, and ye ſhall know my breach of promiſe.

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35 I the LORD have ſaid, I will ſurely do it unto all this evil congregation, that are gathered together againſt me: in this wilderneſs they ſhall be conſumed, and there they ſhall die.

36 And the men which Moſes ſent to ſearch the land, who returned, and made all the congregation to murmur againſt him, by bringing up a ſlander upon the land;

37 Even thoſe men that did bring up the evil report upon the land, died by the plague before the LORD.

38 But Joſhua the ſon of Nun, and Caleb the ſon of Jephunneh, *which were* of the men that went to ſearch the land, lived *ſtill*.

39 And Moſes told theſe ſayings unto all the children of Iſrael: and the people mourned greatly.

40 ¶ And they roſe up early in the morning, and gat them up into the top of the mountain, ſaying, Lo, we *be here*, and will go up unto the place which the LORD hath promiſed: for we have ſinned.

41 And Moſes ſaid, Wherefore now do you tranſgreſs the commandment of the LORD? but it ſhall not proſper.

42 Go not up, for the LORD *is* not among you; that ye be not ſmitten before your enemies.

43 For the Amalekites, and the Canaanites

Turn you.] Since you are not courageous enough, notwithſtanding all the promiſes made you, to look the Canaanites in the face, it will be your wiſdom to remove hence; and inſtead of going forward to take poſſeſſion of the land, return through the wilderneſs towards the Red ſea, from whence ye came.

Ver. 33. *Your children ſhall wander in the wilderneſs forty years.*] A melancholly reflection this; that being juſt arrived upon the borders of the promiſed land, and expecting to take immediate poſſeſſion, not only the preſent generation were doomed to periſh in the wilderneſs, and never to enter it; but alſo their poſterity, were deſtined to wander in that wilderneſs forty years, from place to place, in queſt of food, after the manner of the Arabian ſhepherds, who frequently remove their tents, in order to find freſh paſture for their flocks.

Shall bear your whoredoms.] Shall feel the effects of your idolatry and defection from your God.

Ver. 34. *My breach of promiſe.*] Or rather, my reſentment.

Ver. 40. *We be here, and will go up,* &c.] The Iſraelites now repented of their folly, acknowledging their fault; and would fain have taken poſſeſſion of the land, to which they were averſe before; but now it was too late, the decree was gone forth, and the conſumption of the people determined. This ought to teach ſinners, not to proceed reſolutely in their ſins, but to conſider, when judgment is determined, repentance comes too late.

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ites *are* there before you, and ye ſhall fall by the ſword: becauſe ye are turned away from the Lord; therefore the Lord will not be with you.

44 But they preſumed to go up unto the hill-top: nevertheleſs, the ark of the covenant of the Lord, and Moſes departed not out of the camp.

45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and ſmote them, and diſcomfited them, *even* unto Hormah.

CHAP. XV.

1 *The law of ſundry offerings.* 32 *The ſabbath-breaker ſtoned.*

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, When ye be come into the land of your habitations, which I give unto you,

3 And will make an offering by fire unto the Lord, a burnt-offering or a ſacrifice, in performing a vow, or in a free-will-offering, or in your ſolemn feaſts, to make a ſweet ſavour unto the Lord, of the herd or of the flock:

4 Then ſhall he that offereth his offering unto the Lord, bring a meat-offering of a tenth-deal of flour mingled with the fourth *part* of an hin of oil.

5 And the fourth *part* of an hin of wine for a drink-offering ſhalt thou prepare, with the burnt-offering, or ſacrifice, for one lamb.

6 Or for a ram, thou ſhalt prepare *for* a meat-offering, two tenth-deals of flour mingled with the third *part* of an hin of oil.

7 And for a drink-offering, thou ſhalt offer the third *part* of an hin of wine, *for* a ſweet ſavour unto the Lord.

8 And when thou prepareſt a bullock *for* a burnt-offering, or *for* a ſacrifice in performing a vow, or peace-offerings unto the Lord:

9 Then ſhall he bring with a bullock a meat-offering of three tenth-deals of flour mingled with half an hin of oil.

10 And thou ſhalt bring for a drink-offering half an hin of wine, *for* an offering made by fire of a ſweet ſavour unto the Lord.

11 Thus ſhall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye ſhall prepare, ſo ſhall ye do to every one according to their number.

13 All that are born of the country, ſhall do theſe things after this manner, in offering an offering made by fire of a ſweet ſavour unto the Lord.

14 And if a ſtranger ſojourn with you, or whoſoever *be* among you in your generations, and will offer an offering made by

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Ver. 44. *They preſumed to go up.*] Deſperately reſolved as it were, to walk contrary to God in every thing: He bid them go, and they would not; he forbid them, and they would.

Ver. 45. *And ſmote them.*] They ſucceeded accordingly; and indeed how could they expect otherwiſe? The enemy had poſted themſelves upon the top of the hill, in order to make good that paſs againſt the invaders, and being informed of their approach by their ſcouts, they ſallied out upon them, overcame them, and killed many.

Hormah.] This name ſignifies *utter deſtruction*; and was not given it till many years after; when the Canaanites who inhabited it, were devoted to deſtruction. See Chap. xxi. 3. Moſes is thought to have compoſed the ninetieth Pſalm, in memory of this event.

Notes on Chap. XV.

Ver. 1. *The Lord ſpake unto Moſes, ſaying,* &c.] The ſubſequent laws ſeem to have been given near the period of their wandering in the wilderneſs, but were not to be obſerved till they came into Canaan; becauſe they could not be provided with neceſſaries requiſite for the performance of thoſe ceremonies.

Ver. 4. *A tenth deal of flour.*] About half a peck.

The fourth part of an hin of oil.] A quart of oil.

Ver. 14. *And if a ſtranger ſojourn with you,* &c.] By a ſtranger is meant, one who had renounced idolatry, and become a proſelyte to the Jewiſh religion. This law, which made no diſtinction between them and the Iſraelites, in matters relating to Divine worſhip, was wiſely calculated

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fire of a ſweet ſavour unto the Lord: as ye do, ſo he ſhall do.

15 One ordinance *ſhall be both* for you of the congregation, and alſo for the ſtranger that ſojourneth *with you,* an ordinance for ever in your generations: as ye *are,* ſo ſhall the ſtranger be before the Lord.

16 One law, and one manner ſhall be for you, and for the ſtranger that ſojourneth with you.

17 ¶ And the Lord ſpake unto Moſes, ſaying,

18 Speak unto the children of Iſrael, and ſay unto them, When ye come into the land whether I bring you,

19 Then it ſhall be, that when ye eat of the bread of the land, ye ſhall offer up an heave-offering unto the Lord.

20 Ye ſhall offer up a cake of the firſt of your dough, *for* an heave offering: as *ye do* the heave-offering of the threſhing-floor, ſo ſhall ye heave it.

21 Of the firſt of your dough ye ſhall give unto the Lord, an heave-offering in your generations.

22 ¶ And if ye have erred, and not obſerved all theſe commandments which the Lord hath ſpoken unto Moſes,

23 *Even* all that the Lord hath commanded you by the hand of Moſes, from the day that the Lord commanded *Moſes,* and henceforward among your generations:

24 Then it ſhall be, if *ought* be committed by ignorance without the knowledge of the congregation; that all the congregation ſhall offer one young bullock for a burnt-offering, for a ſweet ſavour unto the Lord, with his meat-offering, and his drink-offering, according to the manner, and one kid of the goats for a ſin-offering.

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25 And the prieſt ſhall make an atonement for all the congregation of the children of Iſrael, and it ſhall be forgiven them, for it *is* ignorance: and they ſhall bring their offering, a ſacrifice made by fire unto the Lord, and their ſin-offering before the Lord, for their ignorance.

26 And it ſhall be forgiven all the congregation of the children of Iſrael, and the ſtranger that ſojourneth among them; ſeeing all the people *were* in ignorance.

27 ¶ And if any ſoul ſin through ignorance, then he ſhall bring a ſhe-goat of the firſt year for a ſin-offering.

28 And the prieſt ſhall make an atonement for the ſoul that ſinneth ignorantly, when he ſinneth by ignorance before the Lord, to make an atonement for him; and it ſhall be forgiven him.

29 You ſhall have one law for him that ſinneth through ignorance, *both for* him that is born amongſt the children of Iſrael, and for the ſtranger that ſojourneth among them.

30 ¶ But the ſoul that doeth *ought* preſumptuouſly (*whether it be* born in the land, or a ſtranger) the ſame reproacheth the Lord; and that ſoul ſhall be cut off from among his people.

31 Becauſe he hath deſpiſed the word of

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calculated to invite ſtrangers to their religion, as well as to engage the Hebrews to ſhew them kindneſs.

Ver. 30. *The ſoul that doth ought preſumptuouſly.*] In the Hebrew *with an high hand,* and the Greek *with the hand of pride.* That is, whoever ſhall in any caſe, violate the commands of God, not only knowingly and deliberately, but preſumptuouſly, in contempt of the law, and the authority of the Divine law-giver, and againſt all advice and admonition; that delinquent ſhall be cut off by death, and no atonement ſhall be admitted. Theſe preſumptuous violations of the laws are to be underſtood of thoſe relating to religious worſhip; which if not direct idolatry, were at leaſt a degree of apoſtacy from the true religion. It is to be obſerved, that the guilt of preſumptuous ſins, lies not ſo much in the crime itſelf, as in the manner of committing it; and when it is accompanied with ſuch daring circumſtances of impiety, as amount even to blaſphemy; which is here called, *reproaching the Lord,* and *deſpiſing his word.* Every wilful ſin is indeed a reproach or diſhonour to God, and is in effect to ſay, that his commandments are not wiſe, juſt, and good; and that we know what is fitting for us, better than God himſelf.

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of the LORD, and hath broken his commandment; that ſoul ſhall utterly be cut off: his iniquity *ſhall be* upon him.

32 ¶ And while the children of Iſrael were in the wilderneſs they found a man that gathered ſticks upon the ſabbath-day.

33 And they that found him gathering ſticks, brought him unto Moſes and Aaron, and unto all the congregation.

34 And they put him in ward, becauſe it was not declared what ſhould be done to him.

35 And the LORD ſaid unto Moſes, The man ſhall be ſurely put to death: all the congregation ſhall ſtone him with ſtones without the camp.

36 And all the congregation brought him without the camp, and ſtoned him with ſtones, and he died; as the LORD commanded Moſes.

37 ¶ And the LORD ſpake unto Moſes, ſaying,

38 Speak unto the children of Iſrael, and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue.

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39 And it ſhall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them: and that ye ſeek not after your own heart, and your own eyes, after which ye uſe to go a whoring:

40 That ye may remember, and do all my commandments, and be holy unto your God.

41 I *am* the LORD your God, which brought you out of land land of Egypt to be your God: I *am* the LORD your God.

CHAP. XVI.

The rebellion of Korah, and its puniſhment.

NOW Korah the ſon of Izhar, the ſon of Kohath, the ſon of Levi; and Dathan and Abiram the ſons of Eliab, and On the ſon of Peleth, ſons of Reuben, took *men*.

2 And

Ver. 32. *A man that gathered ſticks upon the ſabbath day.*] The uſe of thoſe ſticks were undoubtedly to make a fire with; but they were commanded to bake and ſeethe what they had occaſion for on the day before the ſabbath; and though this may ſeem but a ſmall offence, yet we are to obſerve, it was a violation of the law of the ſabbath; and conſequently an implicit contempt of the Creator, to whoſe honour it was dedicated. It was an infringement upon the whole law, about which the ſabbath was intended for an hedge.

Ver. 35. *The man ſhall be ſurely put to death.*] The reaſon why the breach of the ſabbath was ſo ſeverely puniſhed was, becauſe it was an implicit denying God to be the Creator of the world. The ſabbath was a ſign, by which the worſhippers of that great Being were diſtinguiſhed from Idolaters, who thought the world to be eternal, and adored the heavenly luminaries, the ſun, moon, and ſtars as deities; and a multiplicity of other nominal gods. The violation of this inſtitution implied, a defection from the true religion to polytheiſm and idolatry.

Ver. 38. *That they make them fringes in the borders of their garments.*] This ornament was intended to diſtinguiſh them in their dreſs, as circumciſion did their perſons, from other nations; and that whenever they looked upon this mark, they might be reminded of their being the worſhippers of the true God, an holy and peculiar people. Many of the Jews conſidered theſe ornaments in a very different light, and prided themſelves in wearing them. The Phariſees in our Saviour's time, uſed to enlarge their fringes, that they might be more obſerveable, and gain them the reputation of ſuperior ſanctity, Matt. xxiii. 5.

Ver. 39. *To go a whoring.*] This is an uſual phraſe in ſcripture for idolatry. Exod. xxxiv. 15. God is ever conſidered as the ſpiritual ſpouſe of his church.

NOTES on Chap. XVI.

Ver. 1. *Now Korah, &c.*] The ſacred hiſtorian has not informed us, at what time, and in what encampment this rebellion of Korah happened; but as to the cauſe of the mutiny, the general opinion is, that it was his reſentment upon the advancement of Aaron and his family to the office of high-prieſt; and becauſe he thought himſelf undervalued by the poſt he was in, being only an inferior Levite, at the ſame time that he was couſin german to Moſes; and ſeeing he had now no hopes of arriving at that dignity as things ſtood, he was determined to endeavour after it, by obliging them to change their meaſures, or by depriving them forcibly of their authority; and therefore in order the better to carry on his deſign, he drew Dathan and Abiram, and others of the Reubenites into rebellion; and being joined by two and fifty perſons of authority among the other tribes, they became a party, and declared themſelves for a change of government.

On the ſon of Peleth.] *On* is here mentioned as one of the

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2 And they roſe up before Moſes, with certain of the children of Iſrael, two hundred and fifty princes of the aſſembly, famous in the congregation, men of renown.

3 And they gathered themſelves together againſt Moſes and againſt Aaron, and ſaid unto them, *Ye take* too much upon you, ſeeing all the congregation *are* holy every one of them, and the LORD *is* among them: wherefore then lift you up yourſelves above the congregation of the LORD?

4 And when Moſes heard *it*, he fell upon his face:

5 And he ſpake unto Korah, and unto all his company, ſaying, Even to morrow the LORD will ſhew who *are* his, and *who is* holy; and will cauſe *him* to come near unto him: even *him* whom he hath choſen, will he cauſe to come near unto him.

6 This do; Take you cenſers, Korah and all his company;

7 And put fire therein, and put incenſe in them before the LORD to morrow: and it ſhall be *that* the man whom the LORD doth chooſe, he *ſhall be* holy: *ye take* too much upon you, ye ſons of Levi:

8 And Moſes ſaid unto Korah, Hear, I pray you, ye ſons of Levi:

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9 *Seemeth it but* a ſmall thing unto you, that the God of Iſrael hath ſeparated you from the congregation of Iſrael, to bring you near to himſelf, to do the ſervice of the tabernacle of the LORD, and to ſtand before the congregation, to miniſter unto them?

10 And he hath brought thee near *to him*, and all thy brethren the ſons of Levi with thee: and ſeek ye the prieſthood alſo?

11 For which cauſe *both* thou, and all thy company *are* gathered together againſt the LORD: and what *is* Aaron, that ye murmur againſt him?

12 ¶ And Moſes ſent to call Dathan and Abiram the ſons of Eliab: which ſaid, We will not come up.

13 *Is it* a ſmall thing that thou haſt brought us up out of a land that floweth with milk and hony, to kill us in the wilderneſs, except thou make thyſelf altogether a prince over us?

14 Moreover, thou haſt not brought us into a land that floweth with milk and hony, or given us inheritance of fields and vineyards: wilt thou put out the eyes of theſe men? we will not come up.

15 And

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the heads of the faction, but is not mentioned afterwards; it is thought therefore, either that he repented, and left their party, or that he did not render himſelf ſo remarkable as Dathan and Abiram.

Sons of Reuben.] Of the poſterity and tribe of Reuben. As Korah was diſguſted at the preferment of Aaron to the prieſthood, and perhaps too on account that Elizaphan was appointed chief of the family of the Kohathites; ſo it is likely that the Reubenites, the firſt-born of Iſrael, were offended becauſe of the preference given to Judah, and that they themſelves were not placed in the front of the camp.—The Kohathites encamped on the ſouth ſide of the tabernacle, as well as the Reubenites; and therefore might the more conveniently aſſociate together; and Korah had an opportunity of drawing in the Reubenites to to his faction and rebellion.

Took men.] The word *men* is not in the original, and ſince *took* is the firſt word in the text, it would be more natural if tranſlated thus: *Korah took both Dathan and Abiram*, &c. *i. e.* he aſſociated them to himſelf in his rebellion.

Ver. 3. *Againſt Moſes.*] As if he had advanced his brother and family to the prieſthood, by his own authority; and not by the direction of God.

Ye take too much upon you.] The prieſthood ought not to be confined to your family alone; you ought to think it ſufficient, to be on a level with your bretheren, who are all members of the community, and alike favoured with the Divine preſence and protection,

Ver. 5. *Will cauſe him to come near unto him.*] Meaning, that perſon who is to ſerve him in the ſacred offices.

Ver. 9. *Seemeth it but a ſmall thing.*] As if he had ſaid; you ought inſtead of repining, becauſe Aaron's family is advanced above yours; to conſider your own privileges, who are diſtinguiſhed above the other tribes, by being ordained Levites: ambition, like covetouſneſs, knows no bounds.

Ver. 11. *What is Aaron.*] He has done nothing of himſelf, God is the doer of all, Exod. xvi. 7.

Ver. 12. *Moſes ſent to call Dathan and Abiram.*] ſuſpecting they had been drawn into the conſpiracy, by the artifice and inſinuations of Korah; he ſends for them to argue the caſe mildly.

Ver. 13. *Thou haſt brought us up out of a land that floweth with milk and honey.*] This ſeems a ſarcaſtical reflexion on Moſes, who in his deſcriptions of the promiſed land, uſed to paint it as *a land flowing with milk and honey.*

Ver. 14. *Wilt thou put out the eyes of theſe men?*] Doſt thou

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15 And Moſes was very wroth, and ſaid unto the LORD, Reſpect not thou their offering: I have not taken one aſs from them, neither have I hurt one of them.

16 And Moſes ſaid unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron to morrow:

17 And take every man his cenſer, and put incenſe in them, and bring ye before the LORD every man his cenſer, two hundred and fifty cenſers; thou alſo and Aaron each *of you* his cenſer.

18 And they took every man his cenſer, and put fire in them, and laid incenſe thereon, and ſtood in the door of the tabernacle of the congregation with Moſes and Aaron.

19 And Korah gathered all the congregation againſt them, unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation.

20 And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

21 Separate yourſelves from among this congregation, that I may conſume them in a moment.

22 And they fell upon their faces, and ſaid, O God, the God of the ſpirits of all fleſh, ſhall one man ſin, and wilt thou be wroth with all the congregation?

23 ¶ And the LORD ſpake unto Moſes, ſaying,

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24 Speak unto the congregation, ſaying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moſes roſe up and went unto Dathan and Abiram; and the elders of Iſrael followed him.

26 And he ſpake unto the congregation, ſaying, Depart, I pray you, from the tents of theſe wicked men, and touch nothing of theirs, leſt ye be conſumed in all their ſins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram on every ſide: and Dathan, and Abiram came out, and ſtood in the door of their tents, and their wives, and their ſons, and their little children.

28 And Moſes ſaid, Hereby ye ſhall know that the LORD hath ſent me to do all theſe works; for *I have* not *done them* of mine own mind.

29 If theſe men die the common death of all men, or if they be viſited after the viſitation of all men; *then* the LORD hath not ſent me.

30 But if the LORD make a new thing, and the earth open her mouth, and ſwallow them up, with all that *appertain* unto them, and they go down quick into the pit; then ye ſhall underſtand that theſe men have provoked the LORD.

31 ¶ And it came to paſs as he had made an end of ſpeaking all theſe words,

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thou think to blind us, ſo that none of us ſhall be able to diſcern this impoſture? or ſhall we ſuffer thee to lead us about after this manner, like blind men, whither thou pleaſeſt; ſometimes towards Canaan, and now back again towards Egypt?

Ver. 19. *Korah gathered all the congregation againſt them.*] A plain indication, that the people in general were inclined, if not to throw off, at leaſt to doubt of the authority of Moſes and Aaron.

Ver. 22. *The God of the ſpirits of all fleſh.*] O thou the God and father of the ſpirits of all fleſh, wilt thou not have mercy upon thoſe ſpirits which thou haſt created; whoſe frame thou knoweſt, and canſt diſtinguiſh between the leaders and the miſled?

Ver. 24. *From about the tabernacle.*] It is thought theſe rebels had erected a tabernacle in the midſt of the tents of their families, in which they kept court, met in council, and as it were, hung out a flag of defiance againſt Moſes; here called the tabernacle of Korah, Dathan, and Abiram.

Ver. 30. *A new thing.*] A new and unparalleled kind of judgment; for God has many arrows in his quiver, and though they might think themſelves ſecure becauſe at a diſtance from the Shekinah, whence the fire of the Lord had ſometimes iſſued, and might ſay, perhaps; *Qui procul a Jove, procul a fulmine:* Yet God let them know he was not tied up to one way of puniſhing, and that the earth when he pleaſed, ſhould execute his will as well as the fire.

Into the pit.] The word which we render *pit*, ſometimes ſignifies the grave, or receptacle for dead bodies; and ſometimes the region of departed ſouls: here it evidently denotes the grave, or cavity of the earth, in which theſe men were ſwallowed up.

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that the ground clave aſunder that *was* under them:

32 And the earth opened her mouth, and ſwallowed them up, and their houſes, and all the men that *appertained* unto Korah, and all *their* goods.

33 They, and all that *appertained* to them, went down alive into the pit, and the earth cloſed upon them: and they periſhed from among the congregation.

34 And all Iſrael that *were* round about them, fled at the cry of them: for they ſaid, Leſt the earth ſwallow us up *alſo*.

35 And there came out a fire from the LORD, and conſumed the two hundred and fifty men that offered incenſe.

36 ¶ And the LORD ſpake unto Moſes, ſaying,

37 Speak unto Eleazar the ſon of Aaron the prieſt, that he take up the cenſers out of the burning, and ſcatter thou the fire yonder; for they are hallowed.

38 The cenſers of theſe ſinners againſt their own ſouls, let them make them broad plates for a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they ſhall be a ſign unto the children of Iſrael.

39 And Eleazar the prieſt took the brazen cenſers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar:

40 *To be* a memorial unto the children of Iſrael, that no ſtranger, which *is* not of the ſeed of Aaron, come near to offer incenſe before the LORD; that he be not as Korah, and as his company: as the LORD ſaid to him by the hand of Moſes.

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41 ¶ But on the morrow, all the congregation of the children of Iſrael murmured againſt Moſes and againſt Aaron, ſaying, ye have killed the people of the LORD.

42 And it came to paſs when the congregation was gathered againſt Moſes and againſt Aaron, that they looked toward the tabernacle of the congregation: and behold, the cloud covered it, and the glory of the LORD appeared.

43 And Moſes and Aaron came before the tabernacle of the congregation.

44 ¶ And the LORD ſpake unto Moſes, ſaying,

45 Get you up from among this congregation, that I may conſume them as in a moment: and they fell upon their faces.

46 ¶ And Moſes ſaid unto Aaron, Take a cenſer, and put fire therein from off the altar, and put on incenſe, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun.

47 And Aaron took as Moſes commanded, and ran into the midſt of the congregation; and behold, the plague was begun among the people: and he put on incenſe, and made an atonement for the people.

48 And he ſtood between the dead and the living, and the plague was ſtayed.

49 Now they that died in the plague, were fourteen thouſand and ſeven hundred.

Ver. 35 *A fire from the Lord and conſumed the two hundred and fifty men.*] That is, the men who had aſſumed the prieſts office.

Ver. 38. *The cenſers of theſe ſinners againſt their own ſouls.*] It may better be rendered, *The cenſers of theſe ſinners are ſanctified by their intentions.*

Ver. 41. *All the congregation of Iſrael murmured,* &c.] It might have been expected, that ſuch a ſignal vengeance, would effectually have ſilenced all murmurings; but it had a different effect upon that inflexible people; for the very next day, they aſſembled in a tumultuous manner, charging Moſes and Aaron with the blood of thoſe men.

Ver. 49. *They that died in the plague were fourteen thouſand, and ſeven hundred.*] Thoſe in compariſon were but few, who died about the affair of Korah; the ring leaders only being made the examples; yet as the people were not led to repentance by that cataſtrophe, but inſtead of it, exclaimed againſt the death of a few hundred delinquints; God now ſilences their complaints, by the ſlaughter of many thouſands. Thoſe who will not reſign to leſſer judgments, only prepare themſelves for greater.

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50 And Aaron returned unto Moſes, unto the door of the tabernacle of the congregation: and the plague was ſtayed.

CHAP. XVII.

Aaron's rod budding is laid up for a memorial.

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and take of every one of them a rod, according to the houſe of *their* fathers, of all their princes, according to the houſe of their fathers, twelve rods: write thou every mans name upon his rod.

3 And thou ſhalt write Aarons name upon the rod of Levi: for one rod *ſhall be* for the head of the houſe of their fathers.

4 And thou ſhalt lay them up in the tabernacle of the congregation, before the teſtimony, where I will meet with you.

5 And it ſhall come to paſs, *that* the mans rod whom I ſhall chooſe, ſhall bloſſom: and I will make to ceaſe from me the murmuring of the children of Iſrael, whereby they murmur againſt you.

6 ¶ And Moſes ſpake unto the children of Iſrael, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers houſes, *even* twelve rods: and the rod of Aaron *was* among their rods.

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7 And Moſes laid up the rods before the LORD, in the tabernacle of witneſs.

8 And it came to paſs that on the morrow Moſes went into the tabernacle of witneſs: and behold, the rod of Aaron for the houſe of Levi was budded, and brought forth buds, and bloomed bloſſoms, and yielded almonds.

9 And Moſes brought out all the rods from before the LORD unto all the children of Iſrael: and they looked, and took every man his rod.

10 ¶ And the LORD ſaid unto Moſes, Bring Aarons rod again, before the teſtimony, to be kept for a token againſt the rebels; and thou ſhalt quite take away their murmurings from me, that they die not.

11 And Moſes did *ſo:* as the LORD commanded him, ſo did he.

12 And the children of Iſrael ſpake unto Moſes, ſaying, Behold, we die, we periſh, we all periſh.

13 Who-

NOTES on Chap. XVII.

Ver. 5. *I will make to ceaſe from me the murmurings of the children of Iſrael.*] By working a miracle, ſufficient to prevent their murmuring any more about this matter; and ſuch as will be a ſtanding teſtimony to them, of the perſons on whom I have conferred the prieſthood.

Ver. 6 *Every one of their princes gave him a rod apiece.*] The learned are of opinion, that the rods which the ſeveral princes brought to Moſes, were not common walking ſtaves, nor yet the wands which they wore in their reſpective tribes as the badges of their authority; but twigs, cut off from an almond tree; and perhaps from one and the ſame tree, that there might be no manner of difference between them.

Ver. 8. *Was budded, and brought forth buds, and bloomed bloſſoms, and yielded almonds.*] It ſeems, that in ſome parts of the rod, there was an appearance of buds coming forth; in others, they were fully thruſt out; in others, opening into bloſſoms; and in other parts, thoſe bloſſoms knotted, and grown into almonds: all theſe changes happening in the ſpace of one night was truly amazing; that the ſame rod ſhould thus produce leaves, buds, bloſſoms, and ripe fruit, all at one time! we find the Iſraelites ſo thoroughly convinced by this miraculous ſign, that they never after called the authority of Aarons prieſthood in queſtion.

Ver. 10. *Before the teſtimony.*] It has been a matter of enquiry whether Aaron's rod was put within the ark of the covenant, or only by it; God commanded Moſes only to put it in the tabernacle, there to be preſerved. St. Paul ſays it was placed within the ark. Heb. ix. 4. together with a pot of manna, and the tables of the law. In the 1 Kings viii. 9. it ſeems to intimate, that there was nothing in the ark, but the tables of the law; and for that reaſon others will have it, that it was only placed on the ſide of the ark.

To be kept for a token.] To convince the conſciences of men, and to ſilence all diſputes concerning the prieſthood. It is no where mentioned in ſcripture, how long this wonderful rod continued in this ſacred repoſitory. When the ark was brought into the temple of Solomon, there is no notice taken of it; yet it is reaſonable to think it was preſerved for ſome conſiderable time, in the verdure in which it now appeared, for the conviction of poſterity.

Ver. 12. *We die, we periſh, we all periſh.*] This is a natural picture of the great conſternation of their minds. The

Iſraelites

Before Christ 1471. 13 Whoſoever cometh any thing near unto the tabernacle of the LORD, ſhall die: Shall we be conſumed with dying?

CHAP. XVIII.

The charge of the prieſts and Levites, and their portion.

AND the LORD ſaid unto Aaron, Thou and thy ſons and thy fathers houſe with thee ſhall bear the iniquity of the ſanctuary: and thou and thy ſons with thee ſhall bear the iniquity of your prieſthood.

2 And thy brethren alſo of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and miniſter unto thee: but thou and thy ſons with thee, *ſhall miniſter* before the tabernacle of witneſs.

3 And they ſhall keep thy charge, and the charge of all the tabernacle: only they ſhall not come nigh the veſſels of the ſanctuary and the altar, that neither they, nor you alſo die.

4 And they ſhall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the ſervice of the tabernacle: and a ſtranger ſhall not come nigh unto you.

5 And ye ſhall keep the charge of the ſanctuary, and the charge of the altar; that there be no wrath any more upon the children of Iſrael.

6 And I, behold, I have taken your brethren the Levites from among the children of Iſrael: to you *they are* given *as* a gift for the LORD, to do the ſervice of the tabernacle of the congregation.

7 Therefore thou and thy ſons with thee, ſhall keep your prieſts office for every thing of the altar, and within the vail, and ye ſhall ſerve: I have given your prieſts office *unto you, as* a ſervice of gift: and the ſtranger that cometh nigh, ſhall be put to death.

Before Christ 1471. 8 ¶ And the LORD ſpake unto Aaron, Behold, I alſo have given thee the charge of mine heave-offerings, of all the hallowed things of the children of Iſrael; unto thee have I given them, by reaſon of the anointing, and to thy ſons by an ordinance for ever.

9 This ſhall be thine of the moſt holy things, *reſerved* from the fire: every oblation of theirs, every meat-offering of theirs, and every ſin-offering of theirs, and every treſpaſs-offering of theirs, which they ſhall render unto me, *ſhall be* moſt holy for thee and for thy ſons.

10 In the moſt holy *place* ſhalt thou eat it; every male ſhall eat it: it ſhall be holy unto thee.

11 And this *is* thine; the heave-offering of their gift, with all the wave-offerings of the children of Iſrael: I have given them unto thee, and to thy ſons, and to thy daughters with thee, by a ſtatute for ever: every one that is clean in thy houſe ſhall eat of it.

12 All the beſt of the oil, and all the beſt of the wine, and of the wheat, the firſt-fruits of them which they ſhall offer unto the LORD, them have I given thee.

13 *And* whatſoever is firſt ripe in the land, which they ſhall bring unto the LORD, ſhall be thine; every one that is clean in thine houſe, ſhall eat *of* it.

14 Every

Iſraelites were ever in extremes; either daring and preſumptuous, or abject and deſponding.

NOTES on Chap. XVIII.

Ver. 1. *Shall bear the iniquity of the ſanctuary.*] Shall take care, that ſuch people as are legally defiled, do not approach the tabernacle; this charge lieth upon you, who, if you ſuffer theſe inſtitutions to be profaned through your negligence, you ſhall bear the puniſhment of ſuch profanation. Theſe declarations were of uſe, to remove the envy of the people from the prieſts, whoſe dignity they ſaw attended with ſo great danger.

Ver. 8. *By reaſon of the anointing.*] Becauſe thou art anointed with ſacred oil, and conſecrated to the office of a prieſt.

Ver. 10. *In the moſt holy place.*] Or, the court of the tabernacle; termed moſt holy, in reſpect of the camp.

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14 Every thing devoted in Iſrael ſhall be thine.

15 Every thing that openeth the matrix in all fleſh, which they bring unto the LORD, *whether it be* of men or beaſts, ſhall be thine: nevertheleſs the firſt-born of man ſhalt thou ſurely redeem, and the firſtling of unclean beaſts ſhalt thou redeem.

16 And thoſe that are to be redeemed from a month old ſhalt thou redeem according to thine eſtimation, for the money of five ſhekels, after the ſhekel of the ſanctuary, which *is* twenty gerahs.

17 But the firſtling of a cow, or the firſtling of a ſheep, or the firſtling of a goat thou ſhalt not redeem, they *are* holy: thou ſhalt ſprinkle their blood upon the altar, and ſhalt burn their fat *for* an offering made by fire, for a ſweet ſavour unto the LORD.

18 And the fleſh of them ſhall be thine, as the wave-breaſt, and as the right ſhoulder are thine.

19 All the heave-offerings of the holy things, which the children of Iſrael offer unto the LORD have I given thee, and thy ſons, and thy daughters with thee, by a ſtatute for ever: it *is* a covenant of ſalt for ever, before the LORD, unto thee and to thy ſeed with thee.

20 ¶ And the LORD ſpake unto Aaron, Thou ſhalt have no inheritance in their land, neither ſhalt thou have any part among them: I *am* thy part, and thine inheritance among the children of Iſrael.

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21 And behold, I have given the children of Levi all the tenth in Iſrael, for an inheritance, for their ſervice which they ſerve, *even* the ſervice of the tabernacle of the congregation.

22 Neither muſt the children of Iſrael henceforth come nigh the tabernacle of the congregation, leſt they bear ſin, and die.

23 But the Levites ſhall do the ſervice of the tabernacle of the congregation, and they ſhall bear their iniquity: *It ſhall be* a ſtatute for ever throughout your generations, that among the children of Iſrael they have no inheritance.

24 But the tithes of the children of Iſrael, which they offer *as* an heave-offering unto the LORD, I have given to the Levites to inherit: therefore I have ſaid unto them, Among the children of Iſrael they ſhall have no inheritance.

25 ¶ And the LORD ſpake unto Moſes, ſaying,

26 Thus ſpeak unto the Levites, and ſay unto them, When ye take of the children of Iſrael the tithes which I have given you from them for your inheritance, then ye ſhall offer up an heave-offering of it for the LORD, *even* a tenth *part* of the tithe.

27 And *this* your heave offering ſhall be reckoned unto you, as though *it were* the corn of the threſhing-floor, and as the fulneſs of the wine-preſs.

28 Thus you alſo ſhall offer an heave-offering unto the LORD, of all your tithes which ye received of the children of Iſrael:

Ver. 19. *A covenant of ſalt.*] That is, a firm and inviolable covenant; and one that ſhall continue as long as the diſpenſation laſts. A perpetual covenant, was termed a covenant of ſalt, becauſe ſalt is of a preſerving nature. It was a ſymbol of friendſhip and fidelity. It is probable, that in all ſolemn covenants which were confirmed by ſacrifice, it was an ancient practice to offer ſalt with the ſacrifice, to denote the perpetuity of the covenant.

Ver. 20. *Neither ſhalt thou have any part among them: I am thy part*, &c.] There was an ample proviſion made for the prieſts, whoſe proportion without any ſhare in the land of Canaan, upon computation, will be found to have been far richer than that of any other perſons.

Ver. 23. *Shall bear their iniquity.*] That is, the effect or puniſhment of iniquity.

Ver. 24. *The tithes which they offer unto the Lord, I have given to the Levites.*] It was indeed highly reaſonable, that they ſhould be provided for by the public, who had parted with their own inheritance to them; had yielded up many national advantages to other tribes; and eaſed the nation by their ſervices.

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rael: and ye ſhall give thereof the LORDS heave-offering to Aaron the prieſt.

29 Out of all your gifts ye ſhall offer every heave-offering of the LORD, of all the beſt thereof, *even* the hallowed part thereof, out of it.

30 Therefore thou ſhalt ſay unto them, When ye have heaved the beſt thereof from it, then it ſhall be counted unto the Levites, as the increaſe of the threſhing-floor, and as the increaſe of the wine-preſs.

31 And ye ſhall eat it in every place, ye and your houſholds: for it *is* your reward for your ſervice, in the tabernacle of the congregation.

32 And ye ſhall bear no ſin by reaſon of it, when ye have heaved from it the beſt of it: neither ſhall ye pollute the holy things of the children of Iſrael, leſt ye die.

CHAP. XIX.

The water of ſeparation,---and its uſe.

AND the LORD ſpake unto Moſes, ſaying,

2 This *is* the ordinance of the law which the LORD hath commanded, ſaying, Speak unto the children of Iſrael, that they bring thee a red heifer without ſpot, wherein *is* no blemiſh, *and* upon which never came yoke.

3 And ye ſhall give her unto Eleazar the prieſt, that he may bring her forth without the camp, and *one* ſhall ſlay her before his face.

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4 And Eleazar the prieſt ſhall take of her blood with his finger, and ſprinkle of her blood directly before the tabernacle of the congregation ſeven times.

5 And *one* ſhall burn the heifer in his ſight; her ſkin, and her fleſh, and her blood, with her dung, ſhall he burn.

6 And the prieſt ſhall take cedar-wood, and hyſſop, and ſcarlet, and caſt *it* into the midſt of the burning of the heifer.

7 Then the prieſt ſhall waſh his clothes, and he ſhall bathe his fleſh in water, and afterward he ſhall come into the camp, and the prieſt ſhall be unclean until the even.

8 And he that burneth her, ſhall waſh his clothes in water, and bathe his fleſh in water, and ſhall be unclean until the even.

9 And a man *that is* clean ſhall gather up the aſhes of the heifer, and lay *them* up without the camp in a clean place, and it ſhall be kept for the congregation of the children of Iſrael, for a water of ſeparation: it *is* a purification for ſin.

10 And he that gathereth the aſhes of the heifer, ſhall waſh his clothes, and be unclean until the even: and it ſhall be unto

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Ver. 31. *In every place.*] That is, at their own houſes, or wherever elſe they pleaſed.

Ver. 32. *Leſt ye die.*] In the Hebrew, *nor ſhall ye die*; to wit, as they did, who intermeddled with thoſe ſacred things; which God had reſerved for his miniſters.

NOTES on Chap. XIX.

Ver. 2. *A red heifer.*] The original word properly ſignifies, a young cow, between the age of a calf and an heifer; one that is not paſt three years old, and which has not yet felt the yoke. The reaſon why this ſacrifice was required to be an heifer, ſeems to be in oppoſition to the ſuperſtition of the Egyptians, who, though they offered bullocks in ſacrifice, yet they held cows in great veneration.

Ver. 3. *Ye ſhall give her unto Eleazar.*] Had the high prieſt been employed in the following work, he would have been defiled, a thing which he was carefully to avoid; but as it was an affair of great concern, it was to be performed by one next to Aaron in dignity.

Ver. 9. *A water of ſeparation: it is a purification for ſin.*] It has been a matter of diſpute, why this water, mixed with the aſhes of a red heifer, ſhould purify the unclean, and yet pollute not only thoſe who aſſiſted at the ſlaying, burning, and gathering the aſhes of it; but even thoſe who ſprinkled the unclean perſon with it. For as the ſcriptures make white an emblem of innocence, ſo do they ſcarlet an emblem of great guilt: *Though your ſins be as ſcarlet, they ſhall be as white as ſnow; though they be red like crimſon, they ſhall be as wool.* Iſaiah i. 18. The author of the epiſtle to the Hebrews, has taught us to conſider this ſacrifice as a type of Chriſt, whoſe blood was of much greater efficacy, towards the purifying and ſanctifying of men; than that of bulls and goats, the aſhes of an heifer, or any other legal ſacrifice. Heb. xiii. 11, 12. and ix. 13.

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11 ¶ He that toucheth the dead body of any man, ſhall be unclean ſeven days.

12 He ſhall purify himſelf with it on the third day, and on the ſeventh day he ſhall be clean: but if he purify not himſelf the third day, then the ſeventh day he ſhall not be clean.

13 Whoſoever toucheth the dead body of any man that is dead, and purifieth not himſelf, defileth the tabernacle of the LORD; and that ſoul ſhall be cut off from Iſrael: becauſe the water of ſeparation was not ſprinkled upon him, he ſhall be unclean; his uncleanneſs *is* yet upon him.

14 This *is* the law, when a man dieth in a tent; all that come into the tent, and all that *is* in the tent ſhall be unclean ſeven days.

15 And every open veſſel which hath no covering bound upon it, *is* unclean.

16 And whoſoever toucheth one that is ſlain with a ſword in the open fields, or a dead body, or a bone of a man, or a grave, ſhall be unclean ſeven days.

17 And for an unclean *perſon* they ſhall take of the aſhes of the burnt heifer of purification for ſin, and running water ſhall be put thereto in a veſſel:

18 And a clean perſon ſhall take hyſſop, and dip *it* in the water, and ſprinkle *it* upon the tent, and upon all the veſſels, and upon the perſons that were there, and upon him that touched a bone, or one ſlain, or one dead, or a grave: Before Christ 1471.

19 And the clean *perſon* ſhall ſprinkle upon the unclean on the third day, and on the ſeventh day: and on the ſeventh day he ſhall purify himſelf, and waſh his clothes, and bathe himſelf in water, and ſhall be clean at even.

20 But the man that ſhall be unclean, and ſhall not purify himſelf, that ſoul ſhall be cut off from among the congregation: becauſe he hath defiled the ſanctuary of the LORD, the water of ſeparation hath not been ſprinkled upon him, he *is* unclean.

21 And it ſhall be a perpetual ſtatute unto them, that he that ſprinkleth the water of ſeparation, ſhall waſh his clothes, and he that toucheth the water of ſeparation ſhall be unclean until even.

22 And whatſoever the unclean *perſon* toucheth, ſhall be unclean: and the ſoul that toucheth *it*, ſhall be unclean until even.

CHAP. XX.

1 *Moſes bringeth water out of the rock.*
28 *Aarons rod.*

THen came the children of Iſrael, *even* the whole congregation, into the deſert of Zin, in the firſt month: and the people abode in Kadeſh; and Miriam died there, and was buried there. 1453.

2 And

Ver. 20. *That ſoul ſhall be cut off.*] The ceremonial pollution, by neglecting the purification preſcribed, became a moral guilt, and the delinquent was to be cut off. It is a dangerous thing to deſpiſe Divine inſtitutions, however minute they may ſeem to us. A ſmall ſin unrepented of, will hazard our ſalvation: Yet the wound is not ſo fatal as the contempt of the remedy.

NOTES on Chap. XX.

Ver. 1. *Then came the children of Iſrael,—into the deſert of Zin, in the firſt month.*] They had now wandered in the wilderneſs near forty years, and that generation of murmurers being almoſt extinct, they were brought back to Kadeſh. The tranſactions of thirty eight years of the Iſraelites peregrinations in the wilderneſs, are paſſed over in ſilence, there probably being no new laws delivered in all that time; for it muſt be remembered, that Moſes wrote not as an hiſtorian, but a legiſlator.

Miriam died there, and was buried there.] She was ſiſter of Moſes and Aaron, and daughter of Amram and Jochebed, was born about ten or twelve years before Moſes, and about the year of the world 2424, and was probably about ten or twelve years of age, at the time her brother was expoſed upon the banks of the Nile; where ſhe was watching when Pharaoh's daughter found him. It is thought that Miriam married Hur, of the tribe of Judah; ſhe was enlightened with the ſupernatural

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2 And there was no water for the congregation: and they gathered themſelves together againſt Moſes, and againſt Aaron.

3 And the people chode with Moſes, and ſpake, ſaying, Would God that we had died when our brethren died before the LORD.

4 And why have ye brought up the congregation of the LORD into this wilderneſs, that we and our cattle ſhould die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it *is* no place of ſeed, or of figs, or vines, or of pomegranates, neither *is* there any water to drink.

6 And Moſes and Aaron went from the preſence of the aſſembly, unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

7 ¶ And the LORD ſpake unto Moſes, ſaying.

8 Take the rod, and gather thou the aſſembly together, thou and Aaron thy brother, and ſpeak ye unto the rock before their eyes, and it ſhall give forth his water, and thou ſhalt bring forth to them water out of the rock: ſo thou ſhalt give the congregation, and their beaſts drink.

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9 And Moſes took the rod from before the LORD, as he commanded him.

10 And Moſes and Aaron gathered the congregation together before the rock, and he ſaid unto them, Hear now, ye rebels; muſt we fetch you water out of this rock.

11 And Moſes lift up his hand, and with his rod he ſmote the rock twice: and the water came out abundantly, and the congregation drank, and their beaſts *alſo.*

12 ¶ And the LORD ſpake unto Moſes and Aaron, Becauſe ye believed me not, to ſanctify me in the eyes of the children of Iſrael; therefore ye ſhall not bring this congregation into the land which I have given them.

13 This *is* the water of Meribah, becauſe the children of Iſrael ſtrove with the LORD: and he was ſanctified in them.

14 ¶ And

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ral gift of prophecy, as ſhe herſelf inſinuates, Ch. xii. 2. She died in the firſt month, of the fortieth year, after the Iſraelites left Egypt; and was buried here at Kadeſh, in the wilderneſs of Sin. Joſephus ſays, ſhe was interred with great ſolemnity, at the charge of the public; and that they mourned for her an whole month. Her ſepulchre, as Euſebius records, was ſtill extant in his time at Kadeſh, a ſmall diſtance from the city of Petra, the metropolis of Arabia Petrea.

Ver. 2. *There was no water for the congregation.*] The water which had hitherto ſupplied them from Horeb, now failed; intimating that they were now upon entering into the land of promiſe, a land abounding with ſprings and rivers.

They gathered themſelves together againſt Moſes, and againſt Aaron.] Notwithſtanding this new generation had ſo evidently ſeen the accompliſhment of the Divine judgments threatened to their parents, who were now almoſt all dead; yet the pain of thirſt threw them into the very ſame ſin of murmuring and mutinying.

Ver. 10. *Hear now, ye rebels; muſt we fetch you water out of this rock?*] It is to this paſſage the Pſalmiſt ſeems to allude, where he ſays of Moſes, that *he ſpake unadviſedly with his lips,* Pſalm cvi. 33. Perhaps he might be guilty of arrogating too much to himſelf and Aaron, on this occaſion; for he ſays, without mentioning God, *muſt we fetch you water out of this rock?* as if they could do it by their own power.

Ver. 11. *And Moſes lift up his hand, and with his rod he ſmote the rock twice.*] This looked ſomewhat like impatience, his not waiting at all for the eruption of the water upon the firſt ſtroke; add to which, that this behaviour was in public, in the ſight of the Iſraelites, to whom Moſes and Aaron were deſigned to be examples of faith and patience, meekneſs and hope.

Ver. 12. *Becauſe ye believed me not.*] That is, they had a leſs degree of faith than was required, or than they ought to have had at this time; for it is evident they did not actually diſbelieve, ſince they ſmote the rock, which was an indication that they entertained ſome hope of the water flowing from thence, upon the ſign given.

Ye ſhall not bring the congregation into the land.] As Moſes, the miniſter of the law, conducted the people through the wilderneſs to the borders of the promiſed land, but could not bring them into it; but Joſhua put them into poſſeſſion; ſo neither can the works of that law, or legal diſpenſation, put us in poſſeſſion of Heaven; but our ſpiritual Joſhua, or Jeſus, only can do this.

Ver. 13. *Meribah.*] Strife or contention. In Deut. xxxii. 51. it is called Meribah-Kadeſh, to diſtinguiſh it from that other Meribah at Horeb, where the Iſraelites were guilty of the ſame crime. Exod. xvii. 7.

He was ſanctified in them.] That is, God glorified his power, his goodneſs, and his veracity, in the ſight of Iſrael; and demonſtrated the impartiality of his juſtice by this

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14 ¶ And Moſes ſent meſſengers from Kadeſh, unto the king of Edom, Thus ſaith thy brother Iſrael, Thou knoweſt all the travel that hath befallen us:

15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time: and the Egyptians vexed us, and our fathers.

16 And when we cried unto the LORD, he heard our voice, and ſent an angel, and hath brought us forth out of Egypt: and behold, we *are* in Kadeſh, a city in the uttermoſt of thy border.

17 Let us paſs, I pray thee, through thy country: we will not paſs through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the kings *high*-way, we will not turn to the right hand nor to the left, until we have paſſed thy borders.

18 And Edom ſaid unto him, Thou ſhalt not paſs by me, leſt I come out againſt thee with the ſword.

19 And the children of Iſrael ſaid unto him, We will go by the high-way: and if I and my cattle drink of thy water, then I will pay for it: I will only (without *doing* any thing *elſe)* go through on my feet.

20 And he ſaid, Thou ſhalt not go through. And Edom came out againſt him with much people, and with a ſtrong hand.

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21 Thus Edom refuſed to give Iſrael paſſage through his border: wherefore Iſrael turned away from him.

22 ¶ And the children of Iſrael, *even* the whole congregation journeyed from Kadeſh, and came unto mount Hor.

23 And the LORD ſpake unto Moſes and Aaron in mount Hor, by the coaſt of the land of Edom, ſaying,

24 Aaron ſhall be gathered unto his people: for he ſhall not enter into the land which I have given unto the children of Iſrael, becauſe ye rebelled againſt my word at the water of Meribah.

25 Take Aaron and Eleazar his ſon, and bring them up unto mount Hor:

26 And ſtrip Aaron of his garments, and put them upon Eleazar his ſon: and Aaron ſhall be gathered *unto his people*, and ſhall die there.

27 And Moſes did as the LORD commanded: and they went up into mount Hor, in the ſight of all the congregation.

28 And Moſes ſtript Aaron of his garment, and put them upon Eleazar his ſon; and Aaron died there in the top of

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this ſignal miracle, in that he puniſhed his greateſt favourites for their incredulity.

Ver. 14. *Moſes ſent meſſengers from Kadeſh unto the king of Edom.*] It is ſaid, Deut. xx. 10. *When thou comeſt nigh unto a city to fight againſt it, then proclaim peace unto it.* On which text the Jews have founded a tradition, that the Iſraelites were obliged to ſend an herald, to offer peace to every city and people in their name, before ever they made any attempts to conquer it by the ſword; that if they accepted it, they became tributaries only; if not, they were devoted to deſtruction.—The neareſt paſſage to the land of Canaan was through the country of Edom or Idumea.

Thy brother Iſrael.] Moſes in his meſſage, kindly reminds them of their relation and deſcent; the Edomites being the poſterity of Eſau, and the Iſraelites of Jacob, who were brothers. The law ſaying, *Thou ſhalt not abhor an Edomite, for he is thy brother.* Deut. xxiii. 7.

Ver. 20. *Thou ſhalt not go through.*] As Eſau hated Jacob, on account of his having obtained the bleſſing; ſo old hatred now revived, when the bleſſing was juſt going to be inherited.

Ver. 22. *Mount Hor.*] This was a mountain, or rather a chain of mountains, on the eaſtern border of the land of Edom; and as it is probable, named ſo from Hori, who was the firſt poſſeſſor of it. Gen. xxxvi. 30.

Ver. 24. *Shall be gathered unto his people.*] Aaron is not cut off, as it was uſually expreſſed concerning thoſe who died by the hand of juſtice; but he is *gathered unto his people*, as one who died in the arms of Divine grace.

For he ſhall not enter into the land, which I have given unto the children of Iſrael.] Therefore, ſomething beſides an earthly Canaan, was to be expected from the promiſes of God, ſeeing the beſt men were not permitted to enter into it; and doubtleſs the fathers looked not only for temporary promiſes, but conceived an heavenly, to be typified under an earthly Canaan.

Ver. 28. *And Aaron died there in the top of the mount.*] Aaron was the ſon of Amram and Jochebed, of the tribe of Levi, and was born in the year of the world 2430, a year before the edict of Pharaoh, which enjoined the Hebrews to drown all their male children as ſoon as born, and conſequently he was three years older than his brother

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the mount: and Moſes and Eleazar came down from the mount.

29 And when all the congregation ſaw that Aaron was dead, they mourned for Aaron thirty days, *even* all the houſe of Iſrael.

CHAP. XXI.

The people plagued with ſerpents, are healed by a brazen ſerpent.

AND *when* king Arad the Canaanite, which dwelt in the ſouth, heard tell that Iſrael came by the way of the ſpies; then he fought againſt Iſrael, and took *ſome* of them priſoners.

2 And Iſrael vowed a vow unto the LORD, and ſaid, If thou wilt indeed deliver this people into my hand, then I will utterly deſtroy their cities.

3 And the LORD hearkened to the voice of Iſrael, and delivered up the Canaanites: and they utterly deſtroyed them and their cities: and he called the name of the place Hormah.

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4 ¶ And they journeyed from mount Hor, by the way of the Red ſea, to compaſs the land of Edom: and the ſoul of the people was much diſcouraged becauſe of the way.

5 And the people ſpake againſt God, and againſt Moſes, Wherefore have ye brought us up out of Egypt, to die in the wilderneſs? for *there is* no bread, neither *is there any* water, and our ſoul lotheth this light bread.

6 And the LORD ſent fiery ſerpents among the people; and they bit the people, and much people of Iſrael died.

7 ¶ Therefore the people came to Moſes, and ſaid, We have ſinned, for we have ſpoken againſt the LORD, and againſt thee; pray unto the LORD that he take away the ſerpents from us: and Moſes prayed for the people.

8 And the LORD ſaid unto Moſes, Make thee a fiery ſerpent, and ſet it upon a pole: and it ſhall come to paſs, that every one

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ther Moſes. In point of dignity, he was regarded next to him, being immediately appointed by God, to exerciſe the office of prieſthood in the tabernacle, and his ſons for ever after him. He married Eliſheba, the daughter of Amminadab, of the tribe of Judah, by whom he had four ſons, Nadab and Abihu, Eleazar, and Ithamar. He died here in mount Hor, in the arms of Moſes his brother, and Eleazar his ſon, in the year of the world 2552, at the age of 123 years, and was buried by Moſes and his ſons in a cave of this mountain. The Hebrews fix the day of his death on the firſt of the fifth month, *Ab*; anſwering pretty nearly to our July; ſuppoſing the year to begin at Eaſter. They keep a faſt on that day.

NOTES on Chap. XXI.

Ver. 1. *When king Arad the Canaanite.*] Or more agreeable to the hebrew, and all the ancient verſions; the Canaanitiſh king of Arad: for there was ſuch a city in Canaan. Joſh. xii. 14. Judg. i. 16.

By the way of the ſpies.] The ſame way by which the ſpies entered Canaan thirty-eight years before, when they went to view the land.

Ver. 3. *Hormah.*] Utter deſtruction. See note on Chap. xiv. 45.

Ver. 5. *There is no bread, neither is there any water.*] It was their rage cauſed them to utter falſehoods; for they had both, being fed with manna from Heaven, and ſupplied with water from the rock.

Ver. 6. *The Lord ſent fiery ſerpents among the people.*] The wilderneſs was all along infeſted with theſe ſerpents, but that God who reſided in the pillar of the cloud, had cauſed every noxious creature to fly before them; till now they renewed their rebellions, he was ſo angry, that he removed his ſafeguard, and the ſerpents reſumed their natural venom. The original ſignifies burning, or winged ſerpents; a name given to them, either on account of their bright and glaring colours; or elſe becauſe of the heat and thirſt they created by biting. It was now in the heat of ſummer, when creatures of this kind are naturally moſt venomous, and they raiſed ſuch ſores and ſudden inflammations where-ever they fell, as occaſioned death in ſome of the guilty, and violent pains in all. Theſe creatures are ſo very common both in Egypt and Arabia, that the countries would not be habitable, had not providence ordained means to prevent their too great multiplication.

Herodotus ſays, that at the beginning of the ſpring, when theſe ſerpents endeavoured to come out of Arabia into Egypt, the bird called Ibis, uſed to deſtroy great numbers; he adds elſewhere, that they were not large; he tells us moreover, that their wings were not feathered, but were like thoſe of bats. The Arabians affirm, that after they have coupled together, the female never fails to kill the male; and that her young ones kill her, as ſoon as they are hatched.

Ver. 8. *Make thee a fiery ſerpent.*] It proves a conſiderable difficulty to the Jews, why God who had forbidden all manner of images, ſhould upon this occaſion command

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one that is bitten, when he looketh upon it, ſhall live.

9 And Moſes made a ſerpent of braſs, and put it upon a pole, and it came to paſs, that if a ſerpent had bitten any man, when he beheld the ſerpent of braſs, he lived.

10 ¶ And the children of Iſrael ſet forward, and pitched in Oboth.

11 And they journeyed from Oboth, and pitched at Ije-abarim, in the wilderneſs which *is* before Moab, toward the ſun-riſing.

12 ¶ From thence they removed, and pitched in the valley of Zared.

13 From thence they removed, and pitched on the other ſide of Arnon, which *is* in the wilderneſs that cometh out of the coaſts of the Amorites: for Arnon *is* the border of Moab, between Moab and the Amorites.

14 Wherefore it is ſaid in the book of the wars of the Lord, What he did in the Red ſea, and in the brooks of Arnon,

15 And at the ſtream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.

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19 And from thence *they went* to Beer: that *is* the well whereof the Lord ſpake unto Moſes, Gather the people together, and I will give them water.

17 ¶ Then Iſrael ſang this ſong, Spring up, O well, ſing ye unto it:

18 The princes digged the well, the nobles of the people digged it, by *the direction of* the law-giver, with their ſtaves. And from the wilderneſs *they went* to Mattanah:

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth *in* the valley that *is* in the country of Moab, to the top of Piſgah, which looketh toward Jeſhimon.

21 ¶ And Iſrael ſent meſſengers unto Sihon king of the Amorites, ſaying,

22 Let me paſs through thy land; we will not turn into the fields, or into the vineyards, we will not drink *of* the waters of the well: *but* we will go along by the kings

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mand one to be made; but did they know Chriſt, they would quickly perceive, that it was an eminent type of his paſſion and crucifixion.

And ſet it upon a pole.] The word which we render *a pole*, properly ſignifies a banner or enſign; erected with an intention that the people ſhould gather unto it.

Ver. 9. *And Moſes made a ſerpent of braſs.*] A figure of the *Sharaph*, the ſerpent above mentioned.

The brazen ſerpent continued among the Jews above ſeven hundred years, even till the time of king Hezekiah; but the people having made it the object of idolatry, and having for ſome time offered incenſe, and paid adoration to it; that pious prince cauſed it to be broken in pieces, and by way of contempt called it *Nehuſhtan*, *i. e.* a brazen bawble or trifle. See 2 Kings, xviii. 4.

When he beheld the ſerpent of braſs he lived.] This healing virtue was derived from God alone, and in it he diſplayed his great power, and would make the Iſraelites ſenſible, that thoſe ſerpents were ſent by him; and that if he was their enemy he could employ any inſtrument to their deſtruction, and if their friend, he could provide a remedy for the worſt of evils. The ſurprizing effects of the brazen ſerpent upon thoſe who looked upon it, was a lively repreſentation of the virtue which true believers received from the death of their Redeemer. This is the application which our bleſſed Saviour himſelf makes of this myſterious remedy: *As Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the Son of man be lifted up; that whoſoever believeth in him, ſhould not periſh, but have everlaſting life.* John. iii. 14, 15.

Ver. 11. *Ije-abarim.*] The *Heaps of Abarim*; theſe were a range of mountains on the eaſtern borders of the land of Moab.

Ver. 13. *Arnon.*] This river took its riſe in the mountains of Arabia, and fell into the Dead ſea; being a boundary between the kingdoms of Moab and the Amorites. It was divided into ſeveral leſſer ſtreams, called *the brooks of Arnon.* ver. 14.

Ver. 14. *In the book of the wars of the Lord.*] It is difficult to determine what book this was. Moſt interpreters take it to be ſome ancient record of theſe countries to which Moſes refers. Le Clerc, underſtands by *the wars of the Lord*, the wars of the Iſraelites, who fought under the banner and direction of Jehovah.

Ver. 17. *Sing ye unto it.*] It ſhould be rendered, *anſwer unto it*; it being the ancient manner to ſing alternately, See Exod. xv. 12. This ſhort hymn of praiſe was compoſed by ſome of the devout people, to be ſung on this occaſion.

Ver. 20. *To the top of Piſgah.*] Or rather, *to the beginning of Piſgah.* A part of the mountains of Abarim.

Which looketh towards Jeſhimon.] Or, towards the wilderneſs. Thus the *word* is rendered, Deut. xxxii. 10.

Ver. 22. *Let me paſs through thy land.*] It is uſually reckoned good policy in a general, when he would paſs through

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kings *high*-way, until we be paſt thy borders.

23 And Sihon would not ſuffer Iſrael to paſs through his border: but Sihon gathered all his people together, and went out againſt Iſrael into the wilderneſs: and he came to Jahaz, and fought againſt Iſrael.

24 And Iſrael ſmote him with the edge of the ſword, and poſſeſſed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* ſtrong.

25 And Iſrael took all theſe cities: and Iſrael dwelt in all the cities of the Amorites, in Heſhbon, and in all the villages thereof.

26 For Heſhbon *was* the city of Sihon the king of the Amorites, who had fought againſt the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore they that ſpeak in proverbs, ſay, Come into Heſhbon, let the city of Sihon be built and prepared.

28 For there is a fire gone out of Heſhbon, a flame from the city of Sihon: it hath conſumed Ar of Moab, *and* the lords of the high places of Arnon.

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29 Wo to thee, Moab; thou art undone, O people of Chemoſh: he hath given his ſons that eſcaped, and his daughters, into captivity unto Sihon king of the Amorites.

30 We have ſhot at them; Heſhbon is periſhed even unto Dibon, and we have laid them waſte even unto Nophah, which *reacheth* unto Medeba.

31 ¶ Thus Iſrael dwelt in the land of the Amorites.

32 And Moſes ſent to ſpie out Jaazer, and they took the villages thereof, and drove out the Amorites that *were* there.

33 ¶ And they turned and went up by the way of Baſhan: and Og the king of Baſhan went out againſt them, he, and all his people, to the battle at Edrei.

34 And the LORD ſaid unto Moſes, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou ſhalt do to him as thou didſt unto Sihon king of the Amorites, which dwelt at Heſhbon.

35 So they ſmote him and his ſons, and all his people, until there was none left him alive: and they poſſeſſed his land.

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through a neutral country, on any grand deſign; firſt to enter the country, and then deſire permiſſion for his troops to march through; but Moſes firſt of all ſent ambaſſadors with a peaceable meſſage.

Ver. 24. *Iſrael ſmote him with the edge of the ſword.*] The Amorites were become irreclaimably wicked, and had *filled up the meaſure of their iniquity.* Therefore the Almighty gave them up to national deſtruction, and according to his promiſe, Deut. ii. 33, 34. Moſes had ſent a civil meſſage to the Amoritiſh king, only requeſting leave to paſs quietly through his country; the moſt therefore he ought to have done, would have been to have ſtood on the defenſive; but as he ſet himſelf at the head of his forces, and marched out to fight without provocation, this muſt be deemed an unjuſt war, and conſequently he met with his deſert in the fate he ſuffered.

Ver. 27. *They that ſpeak in proverbs.*] Who ſpeak or write in a lofty and figurative ſtile, ſuch as the following appears to be; and was a compoſition of ſome ancient poet among the Amorites, on Sihon's victory over the Moabites. This quotation is inſerted in ſacred writ, to ſhew that this country belonged to the Amorites, and not to the Moabites, at the time when Iſrael ſubdued it.

Come into Heſhbon, let the city of Sihon be built.] Let Heſhbon now become the city of Sihon, and be made fit for his royal ſeat.

Ver. 28. *For there is a fire gone out of Heſhbon.*] The poet here riſes into raptures, and prophecies the conqueſt of the whole country, by the deſolating army of Sihon marching out of Heſhbon. By fire is meant war: *I will kindle a fire in the wall of Rabbah, and it ſhall devour the palaces thereof, with ſhouting in the day of battle, with a tempeſt in the day of the whirlwind.* Amos. i. 14.

Ver. 29. *O people of Chemoſh.*] So he calls the Moabites, on account of their worſhipping the god Chemoſh. 1 Kings xi. 7. Le Clerc takes Chemoſh for the ſun.

Ver. 33. *Baſhan.*] This mountain is much celebrated in ſcripture, for its rich paſtures, excellent breed of cattle, and ſtately oaks.

Og the king of Baſhan.] He was of the remnant of the giants, a mighty people of that country. Joſh. xii. 4.

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CHAP. XXII.

1 *Balaks ſends for Balaam.* 22 *An angel aſſays to kill Balaam.* 25 *Is ſaved by his aſs.* 36 *Balak meeteth him.*

AND the children of Iſrael ſet forward, and pitched in the plains of Moab, on this ſide Jordan by Jericho.

2 ¶ And Balak the ſon of Zippor ſaw all that Iſrael had done to the Amorites.

3 And Moab was ſore afraid of the people, becauſe they *were* many: and Moab was diſtreſſed, becauſe of the children of Iſrael.

4 And Moab ſaid unto the elders of Midian, Now ſhall this company lick up all *that are* round about us, as the ox licketh up the graſs of the field. And Balak the ſon of Zippor *was* king of the Moabites at that time.

5 He ſent meſſengers therefore unto Balaam the ſon of Beor, to Pethor, which *is* by the river of the land of the children of his people, to call him, ſaying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over againſt me.

6 Come now therefore, I pray thee, curſe me this people, for they *are* too mighty for me: peradventure I ſhall prevail, *that* we may ſmite them, and *that* I may drive them out of the land: for I wot that he whom thou bleſſeſt, *is* bleſſed, and he whom thou curſeſt, is curſed.

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7 And the elders of Moab, and the elders of Midian departed, with the rewards of divination in their hand; and they came unto Balaam, and ſpake unto him the words of Balak.

8 And he ſaid unto them, Lodge here this night, and I will bring you word again as the LORD ſhall ſpeak unto me: And the princes of Moab abode with Balaam.

9 And God came unto Balaam, and ſaid, What men *are* theſe with thee?

10 And Balaam ſaid unto God, Balak the ſon of Zippor, king of Moab, hath ſent unto me, *ſaying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: Come now, curſe me them; peradventure I ſhall be able to overcome them, and drive them out.

12 And God ſaid unto Balaam, Thou ſhalt not go with them, thou ſhalt not curſe the people: for they *are* bleſſed.

13 And Balaam roſe up in the morning, and ſaid unto the princes of Balak, Get you into your land: for the LORD refuſeth to give me leave to go with you.

14 And the princes of Moab roſe up, and they went unto Balak, and ſaid, Balaam refuſeth to come with us.

15 ¶ And Balak ſent yet again princes, more, and more honourable than they.

NOTES on Chap. XXII.

Ver. 1. *In the plains of Moab.*] Which formerly belonged to Moab, but were now in the poſſeſſion of the Amorites.

Ver. 4. *Moab ſaid unto the elders of Midian.*] That is, by his meſſengers, whom he ſent unto the elders, princes of Midian; and invited them to join with him as confederates againſt the Iſraelites, whom he repreſented as their common enemy.

As the ox licketh up the graſs of the field.] By this metaphor he ſignified, with what eaſe the Iſraelites would conquer them, and what an univerſal deſolation they would make, in caſe they did not meet with timely oppoſition.

Ver. 5. *He ſent meſſengers therefore unto Balaam.*] The ſcripture expreſsly calls Balaam a prophet; and ſome are of opinion, that he had been a good man, till loving the wages of unrighteouſneſs, he apoſtatized from God; and betaking himſelf to idolatry, fell under the deluſion of ſatan. 2 Pet. ii. 15. Notwithſtanding, ſeeing the preſervation of Iſrael was concerned, God might at this juncture, think fit to appear to him, and to vouchſafe him revelations.

Ver. 6. *Curſe me this people.*] Some of the wiſeſt nations among the Heathens, believed the perſons of their prophets to be in ſuch great eſteem with their gods, that they would liſten to, and ratify their benedictions or execrations, and that ſuch had effect, not only on private perſons, but even whole communities. The Romans looked upon their imprecations, to be ſo very efficacious, that whoever fell under them could not poſſibly eſcape.

Ver. 9. *God came to Balaam.*] That is, manifeſted his will to him by an angel. ver. 23.

Ver. 12. *They are bleſſed.*] They are under the protection of Heaven, and no imprecations againſt them will avail.

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16 And they came to Balaam, and ſaid to him, Thus ſaith Balak the ſon of Zippor, Let nothing, I pray thee, hinder thee from coming unto me:

17 For I will promote thee unto very great honour, and I will do whatſoever thou ſayeſt unto me: Come therefore, I pray thee, curſe me this people.

18 And Balaam anſwered and ſaid unto the ſervants of Balak, If Balak would give me his houſe-full of ſilver and gold, I cannot go beyond the word of the LORD my God, to do leſs or more.

19 Now therefore, I pray you, tarry ye alſo here this night, that I may know what the LORD will ſay unto me more.

20 And God came unto Balaam at night, and ſaid unto him, If the men come to call thee, riſe up, *and* go with them; but yet the word which I ſhall ſay unto thee, that ſhalt thou do.

21 And Balaam roſe up in the morning, and ſaddled his aſs, and went with the princes of Moab.

22 ¶ And Gods anger was kindled, becauſe he went: and the angel of the LORD ſtood in the way for an adverſary againſt him: Now he was riding upon his aſs, and his two ſervants *were* with him.

23 And the aſs ſaw the angel of the LORD ſtanding in the way, and his ſword drawn in his hand: and the aſs turned aſide out of the way, and went into the field: and Balaam ſmote the aſs to turn her into the way.

24 But the angel of the LORD ſtood in a path of the vineyards, a wall *being* on this ſide, and a wall on that ſide.

25 And when the aſs ſaw the angel of the LORD, ſhe thruſt herſelf unto the wall, and cruſht Balaams foot againſt the wall: and he ſmote her again.

26 And the angel of the LORD went further, and ſtood in a narrow place, where *was* no way to turn either to the right hand or to the left.

27 And when the aſs ſaw the angel of the LORD, ſhe fell down under Balaam: and Balaams anger was kindled, and he ſmote the aſs with a ſtaff.

28 And the LORD opened the mouth of the aſs, and ſhe ſaid unto Balaam, What have I done unto thee, that thou haſt ſmitten me theſe three times?

29 And

Ver. 18. *If Balak would give me his houſe-full of ſilver and Gold, &c.*] His regard to the divine command, had ſome aſcendancy over his covetouſneſs and ambition; but yet thoſe paſſions were not entirely ſubdued; ſince the next words ſhew, he would have gratified them, if he could by any means have ſatisfied his conſcience.

Ver. 19. *Tarry ye here alſo this night.*] The iniquity of his heart began to diſcloſe itſelf: he had an avaricious eye on the tempting rewards, and therefore inſinuated to the meſſengers, that there was ſome hope upon his interceſſions, that the councils of Heaven might be altered; and that the unchangeable Being might poſſibly recede from his former decree. This impious temptation of God, fatally recoiled upon his own head.

Ver. 20. *If the men come to call thee, riſe up and go with them.*] LXX. and Vulgate; *Since the men are come,* therefore follow thine own inclinations. He would not hearken to the voice of God, and ſo was left to periſh by his own devices; and was, together with the princes of Moab, ſlain by the Iſraelites. Joſh. xiii. 22.

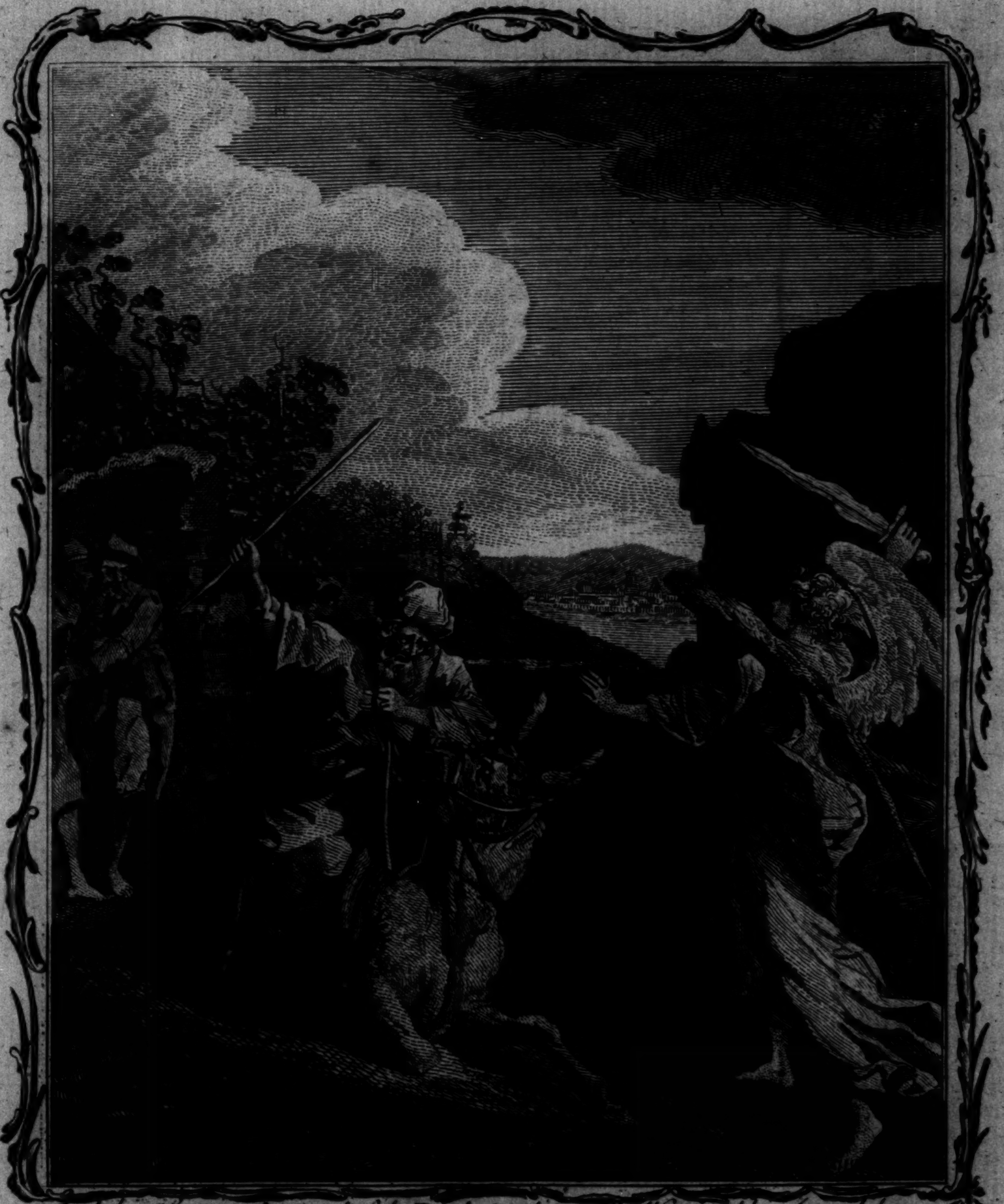
But yet the word which I ſhall ſay unto thee, that ſhalt thou do.] It ſeems to ſignify, that he might go with the meſſengers of Balak, provided they did not require him to do any thing, contrary to what God had before commanded him.

Ver. 21. *Balaam roſe up early.*] His great haſte betrayed the inclinations of his heart, and ſhewed how he hankered after the wages of unrighteouſneſs; and his wicked intention of curſing the Iſraelites.

Ver. 22. *God's anger was kindled becauſe he went.*] Becauſe he went of himſelf; and never waited for the meſſengers to call him; in all probability, ſetting out with an intention to curſe Iſrael, according to the earneſt deſire of Balak.

Ver. 23. *The aſs ſaw the angel—and turned aſide out of the way.*] Terrifyed as it ſeems, by the brightneſs and luſtre of this appearance of the angel; which yet the eyes of Balaam did not perceive, being blinded with the duſt of filthy lucre, with bribery and corruption; and having his head and heart filled with the greateſt expectations from Balak.

Ver. 28. *Opened the mouth of the aſs.*] Some commentators have thought that all this happened to Balaam in a viſion; but there is not the leaſt intimation of it in this place; nor is there any ſhadow for diſbelieving it in a literal ſenſe, if we conſider with what eaſe omnipotence could effect this miracle.



And the Aſs saw the Angel of the Lord standing in the Way, and his Sword drawn in his Hand: And the Aſs turn aside out of the way & went into the Field: and Balaam smote the Aſs to turn her into the way. Numbers XXII. 23.

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29 And Balaam ſaid unto the aſs, Becauſe thou haſt mocked me: I would there were a ſword in mine hand, for now would I kill thee.

30 And the aſs ſaid unto Balaam, *Am* not I thine aſs, upon which thou haſt ridden ever ſince I *was* thine, unto this day? was I ever wont to do ſo unto thee? And he ſaid, Nay.

31 Then the LORD opened the eyes of Balaam, and he ſaw the angel of the LORD ſtanding in the way, and his ſword drawn in his hand: and he bowed down his head, and fell flat on his face.

32 And the angel of the LORD ſaid unto him, Wherefore haſt thou ſmitten thine aſs theſe three times? behold, I went out to withſtand thee, becauſe *thy* way is perverſe before me.

33 And the aſs ſaw me, and turned from me theſe three times: unleſs ſhe had turned from me, ſurely now alſo I had ſlain thee, and ſaved her alive.

34 And Balaam ſaid unto the angel of the LORD, I have ſinned; for I knew not that thou ſtoodeſt in the way againſt me: now therefore if it diſpleaſe thee, I will get me back again.

35 And the angel of the LORD ſaid unto Balaam, Go with the men: but only the word that I ſhall ſpeak unto thee, that thou ſhalt ſpeak: So Balaam went with the princes of Balak.

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36 ¶ And when Balak heard that Balaam was come, he went out to meet him, unto a city of Moab, which *is* in the border of Arnon, which *is* in the utmoſt coaſt.

37 and Balak ſaid unto Balaam, Did I not earneſtly ſend unto the to call thee? Wherefore cameſt thou not unto me? Am I not able indeed to promote thee to honour?

38 And Balaam ſaid unto Balak, Lo, I am come unto thee: have I now any power at all to ſay any thing? the word that God putteth in my mouth, that ſhall I ſpeak.

39 And Balaam went with Balak, and they came unto Kirjath-huzoth.

40 And Balak offered oxen and ſheep, and ſent to Balaam, and to the princes that *were* with him.

41 And it came to paſs on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might ſee the utmoſt *part* of the people.

CHAP.

Ver. 29. *Balaam ſaid unto the aſs,* &c.] Some have thought it ſtrange, that Balaam ſhould expreſs no manner of ſurprize at this prodigy; but it is likely he had imbibed the doctrine of the metempſychoſis, or tranſmigration of ſouls, which then was, and is even at this day, very prevalent in the eaſt; if ſo, he might be the leſs aſtoniſhed at hearing a brute ſpeak: and yet we are not ſure he was not ſurprized at it, though Moſes has not mentioned it; for his narration is ſo very conciſe, that many particulars are doubtleſs omitted, as being of no moment to be told; and his aſtoniſhment upon ſuch an occaſion, ſeemed a natual conſequence. Joſephus tells us he was greatly aſtoniſhed at it—That paſſage in Homer's Iliad, in which one of Hector's horſes is repreſented as ſpeaking to his maſter, may poſſibly owe its origin to this part of ſcripture.

Becauſe thou haſt mocked me.] Expoſed me to ſcorn.

Ver. 31. *The Lord opened the eyes of Balaam.*] Preſenting the angel to his view, who was concealed before; or elſe awakening his attention, ſo as that he might take notice of him, whom he had not hitherto obſerved.

He bowed down his head, and fell flat on his face.] In extaſy and aſtoniſhment.

Ver. 35. *Go with the men.*] The angel having warned him againſt gratifying Balak and the Moabites in their unreaſonable deſires, gave him permiſſion to purſue his journey. A man of ſo covetous a diſpoſition as Balaam, not daring to imprecate evil againſt the Iſraelites, though prompted by the greateſt rewards, was a ſufficient token and aſſurance to the Moabites, that they were the peculiar care of providence; and therefore Balaam's journey was of the utmoſt conſequence to convince them.

Ver. 39. *Kirjath-huzoth.*] In the Hebrew, *the city of ſtreets*, or *of many ſtreets*. Perhaps it was another name for *Ar*, the metropolis of Moab.

Ver. 41. *Balak took Balaam, and brought him up into the high places of Baal.*] *Baal* ſignifies *Lord*; and was a name given to many different deities both male and female. Some think that by *Baal*, the god of this country, was meant *Chemoſh*, a deity not greatly different from *Priapus*. This God, like moſt in pagan countries, was worſhipped

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CHAP. XXIII.

1 *Balaks ſacrifice.* 7---18 *Balaams parable*

AND Balaam ſaid unto Balak, Build me here ſeven altars, and prepare me here ſeven oxen, and ſeven rams.

2 And Balak did as Balaam had ſpoken; and Balak and Balaam offered on *every* altar a bullock and a ram.

3 And Balaam ſaid unto Balak, Stand by thy burnt-offering, and I will go: peradventure the LORD will come to meet me: and whatſover he ſheweth me, I will tell thee. And he went to an high place.

4 And God met Balaam; and he ſaid unto him, I have prepared ſeven altars, and I have offered upon *every* altar a bullock and a ram.

5 And the LORD put a word in Balaams mouth, and ſaid, Return unto Balak, and thus thou ſhalt ſpeak.

6 And he returned unto him, and lo, he ſtood by his burnt-ſacrifice, he, and all the princes of Moab.

7 And he took up his parable, and ſaid, Balak the king of Moab hath brought me from Aram, out of the mountains of the eaſt, *ſaying*, Come, curſe me Jacob, and come, defy Iſrael.

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8 How ſhall I curſe, whom God hath not curſed? or how ſhall I defy, *whom* the LORD hath not defied?

9 For from the top of the rocks I ſee him, and from the hills I behold him: lo, the people ſhall dwell alone, and ſhall not be reckoned among the nations.

10 Who can count the duſt of Jacob, and the number of the fourth *part* of Iſrael? Let me die the death of the righteous, and let my laſt end be like his.

11 And Balak ſaid unto Balaam, What haſt thou done unto me? I took thee to curſe mine enemies, and behold, thou haſt bleſſed *them* altogether.

12 And he anſwered and ſaid, Muſt I not take heed to ſpeak that which the LORD hath put in my mouth?

13 And Balak ſaid unto him, Come, I pray thee, with me unto another place, from whence thou mayeſt ſee them: thou ſhalt ſee but the utmoſt part of them, and ſhalt not ſee them all: and curſe me them from thence.

14 ¶ And he brought him into the field of Zophim, to the top of Piſgah, and built

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worſhipped on hills planted with groves, whoſe ſolemn gloom inſpired their votaries with a kind of religious awe. And as it was deemed neceſſary in ſolemn imprecations, to have the perſons devoted preſent to the view of him who pronounced the Anathema; therefore Balak conducted Balaam to the high places of Baal, that he might from thence have a full proſpect of the camp of Iſrael.

NOTES on Chap. XXIII.

Ver. 1. *Seven altars and ſeven rams.*] Theſe ſacrifices were obſerved, according to the religious rites in worſhipping the God of Iſrael. The number ſeven was, in ſome meaſure become ſacred, becauſe God had reſted from his work of creation on the ſeventh day.

Ver. 3. *He went to an high place.*] In the margin, *he went ſolitary*, or into the moſt retired part of the grove; for he was already in an high place.

Ver. 5. *The Lord put a word in Balaam's mouth.*] In the Hebrew *Jehovah put a word*, &c. Hence it is reaſonable to conclude, that Balaam was a prophet of the true God.

Ver. 7. *His parable.*] That is, his prophetical ſpeech.

Ver. 8 *How ſhall I curſe*, &c.] How can I perform an impoſſibility, and curſe thoſe whom God Almighty has determined to bleſs?

Ver. 9. *The people ſhall dwell alone.*] Shall be ſeparated from all other nations, by laws, religion, and manners peculiar to them alone.

Ver. 10. *Who can count the duſt of Jacob?*] The LXX. *Who can count the ſeed of Jacob?* A people like the duſt in multitude!

Let me die the death of the righteous.] The *righteous*, that is, the Iſraelites, who were a righteous people compared with the reſt of the world. He wiſhes to die like them, in the favour of God, after having enjoyed a long and proſperous life in this world.

Let my laſt end be like his.] The hebrew, which we tranſlate *laſt end*, ſignifies in its natural or proper ſenſe, *a future ſtate after death*. Balaam then deſires the hope of that future reward which is reſerved for the righteous in the other world; a proof this, that a future ſtate was generally believed and acknowledged in thoſe ancient times.

Ver. 14. *The field of Zophim.*] That is, *the field of the watchmen*; who were placed on the top of Piſgah, a very high mountain in the country of Moab, to give notice of an

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built ſeven altars, and offered a bullock and a ram on *every* altar.

15 And he ſaid unto Balak, Stand here by thy burnt-offering, while I meet *the LORD* yonder.

16 And the Lord met Balaam, and put a word in his mouth, and ſaid, Go again unto Balak, and ſay thus.

17 And when he came to him, behold, he ſtood by his burnt-offering, and the princes of Moab with him. And Balak ſaid unto him, What hath the Lord ſpoken?

18 And he took up his parable, and ſaid, Riſe up, Balak, and hear; hearken unto me, thou ſon of Zippor:

19 God *is* not a man, that he ſhould lie, neither the ſon of man, that he ſhould repent: hath he ſaid, and ſhall he not do *it?* or hath he ſpoken, and ſhall he not make it good?

20 Behold, I have received *commandment* to bleſs; and he hath bleſſed, and I cannot reverſe it.

21 He hath not beheld iniquity in Jacob, neither hath he ſeen perverſeneſs in Iſrael: the Lord his God *is* with him, and the ſhout of a king *is* among them.

22 God brought them out of Egypt; he hath as it were the ſtrength of an unicorn.

23 Surely *there is* no enchantment againſt Jacob, neither *is there* any divination againſt Iſrael: according to this time it ſhall be ſaid of Jacob, and of Iſrael, What hath God wrought!

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24 Behold, the people ſhall riſe up as a great lion, and lift up himſelf as a young lion: he ſhall not lie down until he eat *of* the prey, and drink the blood of the ſlain.

25 ¶ And Balak ſaid unto Balaam, Neither curſe them at all, nor bleſs them at all.

26 But Balaam anſwered and ſaid unto Balak, Told not I thee, ſaying, All that the Lord ſpeaketh, that I muſt do?

27 ¶ And Balak ſaid unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will pleaſe God, that thou mayeſt curſe me them from thence.

28 And Balak brought Balaam unto the top of Peor, that looketh toward Jeſhimon.

29 And Balaam ſaid unto Balak, Build me here ſeven altars, and prepare me here ſeven bullocks, and ſeven rams.

30 And Balak did as Balaam had ſaid, and offered a bullock and a ram on *every* altar.

CHAP. XXIV.

Balaam propheſieth Iſraels happineſs.

AND when Balaam ſaw that it pleaſed the Lord to bleſs Iſrael, he went

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an enemy's approach. It ſeems probable, that it was a plain on the top of the mountain, where theſe watchmen were placed.

Ver. 19. *God is not a man that he ſhould lie.*] It is in vain for me to importune a Being who is in his nature immutable, to alter his purpoſe; and to curſe Iſrael, whom he hath ſaid he will bleſs.

Ver. 21. *He hath not beheld iniquity in Jacob,* &c.] The Hebrew word rendered *iniquity,* in ſcripture is often ſet to ſignify an *idol.* Accordingly the Vulgate renders it; *there is no idol in Jacob, neither is there any image ſeen in Iſrael.* Intimating, that notwithſtanding the Iſraelites might have been guilty of violating the divine laws in many inſtances; yet ſo long as they kept themſelves from the worſhip of falſe Gods, the true one whom they ſerved, would preſerve them from their enemies; and crown them with ſucceſs in all their undertakings.

Ver 22. *He hath as it were the ſtrength of an unicorn.*] Some commentators take the hebrew word *Rem,* tranſlated *unicorn,* for the *rhinoceros*; a creature which from its make, and the ſtructure of its body, appears to be the ſtrongeſt of quadrupedes, the elephant not excepted. Many think it a kind of mountain, or wild goat, of a conſiderable ſize, of which there are multitudes in Arabia.

Ver. 23. *There is no enchantment againſt Jacob.*] No imprecations whatever utttered by a diviner, can affect a people who are under the immediate protection of an Almighty Being.

Ver. 28. *Balak brought Balaam to the top of Peor.*] This was the moſt famous eminence in all the country of Moab, where Selden conjectures Baal had a temple, and was therefore called Baal-peor. So Jupiter when worſhipped at Olympus, was thence denominated Jupiter Olympus.

Notes on Chap. XXIV.

Ver. 1. *He went not as at other Times to ſeek inchantments.*] Implying, that he did uſe unwarrantable arts before.

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not as at other times, to ſeek for enchantments, but he ſet his face toward the wilderneſs.

2 And Balaam lift up his eyes, and he ſaw Iſrael abiding *in his tents,* according to their tribes, and the ſpirit of God came upon him.

3 And he took up his parable, and ſaid, Balaam the ſon of Beor hath ſaid, and the man whoſe eyes are open, hath ſaid:

4 He hath ſaid, which heard the words of God, which ſaw the viſion of the Almighty, falling *into a trance,* but having his eyes open:

5 How goodly are thy tents, O Jacob, *and* thy tabernacles, O Iſrael!

6 As the valleys are they ſpread forth, as gardens by the rivers ſide, as the trees of lign-aloes which the Lord hath planted, *and* as cedar-trees beſide the waters.

7 He ſhall pour the water out of his buckets, and his ſeed *ſhall be* in many waters, and his king ſhall be higher than Agag, and his kingdom ſhall be exalted.

8 God brought him forth out of Egypt, he hath as it were the ſtrength of an unicorn: he ſhall eat up the nations his enemies, and ſhall break their bones, and pierce *them* through with his arrows.

9 He couched, he lay down as a lion, and as a great lion: who ſhall ſtir him up? Bleſſed *is* he that bleſſeth thee, and curſed *is* he that curſeth thee.

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10 ¶ And Balaks anger was kindled againſt Balaam, and he ſmote his hands together: and Balak ſaid unto Balaam, I called thee to curſe mine enemies, and behold, thou haſt altogether bleſſed *them* theſe three times.

11 Therefore now flee thou to thy place: I thought to promote thee unto great honour, but lo, the Lord hath kept thee back from honour.

12 And Balaam ſaid unto Balak, Spake I not alſo to thy meſſengers which thou ſenteſt unto me, ſaying,

13 If Balak would give me his houſefull of ſilver and gold, I cannot go beyond the commandment of the Lord, to do *either* good or bad of mine own mind; *but* what the Lord ſaith, that will I ſpeak?

14 And now behold, I go unto my people: come *therefore, and* I will advertiſe thee, what this people ſhall do to thy people in the latter days.

15 ¶ And he took up his parable, and ſaid, Balaam the ſon Beor hath ſaid, and the man whoſe eyes are open, hath ſaid:

16 He hath ſaid, which heard the words of God, and knew the knowledge of the moſt High, *which* ſaw the viſion of the Almighty, falling *into a trance*, but having his eyes open:

17 I

Ver. 3. *The man whoſe eyes are open hath ſaid.*] In the margin, *who had his eyes ſhut*, but *now open*; alluding to his not ſeeing the angel.

Ver. 4. *Falling into a trance, but having his eyes opened.*] It ſhould be rendered, *falling, and his eyes were opened*; in alluſion to what happened in the way to Balaam's falling out with his aſs; and then having his eyes opened.

Ver. 6. *As the trees of lign-aloes.*] The tree here ſpoken of grows in Arabia and the Eaſt Indies, and diffuſes a very fragrant odour. It is not to be confounded with the common aloe, which is a bitter purgative plant.

Ver. 7. *He ſhall pour the water out of his buckets.*] God ſhall bleſs them with plentiful harveſts; to which rain greatly contributes in thoſe countries.

His ſeed ſhall be in many waters.] It ſhould have been rendered *by many waters*; it ſhall be ſown in a well watered ground, and conſequently produce a plentiful crop. It may, by a metaphor, imply the great increaſe of the Iſraelites.

His king ſhall be higher than Agag.] Agag was a general name for the kings of the Amalekites, as Ptolemy, in after-times, was for the kings of Egypt. He was the moſt powerful in that part of the world; but ſays Balaam, *his king, i. e.* Chriſt the King of Iſrael, *ſhall be higher than Agag*; ſhall be exalted above all the kings of the earth.

Ver. 9. *He couched, &c.*] This imports that the Iſraelites, after having conquered the Canaanites, ſhould ſettle in their land; and that all attempts to diſturb them would be as ineffectual, as if a weak animal ſhould endeavour to rouſe a lion in his den.

Ver. 11. *The Lord hath kept thee back from honour.*] He inſinuates to him, that he had been more tenacious of pleaſing *Jehovah*, (whom he took only for the tutelar Deity of the Hebrews) than Baal-peor; and thereby deprived himſelf of great honours and advantages.

Ver. 14. *Come,—and I will advertiſe thee.*] It is probable that Balaam here gave to Balak that pernicious counſel, chap. xxxi. 16. Accordingly it is here inſerted in the Chaldaic, Jeruſalem, and Jonathan's paraphraſes.

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17 I ſhall ſee him, but not now: I ſhall behold him, but not nigh: there ſhall come a Star out of Jacob, and a ſcepter ſhall riſe out of Iſrael, and ſhall ſmite the corners of Moab, and deſtroy all the children of Sheth.

18 And Edom ſhall be a poſſeſſion, Seir alſo ſhall be a poſſeſſion for his enemies, and Iſrael ſhall do valiantly.

19 Out of Jacob ſhall come he that ſhall have dominion, and ſhall deſtroy him that remaineth of the city.

20 And when he looked on Amalek, he took up his parable, and ſaid, Amalek *was* the firſt of the nations, but his latter end *ſhall be* that he periſh for ever.

21 And he looked on the Kenites; and took up his parable, and ſaid, Strong is thy dwelling-place, and thou putteſt thy neſt in a rock.

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22 Nevertheleſs, the Kenite ſhall be waſted until Aſſhur ſhall carry thee away.

23 And he took up his parable, and ſaid, Alas, who ſhall live when God doeth this!

24 And ſhips *ſhall come* from the coaſt of Chittim, and ſhall afflict Aſſhur, and ſhall afflict Eber, and he alſo ſhall periſh for ever.

25 And Balaam roſe up, and went and returned to his place: and Balak alſo went his way.

CHAP. XXV.

1 Iſrael at Shittim commit whoredom and idolatry. 6 Phinehas killeth Zimri and Cozbi. 10 God therefore giveth him an everlaſting

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Ver. 17. *I ſhall ſee him, but not now; I ſhall behold him, but not nigh.*] In the Hebrew language it is common to uſe the future inſtead of the preſent tenſe; conſequently the true ſenſe of the paſſage is, *I ſee him* (the perſon of whom he is about to ſpeak) though not yet in being: I behold him, though as yet afar off.

There ſhall come a ſtar out of Jacob, and a ſcepter ſhall riſe out of Iſrael.] This prophecy may poſſibly, in ſome ſenſe, relate to David; but, without doubt, it belongs principally to Chriſt; for we muſt remember, that the Egyptians had two ſorts of *alphabetic letters*; one *popular*, the other *myſterious:* here the metaphor of a *ſcepter* was *common* and *popular*, to denote a ruler, like David; by the ſtar, though, like the other, is ſignified in the prophetic writing, *a temporal prince*; yet it had an hidden and myſterious meaning likewiſe, and in the Egyptian *hieroglyphics* denoted *a God*: hence we may conclude, that the metaphor here uſed, of a *ſtar*, was of that myſterious kind, and ſo to be underſtood; and conſequently it related *only* to Chriſt, the eternal Son of God. *Div. Leg.*

It appears, from the words of the eaſtern ſages, that it was the opinion of the Orientals, that a ſtar or comet denoted the birth of ſome eminent perſon. *Where is he that is born King of the Jews; for we have ſeen his ſtar in the eaſt?* Matth. ii. 2. Chriſt was *the bright and morning ſtar*, Rev. xxii. 16.

Shall ſmite the corners of Moab.] Shall totally deſtroy the Moabites. It means ſpiritually Chriſt's victory over the Gentiles; not by deſtroying their bodies, as David did thoſe of the Moabites; but by captivating their minds to the love of goodneſs, and ſubduing their affections to the ſervice of the true God.

And deſtroy all the children of Seth] *Seth* ſignifies a *drunkard*, and they might properly be called *the children of the drunkard*; ſeeing they derived their being as a people from their father Lot's being in liquor; hence their country was called *Shittim*, Chap. xxv. 1. Balaam repeats circumſtances under different names; thus, *the duſt of Jacob, and the fourth part of Iſrael*; *Edom ſhall be a poſſeſſion, Seir alſo*, &c. Seir was a mountain of Edom.

Ver. 19. *Out of Jacob ſhall come he that ſhall have dominion.*] This prophecy was fulfilled literally in David, and was ſpiritually accompliſhed in Chriſt; the univerſality of whoſe kingdom is deſcribed in theſe words: *He ſhall have his dominion alſo from ſea to ſea, and from the river to the ends of the earth.*

Ver. 20. *Amalek was the firſt of the nations.*] The moſt antient and illuſtrious of all the neighbourtng nations. It appears from the iv chap. of Geneſis, that they were poſſeſſed of theſe countries before the days of Abraham and Lot.

But his latter end ſhall be that he periſh for ever.] This prediction was literally fulfilled by Saul, 1 Sam. 15 18.

Ver. 21. *And he looked on the Kenites.*] By the Kenites we ſhould underſtand the Midianites, Jethro's poſterity, who is called the Kenite. Judg. i. 16. Theſe were joined in a league with the Moabites.

Ver. 22. *Nevertheleſs, the Kenite ſhall be waſted until Aſhur ſhall carry them away captive.*] The power and number of the Kenites ſhall decline, till in the end they are all carried away captive by the Aſſyrians: accompliſhed, when Salmanezar king of Aſſyria, led the ten tribes into captivity, and with them the Kenites: ſo that notwithſtanding they put their *neſt in a rock* i. e. dwelt in the craggy mountains, and thought themſelves ſecure, they were at length totally waſted.

Ver. 23. *Alas, who who ſhall live when God doth this!*] A pathetic exclamation! Alas! who ſhall eſcape the ravages of the Aſſyrians, when God ſhall permit them to over-run a great part of the world.

Ver. 24. *Ships ſhall come from the coaſt of Chittim*, &c.] By Shittim is meant Greece, Gen. x. 4. and this propheſy was fulfilled, when the Perſian empire, which included the Chaldeans and Aſſyrians, was ſubverted by Alexander the great.

Shall afflict Eber.] Probably the neighbouring nations, bordering upon the river Euphrates.

everlaſting prieſthood. 16 *The Midianites are to be vexed.*

AND Iſrael abode in Shittim, and the people begun to commit whoredom with the daughters of Moab.

2 And they called the people unto the ſacrifices of their gods: and the people did eat, and bowed down to their gods.

3 And Iſrael joined himſelf unto Baal-peor: and the anger of the LORD was kindled againſt Iſrael.

4 And the LORD ſaid unto Moſes, Take all the heads of the people, and hang them up before the LORD againſt the ſun, that the fierce anger of the LORD may be turned away from Iſrael.

5 And Moſes ſaid unto the judges of Iſrael, Slay ye every one his men, that were joined unto Baal-peor.

6 ¶ And behold, one of the children of Iſrael came and brought unto his brethren a Midianitiſh woman, in the ſight of Moſes, and in the ſight of all the congregation of the children of Iſrael, who *were* weeping before the door of the tabernacle of the congregation.

7 And when Phinehas the ſon of Eleazar the ſon of Aaron the prieſt, ſaw *it*, he roſe up from amongſt the congregation, and took a javelin in his hand;

8 And he went after the man of Iſrael into the tent, and thruſt both of them through, the man of Iſrael, and the woman through her belly: So the plague was ſtayed from the children of Iſrael.

9 And thoſe that died in the plague, were twenty and four thouſand.

10 ¶ And the LORD ſpake unto Moſes, ſaying,

11 Phinehas the ſon of Eleazar, the ſon of Aaron the prieſt, hath turned my wrath away from the children of Iſrael (while he was zealous for my ſake among them) that I conſumed not the children of Iſrael in my jealouſy.

12 Wherefore ſay, Behold, I give unto him my covenant of peace.

13 And he ſhall have it, and his ſeed after him, *even* the covenant of an everlaſting prieſthood; becauſe he was zealous for his God, and made an atonement for the children of Iſrael.

14 Now the name of the Iſraelite that was ſlain, *even* that was ſlain with the Midianitiſh woman *was* Zimra the ſon of Salu, a prince of a chief houſe among the Simeonites.

NOTES on Chap. XXV.

Ver. 1. *The people began to commit whoredom with the daughters of Moab.*] Theſe women expoſed themſelves to the Iſraelites, and enticed them to idolatry by the advice of Balaam; who having learnt that the welfare of the Iſraelites, depended on their adhearing to the divine laws, deviſed this mean ſtratagem to deprive them of the favour of the Almighty, and to bring them under a curſe.

Ver. 2. *They called the people to the ſacrifices of their Gods.*] The feaſts following theſe ſacrifices were accompanied with muſic and dancing, which had a great tendency to inflame their carnal appetites, which theſe fair deluders would not permit them to ſatisfy, till they had firſt conſented to worſhip their idols.

Ver. 4. *Take all the heads of the people and hang them up.*] This paſſage would be more properly tranſlated; "Take "all the heads, or judges of the people, to thy aſſiſtance, "and hang them up;" that is, all thoſe who have quitted God for Baal-peor. This interpretation is confirmed by the following verſe, in which Moſes directs the judges to do their duty, by puniſhing the delinquents.

Ver. 5. *Slay ye every one his men.*] It ſeems the judges were very dilatory in executing this order; ſeeing God himſelf thought proper to viſit the heads of offenders, with exemplary puniſhment.

Ver. 8. *Thruſt both of them through.*] There is no neceſſity in this place, to have recourſe to any extraordinary motion of the ſpirit, to authorize this action of Phinehas; nor yet to that *Jus zelotarum*, aſſerted by ſome among the Jews; for he did it by the expreſs command of Moſes the ſupreme magiſtrate, who ordered the judges of the people, (of whom Phinehas was one) to fall upon thoſe who had joined themſelves to Baal-peor, and to ſlay every one his men. ver. 5.

Ver. 9. *Thoſe that died of the plague were twenty and four thouſand.*] St. Paul in 1 Cor. 10. 8. mentions only *twenty and three thouſand, who fell on one day:* ſo that one thouſand were ſlain by the judges as it ſeems, and twenty and three thouſand by the hand of God. ver. 5.

Ver. 11. *He was zealous for my ſake.*] Or, *he was jealous with my jealouſy.* Such was his zeal for the honour of God, and the national intereſt; he could not bear ſo notorious a breach of allegiance.

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15 And the name of the Midianitiſh woman that was ſlain, *was* Cozbi the daughter of Zur; he *was* head over a people, *and* of a chief houſe in Midian.

16 ¶ And the Lord ſpake unto Moſes, ſaying,

17 Vex the Midianites, and ſmite them:

18 For they vex you with their wiles, wherewith they have beguiled you, in the matter of Peor, and in the matter of Cozbi, the daughter of a Prince of Midian their ſiſter, which was ſlain in the day of the plague, for Peors ſake.

CHAP. XXVI.

1 *The ſum of all Iſrael is taken in the plains of Moab.*

AND it came to paſs after the plague, that the Lord ſpake unto Moſes, and unto Eleazer the ſon of Aaron the prieſt, ſaying,

2 Take the ſum of all the congregation of the children of Iſrael, from twenty years old and upward, throughout their fathers houſe, all that are able to go to war in Iſrael.

3 And Moſes and Eleazar the prieſt ſpake with them in the plains of Moab by Jordan *near* Jericho, ſaying,

4 *Take the ſum of the people*, from twenty years old and upward; as the Lord commanded Moſes and the children of Iſrael, which went forth out of the land of Egypt.

5 ¶ Reuben the eldeſt ſon of Iſrael: the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites:

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6 Of Heſron, the family of the Heſronites: of Carmi, the family of the Carmites.

7 Theſe *are* the families of the Reubenites: and they that were numbered of them, were forty and three thouſand and ſeven hundred and thirty.

8 And the ſons of Pallu; Eliab.

9 And the ſons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram *which were* famous in the congregation, who ſtrove againſt Moſes, and againſt Aaron in the company of Korah, when they ſtrove againſt the Lord:

10 And the earth opened her mouth, and ſwallowed them up together with Korah when that company died, what time the fire devoured two hundred and fifty men: and they became a ſign.

11 Notwithſtanding the children of Korah died not.

12 ¶ The ſons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:

13 Of Zera, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 Theſe *are* the families of the Simeonites, twenty and two thouſand and two hundred.

15 ¶ The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

Notes on Chap. XXVI.

Ver. 2. *Take the ſum of the congregation.*] The plague above mentioned, having cut off the remains of that ungrateful generation that came out of Egypt, God commands a third regiſter to be made; to demonſtrate his faithfulneſs in fulfilling his threats pronounced againſt their diſobedient predeceſſors, and his performing the promiſe of multiplying Abraham's ſeed.

Ver. 10. *The earth ſwallowed them up with Korah.*] Though theſe words ſeem to imply that Korah was ſwallowed up with Dathan and Abiram; yet it is moſt probable, that he was conſumed with the fire of God, with thoſe who offered incenſe unbidden, See Chap. xvi. 35.

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17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 Theſe *are* the families of the children of Gad according to thoſe that were numbered of them, forty thouſand and five hundred.

19 ¶ The ſons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan.

20 And the ſons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zera, the family of the Zarhites:

21 And the ſons of Pharez were; of Heſron, the family of the Heſronites: of Hamul, the family of the Hamulites.

22 Theſe *are* the families of Judah according to thoſe that were numbered, of them, threeſcore and ſixteen thouſand and five hundred.

23 ¶ Of the ſons of Iſſachar after their families: of Tola, the family of the Tolaites: of Pua, the family of the Punites:

24 Of Jaſhub, the family of the Jaſhubites: of Shimron, the family of the Shimronites.

25 Theſe *are* the families of Iſſachar according to thoſe that were numbered of them, threeſcore and four thouſand and three hundred.

26 ¶ Of the ſons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 Theſe *are* the families of the Zebulunites according to thoſe that were numbered of them, threeſcore thouſand and five hundred.

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28 ¶ The ſons of Joſeph after their families, *were* Manaſſeh and Ephraim.

29 Of the ſons of Manaſſeh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead *come* the family of the Gileadites.

30 Theſe *are* the ſons of Gilead: of Jeezer, the family of the Jeezerites: of Helek, the family of Helekites:

31 And of Aſriel, the family of the Aſrielites: and of Shechem, the family of the Shechemites:

32 And of Shemida, the family of the Shemidaites: and of Hepher, the family of the Hepherites.

33 ¶ And Zelophehad the ſon of Hepher had no ſons, but daughters: and the names of the daughters of Zelophehad, *were*, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 Theſe *are* the families of Manaſſeh, and thoſe that were numbered of them, fifty and two thouſand and ſeven hundred.

35 ¶ Theſe *are* the ſons of Ephraim, after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And theſe *are* the ſons of Shuthelah: of Eran, the family of the Eranites.

37 Theſe *are* the families of the ſons of Ephraim according to thoſe that were numbered of them, thirty and two thouſand and five hundred. Theſe *are* the ſons of Joſeph after their families.

38 ¶ The ſons of Benjamin after their families: of Bela, the family of the Belaites: of Aſhbel, the family of the Aſbelites: of Ahiram, the family of the Ahiramites:

39 Of Shupham, the family of the Shupha-

Ver. 29. *The family of the Machirites.*] See Joſhua Chap. xvii. 1. From whence it appears, that Machir had divers children, ſome of whoſe poſterity took their names from Machir, and ſome from his ſon Gilead. The word *family* ſignifies one of the great branches of their tribe.

Ver. 30. *Jezer.*] He is alſo called Abiezer. See Joſhua xvii. 2. Judges vi. 11, 34.

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Shuphamites: of Hupham, the family of the Huphamites.

40 And the ſons of Bela were Ard and Naaman: *of Ard,* the family of the Ardites: *and* of Naaman, the family of the Naamites.

41 Theſe *are* the ſons of Benjamin after their families: and they that were numbered of them, *were* forty and five thouſand and ſix hundred.

42 ¶ Theſe *are* the ſons of Dan after their families: of Shuham, the family of the Shuhamites. Theſe *are* the families of Dan after their families.

43 All the families of the Shuhamites according to thoſe that were numbered of them, *were* threeſcore and four thouſand and four hundred.

44 ¶ Of the children of Aſher after their families: of Jimna, the family of the Jimnites: of Jeſui, the family of the Jeſuites: of Beriah, the family of the Beriites.

45 Of the ſons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Aſher *was* Sarah.

47 Theſe *are* the families of the ſons of Aſher according to thoſe that were numbered of them; *who were* fifty and three thouſand and four hundred.

48 Of the ſons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

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49 Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.

50 Theſe *are* the families of Naphtali according to their families: and they that were numbered of them, *were* forty and five thouſand and four hundred.

51 Theſe *were* the numbered of the children of Iſrael, ſix hundred thouſand and a thouſand ſeven hundred and thirty.

52 ¶ And the LORD ſpake unto Moſes, ſaying,

53 Unto theſe the land ſhall be divided for an inheritance, according to the number of names.

54 To many thou ſhalt give the more inheritance, and to few thou ſhalt give the leſs inheritance: to every one ſhall his inheritance be given, according to thoſe that were numbered of him.

55 Notwithſtanding, the land ſhall be divided by lot: according to the names of the tribes of their fathers they ſhall inherit.

56 According to the lot ſhall the poſſeſſion thereof be divided, between many and few.

57 ¶ And theſe *are* they that were numbered of the Levites, after their families: of Gerſhon, the family of the Gerſhonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 Theſe *are* the families of the Levites: the family of the Libnites, the family

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Ver. 51. *Six hundred,* &c.] Hence it appears that the Iſraelites, notwithſtanding all the accidents that happened to them in the deſert, and the plagues inflicted on the preceding generation, were but 1820 perſons leſs than at the laſt poll. Chap. i. 46. which may be ſeen upon a balance of increaſe and decreaſe of all the full-grown males.

Ver. 54. *To every one ſhall his inheritance be given.*] According to a tolerable exact computation of the extent of the Hebrew territory, the land of Canaan contained about fourteen millions nine hundred and ſeventy ſix thouſand acres, which quantity of land, will divide to ſix hundred thouſand men, above twenty one acres and an half in property, with a remainder of one million nine hundred and ſeventy ſix thouſand acres, for the princes of tribes, heads of families, Levitical cities, and other public uſes; ſo that there was a proviſion ſufficient to enable each perſon, with all the advantages of that fertile country and fine climate, to live as well as men can do in ours, upon an eſtate of fifty or ſixty pounds a year. Lowman's diſſert.

55 Ver. *Notwithſtanding, the land ſhall be divided by lot.*] This diviſion only reſpected that quarter which each tribe was to poſſeſs; it being to be determined by lot, which of the twelve tribes was to inherit in the North, which, in the South, *&c.* and in whatever quarter the lot fell, the portion of land, was larger or ſmaller, according to the Goodneſs of the ſoil; and in proportion as they were more or leſs numerous.

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mily of the Hebronites, the family of the Mahlites, the family of the Muſhites, the family of the Korathites: and Kohath begat Amram.

59 And the name of Amrams wife *was* Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and ſhe bare unto Amram Aaron and Moſes, and Miriam their ſiſter.

60 And unto Aaron was born Nadab and Abihu, Eleazar and Ithamar.

61 And Nadab and Abihu died, when they offered ſtrange fire before the LORD.

62 And thoſe that were numbered of them, were twenty and three thouſand, all males, from a month old and upward: for they were not numbered among the children of Iſrael, becauſe there was no inheritance given them among the children of Iſrael.

63 ¶ Theſe *are* they that were numbered by Moſes and Eleazar the prieſt, who numbered the children of Iſrael in the plains of Moab, by Jordan *near* Jericho.

64 But among theſe there was not a man of them whom Moſes and Aaron the prieſt numbered, when they numbered the children of Iſrael in the wilderneſs of Sinai.

65 For the LORD had ſaid of them, They ſhall ſurely die in the wilderneſs. And there was not left a man of them, ſave Caleb the ſon of Jephunneh, and Joſhua the ſon of Nun.

CHAP. XXVII.

The daughters of Zelophehad ſue for an inheritance.

THen came the daughters of Zelophehad the ſon of Hepher, the ſon of Gilead, the ſon of Machir, the ſon of Manaſſeh, of the families of Manaſſeh the ſon of Joſeph: and theſe *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

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2 And they ſtood before Moſes, and before Eleazar the prieſt, and before the princes, and all the congregation, by the door of the tabernacle of the congregation, ſaying,

3 Our father died in the wilderneſs, and he was not in the company of them that gathered themſelves together againſt the LORD in the company of Korah; but died in his own ſin, and had no ſons.

4 Why ſhould the name of our father be done away from among his family, becauſe he hath no ſon? Give unto us *therefore* a poſſeſſion among the brethren of our father.

5 And Moſes brought their cauſe before the LORD.

6 ¶ And the LORD ſpake unto Moſes, ſaying,

7 The daughters of Zelophehad ſpeak right: thou ſhalt ſurely give them a poſſeſſion of an inheritance among their fathers brethren; and thou ſhalt cauſe the inheritance of their father to paſs unto them.

8 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, If a man die, and have no ſon, then ye ſhall cauſe his inheritance to paſs unto his daughter.

9 And if he have no daughter, then ye ſhall give his inheritance unto his brethren.

10 And if he have no brethren, then ye ſhall

Ver. 65. *Save Caleb—and Joſhua.*] Whom God had promiſed to ſpare, as a reward of their virtue, chap. xiv. 24, 30, and 38. It ſeems too, that ſome of the Levites were excepted, and it is certain, that Eleazar was born in Egypt, Exod. vi. 23.

NOTES on Chap. XXVII.

Ver. 1. *Then came the daughter of Zelophehad.*] In the laſt regiſter of the Iſraelitiſh women, notice was taken of Zelophehad, who died without male iſſue, leaving only five Daughters. Theſe apprehending, that being females, they were to be excluded from all ſettled inheritance in the lands and eſtates of the country, drew up a repreſentation of their caſe, and preſented it to Moſes, then in the great court of judicature at the tabernacle.

Ver. 3. *He died in his own ſin.*] Not as an aſſociate in the rebellion, but as a common ſinner, to whom death is due.

Ver. 4. *Why ſhould the name of our father be done away?*] If any one's family was extinct, his name was razed out of the genealogical tables.

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11 And if his father have no brethren, then ye ſhall give his inheritance unto his kinſman that is next to him of his family, and he ſhall poſſeſs it: and it ſhall be unto the children of Iſrael a ſtatute of judgment, as the Lord commanded Moſes.

12 ¶ And the Lord ſaid unto Moſes, Get thee up into this mount Abarim, and ſee the land which I have given unto the children of Iſrael.

13 And when thou haſt ſeen it, thou alſo ſhalt be gathered unto thy people, as Aaron thy brother was gathered.

14 For ye rebelled againſt my commandment (in the deſert of Zin, in the ſtrife of the congregation) to ſanctify me at the water, before their eyes: that *is* the water of Meribah in Kadeſh in the wilderneſs of Zin.

15 ¶ And Moſes ſpake unto the Lord, ſaying,

16 Let the Lord, the God of the ſpirits of all fleſh, ſet a man over the congregation,

17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as ſheep which have no ſhepherd.

Before Christ 1452. 18 ¶ And the Lord ſaid unto Moſes, Take thee Joſhua the ſon of Nun, a man in whom *is* the ſpirit, and lay thine hand upon him.

19 And ſet him before Eleazar the prieſt, and before all the congregation: and give him a charge in their ſight.

20 And thou ſhalt put *ſome* of thine honour upon him, that all the congregation of the children of Iſrael may be obedient.

21 And he ſhall ſtand before Eleazar the prieſt, who ſhall aſk *counſel* for him, after the judgment of Urim before the Lord: at his word ſhall they go out, and at his word they ſhall come in, *both* he, and all the children of Iſrael with him, even all the congregation.

22 And Moſes did as the Lord commanded him: and he took Joſhua and ſet him before Eleazar the prieſt, and before all the congregation.

23 And he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moſes.

CHAP. XXVIII.

1 *Offerings are to be obſerved.* 3 *The continual burnt-offering.* 9 *The offering on the ſabbath,* 11 *on the new-moons,* 16

Ver. 12. *Get thee up into this mount Abarim.*] Theſe Words were ſpoken, after all that follows in this book, and in Deuteronomy, as appears from Deut. chap. xxxii. 49.

Ver. 14. *Ye rebelled*, &c.] See chap. xx. ver. 12.

Ver. 18. *Take thee Joſhua the ſon of Nun.*] So that this high office of judge of Iſrael, was not to be hereditary; nor did Moſes endeavour to perpetuate ſuch an honour in his own family: but as it required a perſon of the moſt eminent qualifications, God appointed Joſhua to be Moſes's ſucceſſor, who was not only of another family, but alſo of another tribe, *viz.* that of Ephraim.

Lay thine hand upon him.] Moſes, by this ceremony, transferred the public truſt upon Joſhua, which was delegated to him from God.

Ver. 20. *Put ſome of thine honour upon him.*] Moſes is ordered to permit him to ſhare with him immediately in the government, that the people might therefore have the greater reſpect for this his ſucceſſor.

Ver. 21. *He ſhall ſtand before Eleazar the prieſt.*] Both Jewiſh and Chriſtian interpreters are of opinion, that none but perſons of prime dignity were permitted to conſult the divine oracle after this manner. This privilege then, ſhews the pre-eminence Joſhua had above other Iſraelites, who, though he was not permitted to ſo near an intercourſe with God as Moſes, yet he was here aſſured, he ſhould not want direction from the oracle, in any doubt, by conſulting the high-prieſt who was to receive the anſwer.

After the judgment of Urim.] See note on Exodus, chap. xxviii. ver. 30.

Ver. 22. *Moſes did as the Lord commanded him.*] This is an evident proof of the diſintereſtedneſs of Moſes; for he readily ſubmitted to have the government of Iſrael transferred from his own family and tribe unto another, who was of the tribe of Ephraim, while his own children were not ſo much as prieſts, but mere Levites. This ſhews him to have been directed by a principle, which places him above all other law-givers, who always took care to advance their own family.

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at the paſſover, 26 in the day of firſt-fruits.

AND the LORD ſpake unto Moſes, ſaying,

2 Command the children of Iſrael, and ſay unto them, My offering, *and* my bread for my ſacrifices made by fire, *for* a ſweet ſavour unto me ſhall ye obſerve to offer unto me in their due ſeaſon.

3 And thou ſhalt ſay unto them, This *is* the offering made by fire which ye ſhall offer unto the LORD; two lambs of the firſt year without ſpot day by day, *for* a continual burnt-offering.

4 The one lamb ſhalt thou offer in the morning, and the other lamb ſhalt thou offer at even;

5 And a tenth *part* of an ephah of flour for a meat-offering, mingled with a fourth *part* of an hin of beaten oil.

6 *It is* a continual burnt-offering, which was ordained in mount Sinai for a ſweet ſavour, a ſacrifice made by fire unto the LORD.

7 And the drink-offering thereof *ſhall be* the fourth *part* of an hin for the one lamb: in the holy *place* ſhalt thou cauſe the ſtrong wine to be poured unto the LORD *for* a drink-offering.

8 And the other lamb ſhalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof thou ſhalt offer *it* a ſacrifice made by fire of a ſweet ſavour unto the LORD.

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9 ¶ And on the ſabbath-day, two lambs of the firſt year without ſpot, and two tenth-deals of flour *for* a meat-offering, mingled with oil, and the drink-offering thereof.

10 *This is* the burnt-offering of every ſabbarh, beſides the continual burnt-offering, and his drink-offering.

11 ¶ And in the beginnings of your months ye ſhall offer a burnt-offering unto the LORD; two young bullocks, and one ram, ſeven lambs of the firſt year without ſpot.

12 And three tenth-deals of flour *for* a meat-offering mingled with oil, for one bullock, and two tenth-deals of flour for a meat-offering mingled with oil, for one ram,

13 And a ſeveral tenth-deal of flour mingled with oil, *for* a meat-offering, unto one lamb, *for* a burnt-offering of a ſweet ſavour, a ſacrifice made by fire unto the LORD.

14 And their drink-offerings ſhall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: this *is* the burnt-offering of every month throughout the months of the year.

15 And one kid of the goats for a ſin-offering unto the LORD ſhall be offered, beſides

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NOTES on Chap. XXVIII.

Ver. 1. *The Lord ſpake unto Moſes, ſaying.*] The ſtated ſacrifices and ſervice of the tabernacle, having now, for many years, by reaſon of the frequent and tedious journies of the Iſraelites been very much interrupted; and this new generation, not having heard the ordinances relating to them at their firſt inſtitution, and being now ſhortly to take up their reſidence in the promiſed land, where they were obliged to conform to a moſt punctual obſervance of them; God commands Moſes to repeat them to the people, in the following order of daily, weekly, monthly, and anniverſary ſacrifices.

Ver. 2. *My offering and my bread.*] Thoſe ſacrifices which were conſumed on the altar, were conſumed as the food of God, Lev. 3. 11.

Ver. 3. *Two lambs of the firſt year.*] The firſt national ſacrifice was to be offered every day, morning, and evening, throughout the whole year.

Ver. 9. *On the ſabbath-day two lambs.*] The ſecond national ſacrifice was weekly. On this day the burnt offerings, and meat-offerings, were ordered to be double, as appears from ver. 10.

Ver. 11. *In the beginning of your months ye ſhall offer,* &c.] The third ſtated ſacrifice was monthly, to be offered upon the firſt day of every month. This ſacrifice to God, is thought by ſome to have been ordained in oppoſition to the idolatry of the Gentiles, who uſed to worſhip the new moon, with great rejoicings, *Spencer de Leg. Heb.* But as one of the moſt natural diviſions of time is, by the periodical revolutions of the moon, which, in theſe ſerene climates, could be eaſily obſerved by all; ſo it is natural to think, that the ſolemn celebration of the new moon, in honour of the true God, was in uſe even before the riſe of idolatry, and probably made a part of the patriarchal religion.

Ver. 15. *Unto the Lord.*] Not to the moon, as was practiſed by the Egyptians, and other nations.

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16 And in the fourteenth day of the firſt month *is* the paſſover of the Lord.

17 And in the fifteenth day of this month *is* the feaſt: ſeven days ſhall unleavened bread be eaten.

18 In the firſt day *ſhall be* an holy convocation; ye ſhall do no manner of ſervile work *therein*.

19 But ye ſhall offer a ſacrifice made by fire *for* a burnt-offering unto the Lord; two young bullocks, and one ram, and ſeven lambs of the firſt year: they ſhall be unto you without blemiſh.

20 And their meat-offering *ſhall be of* flour mingled with oil: three tenth-deals ſhall ye offer for a bullock, and two tenth-deals for a ram.

21 A ſeveral tenth-deal ſhalt thou offer for every lamb, throughout the ſeven lambs:

22 And one goat *for* a ſin-offering, to make an atonement for you.

23 Ye ſhall offer theſe beſide the burnt-offering in the morning, which *is* for a continual burnt-offering.

24 After this manner ye ſhall offer daily throughout the ſeven days, the meat of the ſacrifice made by fire, of a ſweet ſavour unto the Lord: it ſhall be offered beſide the continual burnt-offering, and his drink-offering.

25 And on the ſeventh day ye ſhall have an holy convocation; ye ſhall do no ſervile work. Before Chriſt 1452.

26 ¶ Alſo in the day of the firſt-fruits, when ye bring a new meat-offering unto the Lord, after your weeks *be out*, ye ſhall have an holy convocation; ye ſhall do no ſervile work.

27 But ye ſhall offer a burnt-offering for a ſweet ſavour unto the Lord; two young bullocks, one ram, ſeven lambs of the firſt year:

28 And their meat-offering of flour mingled with oil, three tenth-deals unto one bullock, two tenth-deals unto one ram,

29 A ſeveral tenth-deal unto one lamb, throughout the ſeven lambs:

30 *And* one kid of the goats, to make an atonement for you.

31 Ye ſhall offer *them* beſides the continual burnt-offering, and his meat-offering (they ſhall be unto you without blemiſh) and their drink-offerings.

CHAP. XXIX.

The offering at the feaſt of trumpets.

AND in the ſeventh month, on the firſt *day* of the month, ye ſhall have an holy convocation; ye ſhall do no ſervile work: it is a day of blowing the trumpets unto you.

2 And ye ſhall offer a burnt-offering for a ſweet ſavour unto the Lord, one young bullock, one ram, *and* ſeven lambs of the firſt year wtihout blemiſh:

Ver. 16. *The fourteenth day is the paſſover.*] This fourth and national ſacrifice was annually, *viz.* the great paſſover feſtival, with the feaſt of unleavened bread annexed to it, Exod. xii. 5, 6.

Ver. 24. *After this manner ye ſhall offer.*] This ſolemn feſtival was deſigned as an acknowledgment of God's goodneſs, in bringing them forth from Egypt, and making them a free people, which was the foundation of all their future happineſs.

26 *In the day of the firſt fruits.*] The firſt national ſacrifice was alſo annual, *viz.* at the harveſt feſtival, when the firſt fruits of corn were to be offered up.

After your weeks be out.] Seven weeks, to be counted from Eaſter to Pentecoſt, Lev. xxiii. 15, 16.

Notes on Chap. XXIX.

Ver. 1. *In the ſeventh month,* &c.] The ſixth national and annual ſacrifice, was to be perfomed on the feaſt of trumpets, about the time of our September. As the ſcripture no where gives the reaſon of this feſtival. authors are much divided about it: the Jews in general, believe it was inſtituted in memory of the creation, which happened at the time of the year, on which this feaſt was ordered to be celebrated. Some of the fathers are of opinion, it was in memory of the law given on Mount Sinai, at which time the trumpet and thunder was heard. Others, from ſome of the ceremonies obſerved by the Jews, by way of preparation for, and from ſome of their notions about this feſtival; have conceived that it was intended to put mankind in remembrance of the general reſurrection, which is to be uſhered in with the ſound of the trumpet. Levit. xxiii. 24. Univer. Hiſt.

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3 And their meat-offering *ſhall be of* flour mingled with oil, three tenth-deals for a bullock, *and* two tenth-deals for a ram,

4 And one tenth-deal for one lamb, throughout the ſeven lambs :

5 And one kid of the goats *for* a ſin-offering, to make an atonement for you :

6 Beſides the burnt-offering of the month, and his meat-offering, and the daily burnt-offering, and his meat-offering, and their drink-offerings, according unto their manner, for a ſweet ſavour, a ſacrifice made by fire unto the LORD.

7 ¶ And ye ſhall have on the tenth *day* of this ſeventh month an holy convocation : and ye ſhall afflict your ſouls : ye ſhall not do any work *therein.*

8 But ye ſhall offer a burnt-offering unto the LORD *for* a ſweet ſavour, one young bullock, one ram, *and* ſeven lambs of the firſt year, they ſhall be unto you without blemiſh :

9 And their meat-offering *ſhall be of* flour mingled with oil, three tenth-deals to a bullock, *and* two tenth-deals to one ram,

10 A ſeveral tenth-deal for one lamb, throughout the ſeven lambs :

11 One kid of the goats *for* a ſin-offering, beſides the ſin-offering of atonement, and the continual burnt-offering, and the meat-offering of it, and their drink-offerings.

12 ¶ And on the fifteenth day of the ſeventh month, ye ſhall have an holy convocation ; ye ſhall do no ſervile work, and ye ſhall keep a feaſt unto the LORD ſeven days.

13 And ye ſhall offer a burnt-offering, a ſacrifice made by fire, of a ſweet ſavour unto the LORD ; thirteen young bullocks, two rams, *and* fourteen lambs of the firſt year, they ſhall be without blemiſh :

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14 And their meat offering *ſhall be of* flour mingled with oil, three tenth-deals unto every bullock of the thirteen bullocks, two tenth-deals to each ram of the two rams,

15 And a ſeveral tenth-deal to each lamb of the fourteen lambs :

16 And one kid of the goats *for* a ſin-offering, beſide the continual burnt-offering, his meat-offering, and his drink-offering.

17 ¶ And on the ſecond day *ye ſhall offer* twelve young bullocks, two rams, fourteen lambs of the firſt year without ſpot :

18 And their meat-offering, and their drink-offerings for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner :

19 And one kid of the goats *for* a ſin-offering, beſides the continual burnt-offering, and the meat-offering thereof, and their drink-offerings.

20 ¶ And on the third day eleven bullocks, two rams, fourteen lambs of the firſt year without blemiſh :

21 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner :

22 And one goat *for* a ſin-offering, beſides the continual burnt-offering, and his meat-offering, and his drink-offering.

23 ¶ And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the firſt year without blemiſh :

24 Their

Ver. 13. *Thirteen young bullocks,* &c.] All theſe troubleſome ſervices and expenſive ſacrifices, made their religion a very grievous yoke, under which the beſt men among them groaned, longing for the coming of the Meſſiah, when their own doctors ſay, " No ſacrifices ſhall remain but thoſe of thankſgiving, praiſe, and prayer." It appears from the account, that there were every year ſacrificed at the tabernacle and temple‘ at the national charge, the following number of beaſts, *viz.* lambs, 1101, bullocks, 132. rams, 72. kids, 21, goats, 2 ; excluſive of a prodigious number of voluntary vow and treſpaſs-offerings.

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24 Their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

25 And one kid of the goats *for* a ſin-offering, beſides the continual burnt-offering, his meat-offering, and his drink-offering.

26 ¶ And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the firſt year without ſpot:

27 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

28 And one goat *for* a ſin-offering, beſides the continual burnt-offering, and his meat-offering, and his drink-offering.

29 ¶ And on the ſixth day eight bullocks, two rams, *and* fourteen lambs of the firſt year without blemiſh:

30 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

31 And one goat *for* a ſin-offering, beſides the continual burnt-offering, his meat-offering, and his drink-offering.

32 ¶ And the ſeventh day ſeven bullocks, two rams, *and* fourteen lambs of the firſt year without blemiſh:

33 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

34 And one goat *for* a ſin-offering, beſides the continual burnt-offering, his meat-offering, and his drink-offering.

Before Chriſt 1452.

35 ¶ On the eighth day ye ſhall have a ſolemn aſſembly: ye ſhall do no ſervile work *therein.*

36 But ye ſhall offer a burnt-offering, a ſacrifice made by fire, of a ſweet ſavour unto the LORD; one bullock, one ram, ſeven lambs of the firſt year without blemiſh:

37 Their meat-offering, and their drink-offerings, for the bullock, for the ram, and for the lambs, *ſhall be* according to their number, after the manner:

38 And one goat *for* a ſin-offering, beſides the continual burnt-offering, and his meat-offering, and drink-offering.

39 Theſe *things* ye ſhall do unto the LORD in your ſet feaſts, beſides your vows, and your free-will-offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.

40 And Moſes told the children of Iſrael, according to all that the LORD commanded Moſes.

CHAP. XXX.

1 *Vows are not to be broken.* 3 *The exception of a maids vow,* 6 *of a wives,* 9 *of a widows, or her that is divorced.*

AND Moſes ſpake unto the heads of the tribes, concerning the children of Iſrael, ſaying, This *is* the thing which the LORD hath commmanded.

2 If a man vow a vow unto the LORD, or ſwear an oath to bind his ſoul with a bond; he ſhall not break his word, he ſhall do according to all that proceedeth out of his mouth.

NOTES on Chap. XXX.

Ver. 1. *Unto the heads of the tribes.*] This law was delivered to them, that they might inſtruct thoſe committed to their charge, explain the law to them, give them neceſſary cautions upon it; and alſo call them to account for the breach of their vows.

Ver. 2. *If a man vow a vow unto the Lord.*] Vows were early in uſe among the Hebrews: thus Jacob vowed the tenth of all his acquiſitions to the Lord, when he retired into Padan Aram, for fear of his brother Eſau, Gen. xxviii. 20. Theſe vows were commonly undertaken by thoſe who were ſollicitous to procure ſome bleſſing from God: ſo Hannah, deſirous of a ſon, in order to obtain her requeſt, vowed before hand to conſecrate him to God. 1 Sam. i. 11.

An oath to bind his ſoul.] A promiſe to a man is but a bond upon the eſtate; but a promiſe to God is a bond upon the ſoul.

Before Christ 1452.

3 If a woman alſo vow a vow unto the Lord, and bind *herſelf* by a bond, *being* in her fathers houſe in her youth;

4 And her father hear her vow, and her bond wherewith ſhe hath bound her ſoul, and her father ſhall hold his peace at her: then all her vows ſhall ſtand, and every bond wherewith ſhe hath bound her ſoul, ſhall ſtand.

5 But if her father diſallow her in the day that he heareth; not any of her vows or of her bonds wherewith ſhe hath bound her ſoul, ſhall ſtand: and the Lord ſhall forgive her, becauſe her father diſallowed her.

6 And if ſhe had at all an huſband when ſhe vowed, or uttered ought out of her lips, wherewith ſhe bound her ſoul;

7 And her huſband heard *it*, and held his peace at her in the day that he heard *it*: then her vows ſhall ſtand, and her bonds wherewith ſhe bound her ſoul, ſhall ſtand.

8 But if her huſband diſallow her on the day that he heard *it*; then he ſhall make her vow which ſhe vowed, and that which ſhe uttered with her lips, wherewith ſhe bound her ſoul, of none effect: and the Lord ſhall forgive her.

9 But every vow of a widow, and of her that is divorced, wherewith they have bound their ſouls, ſhall ſtand againſt her.

10 And if ſhe vowed in her huſbands houſe, or bound her ſoul by a bond with an oath;

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11 And her huſband heard *it*, and held his peace at her, *and* diſallowed her not: then all her vows ſhall ſtand, and every bond wherewith ſhe bound her ſoul, ſhall ſtand.

12 But if her huſband hath utterly made them void on the day he heard *them*; *then* whatſoever proceeded out of her lips concerning her vows, or concerning the bond of her ſoul, ſhall not ſtand: her huſband hath made them void, and the Lord ſhall forgive her.

13 Every vow, and every binding oath to afflict the ſoul, her huſband may eſtabliſh it, or her huſband may make it void.

14 But if her huſband altogether hold his peace at her, from day to day; then he eſtabliſheth all her vows, or all her bonds which *are* upon her: he confirmeth them, becauſe he held his peace at her, in the day that he heard *them*.

15 But if he ſhall any ways make them void after that he hath heard *them*; then he ſhall bear her iniquity.

16 Theſe *are* the ſtatutes which the Lord commanded Moſes between a man and his wife, between the father and his daughter *being yet* in her youth in her fathers houſe.

CHAP. XXXI.

The Midianites ſpoiled, and Balaam ſlain.

AND the Lord ſpake unto Moſes, ſaying,

2 Avenge the children of Iſrael of the Midianites:

Ver. 3. *If a woman alſo vow a vow.*] Thoſe who were at their own diſpoſal, and *ſui juris*, and their underſtanding and memory ſound, whatever they vowed, provided it was poſſible and lawful, they were bound to perform: but if the perſon vowing was under the dominion of another, that perſon was diſcharged from the obligation of the vow: for inſtance, if a woman unmarried, and conſequently at her parents diſpoſal, ſhould *vow a vow*, the law here orders that her vow ſhould be no further obligatory, than as her parents conſent to it at firſt making thereof; and it was the ſame with regard to wives, orphans, and ſervants, who are under the power of their huſbands, guardians, and maſters.

Ver. 14. *If the huſband hold his peace.*] His ſilence, or not contradicting it at the firſt propoſal, ſhall be interpreted a conſent, nor ſhall it be in the huſband's or father's power to retract that conſent, or hinder her from performing her vow; if he does, *he ſhall bear her iniquity*: God ſhall puniſh him, and not her, for a breach of ſacred faith.

NOTES on Chap. XXXI.

Ver. 2. *Avenge the children of Iſrael of the Midianites.*] The Midianites were the poſterity of Abraham by Keturah: ſome of them ſettled ſouth of Canaan, among whom Jethro lived, and they retained the worſhip of the true God; but theſe were ſettled eaſt of Canaan, and were

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Midianites: afterward ſhalt thou be gathered unto thy people.

3 And Moſes ſpake unto the people, ſaying, Arm ſome of yourſelves unto the war, and let them go againſt the Midianites, and avenge the LORD of Midian.

4 Of every tribe a thouſand, throughout all the tribes of Iſrael, ſhall ye ſend to the war.

5 So there were delivered out of the thouſands of Iſrael, a thouſand of *every* tribe, twelve thouſand armed for war.

6 And Moſes ſent them to the war, a thouſand of *every* tribe, them and Phinehas the ſon of Eleazar the prieſt, to the war, with the holy inſtruments, and the trumpets to blow, in his hand.

7 And they warred againſt the Midianites, as the LORD commanded Moſes; and they ſlew all the males.

8 And they ſlew the kings of Midian, beſide the reſt of them that were ſlain; *namely*; Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam alſo the ſon of Beor they ſlew with the ſword.

9 And the children of Iſrael took *all* the women of Midian captives, and their little ones, and took the ſpoil of all their cattle, and all their flocks, and all their goods.

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10 And they burnt all their cities wherein they dwelt, and all their goodly caſtles with fire.

11 And they took all the ſpoil, and all the prey, *both* of men and of beaſts.

12 And they brought the captives, and the prey, and the ſpoil unto Moſes and Eleazar the prieſt, and unto the congregation of the children of Iſrael, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.

13 ¶ And Moſes, and Eleazar the prieſt, and all the princes of the congregation, went forth to meet them without the camp.

14 And Moſes was wroth with the officers of the hoſt, *with* the captains over thouſands, and captains over hundreds, which came from the battel.

15 And Moſes ſaid unto them, Have ye ſaved all the women alive?

16 Behold, theſe cauſed the children of Iſrael, through the counſel of Balaam, to commit treſpaſs againſt the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.

17 Now therefore kill every male among

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were idolaters, neighbours to, and in confederacy with the Moabites. Their land was not deſigned to be given to the Iſraelites, nor had they interrupted them, if they had not in conformity to the counſel given them by Balaam, drawn the Iſraelites to uncleanneſs, and the worſhip of their gods; for which Moſes is here ordered to ſend an army againſt them, and utterly to deſtroy them.

Ver. 4. *Of every tribe a thouſand.*] To let them ſee they were to rely more upon God, than the ſtrength of their army. A thouſand men out of a tribe, ſeemed but an handful againſt ſo numerous a people.

Ver. 6. *And Phinehas.*] Some have thought, that from the late courageous act of Phinehas, Chap xxv. 8. he was appointed to command the troops who were to *avenge the Lord of Midian.* In after ages, it is certain the Maccabees, (who were of the families of the prophets) were appointed chief commanders; but then the Maccabees were the ſupreme governors of the people, and as ſuch had an undoubted right to the military command; and ſeeing Moſes, in the war with the Amorites, had ſent the forces under the conduct of Joſhua, it is moſt probable he was commander of the army at this time, and that the province appointed Phinehas was only to take care of the holy things.

With the holy inſtruments and the trumpets.] It is a queſtion not eaſily reſolveable what theſe inſtruments were; but the moſt probable opinion is, that the ark of the covenant, and what was included in it, is here to be underſtood. The ark in the following ages uſed to be carried into the field, when the people went to fight againſt their enemies; and Joſhua, not long after this, ordered it to be carried round Jericho, with the princes blowing the trumpets before it; ſo here, the holy inſtruments are joined with the trumpets. Moſes ran no riſque in venturing the ark on this occaſion, ſeeing God had aſſured them of victory.

Ver. 7. *They ſlew all the males.*] That is, all they met with, giving no quarter. But it is not to be underſtood of all the males of the nation; becauſe the Midianites of this country, who are reckoned with the children of the eaſt, Judg. vi. 3. were a potent and formidable enemy to Iſrael in the days of Gideon.

Ver. 17. *Kill every male.*] Moſes ordered the male children

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mong the little ones, and kill every woman that hath known man by lying with him.

18 But all the women-children that have not known a man by lying with him, keep alive for yourſelves.

19 And do ye abide without the camp ſeven days: whoſoever hath killed any perſon, and whoſoever hath touched any ſlain, purify *both* yourſelves and your captives, on the third day, and on the ſeventh day.

20 And purify all *your* raiment, and all that is made of ſkins, and all work of goats *hair*, and all things made of wood.

21 ¶ And Eleazar the prieſt ſaid unto the men of war which went to the battel, This *is* the ordinance of the law which the LORD commanded Moſes;

22 Only the gold, and the ſilver, the braſs, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye ſhall make *it* go through the fire, and it ſhall be clean: nevertheleſs it ſhall be purified with the water of ſeparation: and all that abideth not the fire, ye ſhall make go through the water.

24 And ye ſhall waſh your clothes on the ſeventh day, and ye ſhall be clean, and afterward ye ſhall come into the camp.

25 ¶ And the LORD ſpake unto Moſes, ſaying,

26 Take the ſum of the prey that was taken, *both* of man and of beaſt, thou, and Eleazar the prieſt, and the chief fathers of the congregation:

27 And divide the prey into two parts; between them that took the war upon them, who went out to battel, and between all the congregation.

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28 And levy a tribute unto the LORD of the men of war, which went out to battel: one ſoul of five hundred, *both* of the perſons, and of the beeves, and of the aſſes, and of the ſheep.

29 Take *it* of their half, and give *it* unto Eleazar the prieſt, *for* an heave-offering of the LORD.

30 And of the children of Iſraels half, thou ſhalt take one portion of fifty, of the perſons, of the beeves, of the aſſes, and of the flocks, of all manner of beaſts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD.

31 And Moſes and Eleazar the prieſt did as the LORD commanded Moſes.

32 And the booty *being* the reſt of the prey which the men of war had caught, was ſix hundred thouſand and ſeventy thouſand and five thouſand ſheep,

33 And threeſcore and twelve thouſand beeves,

34 And threeſcore and one thouſand aſſes,

35 And thirty and two thouſand perſons in all, of women that had not known man by lying with him.

36 And the half *which was* the portion of them that went out to war, was in number three hundred thouſand and ſeven and thirty thouſand and five hundred ſheep;

37 And the LORDS tribute of the ſheep was ſix hundred and threeſcore and fifteen.

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children to be ſlain, that he might thereby extirpate the whole nation, as far as lay in his power, and prevent their revenging the death of their parents, in caſe they were ſuffered to live to man's eſtate.

Kill every woman that hath known man.] Why he was ſo ſevere againſt the women, we need not wonder, if we conſider, that either by proſtituting themſelves, or their daughters, they had been the chief inſtruments in drawing the Iſraelites to idolatry.

Ver. 18. *All the women children—keep alive.*] Seeing they were young, there was ſome hope of their being reformed from idolatry, and becoming proſelytes to the jewiſh religion.

Ver. 27. *Divide the prey.*] This was, as it ſeems, only the captives and cattle; but as to the plate, jewels, and other goods, every man kept what he took, See ver. 50, and 53.

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38 And the beeves *were* thirty and ſix thouſand, of which the LORDS tribute *was* threeſcore and twelve.

39 And the aſſes *were* thirty thouſand and five hundred, of which the LORDS tribute *was* threeſcore and one.

40 And the perſons *were* ſixteen thouſand, of which the LORDS tribute *was* thirty and two perſons.

41 And Moſes gave the tribute *which was* the LORDS heave-offering, unto Eleazar the prieſt, as the LORD commanded Moſes.

42 And of the children of Iſraels half, which Moſes divided from the men that warred,

43 (Now the half *that pertained unto* the congregation, was three hundred thouſand and thirty thouſand *and* ſeven thouſand and five hundred ſheep,

44 And thirty and ſix thouſand beeves,

45 And thirty thouſand aſſes and five hundred,

46 And ſixteen thouſand perſons)

47 Even of the children of Iſraels half, Moſes took one portion of fifty, *both* of man and of beaſt, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moſes.

48 ¶ And the officers which *were* over thouſands of the hoſt, the captains of thouſands, and captains of hundreds, came near unto Moſes:

49 And they ſaid unto Moſes, Thy ſervants have taken the ſum of the men of war which *are* under our charge, and there lacketh not one man of us.

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50 We have therefore brought an oblation for the LORD, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, ear-rings, and tablets, to make an atonement for our ſouls before the LORD.

51 And Moſes and Eleazar the prieſt took the gold of them, *even* all wrought jewels.

52 And all the gold of the offering that they offered up to the LORD, of the captains of thouſands, and of the captains of hundreds, was ſixteen thouſand ſeven hundred and fifty ſhekels.

53 (*For* the men of war had taken ſpoil, every man for himſelf)

54 And Moſes and Eleazar the prieſt took the gold of the captains of thouſands, and of hundreds, and brought it into the tabernacle of the congregation, *for* a memorial for the children of Iſrael before the LORD.

CHAP. XXXII.

1 *The Reubenites and Gadites ſue for their inheritance.* 33 *Moſes aſſigneth them the land.* 39 *They conquer it.*

NOW the children of Reuben and the children of Gad had a very great multitude of cattle: and when they ſaw the land of Jazer, and the land of Gilead, that, behold, the place *was* a place for cattle;

2 The children of Gad, and the children of Reuben came and ſpake unto

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Ver. 49. *There lacketh not one man of us.*] Here was an evident proof that omnipotence fought for them, and defended them under the ſhadow of his wings; this was ſo extraordinary an inſtance of the divine protection, as can ſcarce be paralleled in hiſtory. In the fifth chapter of the firſt book of the Maccabees indeed, ver. 54, we have an account of a victory of a like nature, when Judas after having ſeveral times defeated Timotheus, the heathen general, aſſaulted the city of Ephron a day and a night, and all without the loſs of a man.

Ver. 52. *Sixteen thouſand ſeven hundred and fifty ſhekels.*] About five talents and an half, or twenty ſeven thouſand nine hundred and nineteen pounds ſterling: three hundred ſhekels made a talent.

NOTES on Chap. XXXII.

Ver. 1. *Now the children of Reuben,* &c.] The country on this ſide Jordan being now entirely conquered, the tribes of Reuben, Gad, and the half tribe of Manaſſeh, obſerving that the country was fertile, and ſtored with good paſturage, deſired they might be permitted to ſettle there, as a place very commodious for them, having large ſtocks of cattle.

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3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heſhbon, and Elealeh, and Shebam, and Nebo, and Beon;

4 *Even* the country which the Lord ſmote before the congregation of Iſrael, *is* a land for cattle, and thy ſervants have cattle.

5 Wherefore, ſaid they, if we have found grace in thy ſight, let this land be given unto thy ſervants for a poſſeſſion, *and* bring us not over Jordan.

6 ¶ And Moſes ſaid unto the children of Gad, and to the children of Reuben, Shall your brethren go to war, and ſhall ye ſit here?

7 And wherefore diſcourage ye the heart of the children of Iſrael from going over into the land which the Lord hath given them?

8 Thus did your fathers, when I ſent them from Kadeſh-barnea to ſee the land.

9 For when they went up unto the valley of Eſhcol, and ſaw the land, they diſcouraged the heart of the children of Iſrael, that they ſhould not go into the land which the Lord had given them.

10 And the Lords anger was kindled the ſame time, and he ſware, ſaying,

11 Surely none of the men that came up out of Egypt, from twenty years old and upward, ſhall ſee the land which I ſware unto Abraham, unto Iſaac, and unto Jacob; becauſe they have not wholly followed me:

12 Save Caleb the ſon of Jephunneh the Kenezite, and Joſhua the ſon of Nun: for they have wholly followed the Lord. Before Chriſt 1452.

13 And the Lords anger was kindled againſt Iſrael, and he made them wander in the wilderneſs forty years, until all the generation that had done evil in the ſight of the Lord was conſumed.

14 And behold, ye are riſen up in your fathers ſtead, an increaſe of ſinful men, to augment yet the fierce anger of the Lord toward Iſrael.

15 For if ye turn away from after him, he will yet again leave them in the wilderneſs, and ye ſhall deſtroy all this people.

16 ¶ And they came near unto him, and ſaid, We will build ſheep-folds here for our cattle, and cities for our little ones.

17 But we ourſelves will go ready armed before the children of Iſrael, until we have brought them unto their place: and our little ones ſhall dwell in the fenced cities, becauſe of the inhabitants of the land.

18 We will not return unto our houſes, until the children of Iſrael have inherited every man his inheritance:

19 For we will not inherit with them, on yonder ſide Jordan, or forward; becauſe our inheritance is fallen to us on this ſide Jordan eaſtward.

20 ¶ And Moſes ſaid unto them, If ye will do this thing, if ye will go armed before the Lord to war,

21 And will go all of you armed over

Jordan

Ver. 6. *And Moſes ſaid*, &c.] This requeſt ſeemed to Moſes to ariſe from an ill principle; it argued a contempt of the land of promiſe, a diſtruſt of God's power to diſpoſſeſs the Canaanites; it ſpoke covetouſneſs, they conſidering it as moſt convenient for their cattle, and alſo a neglect of their brethren, as if they cared not what became of them, themſelves being provided for.

Ver. 7. *Wherefore diſcourage ye the heart*, &c.] Moſes ſuſpected that it was either cowardice, or a love of eaſe, that made them petition to ſtay where they were; which ill example might have proved of bad conſequence, in diſheartening the reſt of their brethren.

Ver. 17. *But we ourſelves will go ready armed*, &c.] It is uncertain, whether this was originally their deſign or no; it is an inſtance, how often that which is honeſtly meant, is unhappily interpreted: Moſes, however, had reaſon to ſuſpect the worſt, and the rebuke he gave them, proceeded from the abundance of his care for the whole body; and therefore he was excuſable in this matter. The offer which they made to go in the front of the battle, and riſque their lives againſt ſuch potent enemies, without any farther advantage to themſelves, was an expreſſion of their faith in God, and love to their brethren.

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Jordan before the Lord, until he hath driven out his enemies from before him,

22 And the land be ſubdued before the Lord: then afterward ye ſhall return, and be guiltleſs before the Lord, and before Iſrael; and this land ſhall be your poſſeſſion before the Lord.

23 But if ye will not do ſo, behold, ye have ſinned againſt the Lord: and be ſure your ſin will find you out.

24 Build ye cities for your little ones, and folds for your ſheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad, and the children of Reuben ſpake unto Moſes, ſaying, Thy ſervants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattle, ſhall be there in the cities of Gilead.

27 But thy ſervants will paſs over, every man armed for war, before the Lord to battle, as my lord ſaith.

28 So concerning them Moſes commanded Eleazar the prieſt, and Joſhua the ſon of Nun, and the chief fathers of the tribes of the children of Iſrael:

29 And Moſes ſaid unto them, If the children of Gad, and the children of Reuben will paſs with you over Jordan, every man armed to battle before the Lord, and the land ſhall be ſubdued before you; then ye ſhall give them the land of Gilead for a poſſeſſion:

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30 But if they will not paſs over with you armed, they ſhall have poſſeſſions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben, anſwered, ſaying, As the Lord hath ſaid unto thy ſervants, ſo will we do.

32 We will paſs over armed before the Lord into the land of Canaan, that the poſſeſſion of our inheritance on this ſide Jordan *may be* ours.

33 And Moſes gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manaſſeh the ſon of Joſeph, the kingdom of Sihon, king of the Amorites, and the kingdom of Og king of Baſhan, the land with the cities thereof, in the coaſts, *even* the cities of the country round about.

34 ¶ And the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Jazer, and Jogbehah,

36 And Beth-nimrah, and Beth-haran, fenced cities: and folds for ſheep.

37 And the children of Reuben, built Heſhbon, and Elealeh, and Kirjathaim,

38 And Nebo, and Baal-meon (their names

Ver. 33. *Moſes gave unto them,* &c.] The dominions of Sihon and Og, the two vanquiſhed kings of the Amorites, extended from the river Arnon to mount Hermon. Of theſe countries, Moſes gave to the tribe of Reuben the ſouth-weſt part; being bounded on the ſouth by the river Arnon; on the weſt by Jordan; and on the north and eaſt by the tribe of Gad. The tribe of Gad was bounded by the river Jordan on the weſt; by the half tribe of Manaſſeh on the north; by the kingdom of the Amorites on the eaſt; and by the tribe of Reuben on the ſouth. The part belonging to the half tribe of Manaſſeh, was bounded by the tribe of Gad on the ſouth, by the ſea of Galilee, together with part of the river of Jordan, from its ſource to the ſaid ſea on the weſt; by mount Lebanon on the north-eaſt; and by the mountains of Gilead on the eaſt.

And unto half the tribe of Manaſſeh.] Sacred hiſtory does not mention, why the half tribe of Manaſſeh choſe to ſettle on the eaſt ſide of Jordan; perhaps, they finding the tribe of Reuben and Gad had ſucceeded in their petition, repreſented in like manner the ſtock of cattle which they had, and that this country would be equally commodious for them; which, though not large enough for three tribes, might contain two and an half. Moſes, no doubt, was inclinable to liſten to their allegation, on account that the ſon of Machir, the ſon of Manaſſeh, had by their valour, ſubdued a great part of the country where they ſettled.

Even of the cities of the country round about.] It is obſervable, that as theſe tribes were firſt ſettled before the others; ſo they were afterwards diſplaced before them, being, for their idolatry, firſt carried captive into Aſſyria, 1 Chron. v. 25, 26. Probably, their early defection from the true religion, was owing to their being placed at ſo great a diſtance from the public worſhip. We ſee by this, how providence proportions his diſpenſations, by balancing proſperity and adverſity, and ſettling the one againſt the other.

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names being changed) and Shibmah: and gave other names unto the cities which they builded.

39 And the children of Machir the ſon of Manaſſeh went to Gilead, and took it, and diſpoſſeſſed the Amorite which *was* in it.

40 And Moſes gave Gilead unto Machir the ſon of Manaſſeh; and he dwelt therein.

41 And Jair the ſon of Manaſſeh went and took the ſmall towns thereof, and called them Havoth-jair.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

CHAP. XXXIII.

1 *Two and forty journeys of the Iſraelites.*
50 *The Canaanites are to be deſtroyed.*

THeſe *are* the journeys of the children of Iſrael, which went forth out of the land of Egypt, with their armies, under the hand of Moſes and Aaron.

2 And Moſes wrote their goings out according to their journeys, by the commandment of the LORD: and theſe *are* their journeys according to their goings out.

3 And they departed from Rameſes in the firſt month, on the fifteenth day of the firſt month: on the morrow after the paſſover, the children of Iſrael went out with an high hand in the ſight of all the Egyptians.

4 (For the Egyptians buried all *their* firſt-born which the LORD had ſmitten among them: upon their gods alſo the LORD executed judgments)

5 And the children of Iſrael removed from Rameſes, and pitched in Succoth.

6 And they departed from Succoth, and pitched in Etham, which *is* in the edge of the wilderneſs.

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7 And they removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

8 And they departed from before Pi-hahiroth, and paſſed through the midſt of the ſea into the wilderneſs, and went three days journey in the wilderneſs of Etham, and pitched in Marah.

9 And they removed from Marah, and came unto Elim: and in Elim *were* twelve fountains of water, and threeſcore and ten palm-trees; and they pithed there.

10 And they removed from Elim, and encamped by the Red ſea.

11 And they removed from the Red ſea, and encamped in the wilderneſs of Sin.

12 And they took their journey out of the wilderneſs of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Aluſh.

14 And they removed from Aluſh, and encamped at Rephidim, where was no water for the people to drink.

15 And they departed from Rephidim, and pitched in the wilderneſs of Sinai.

16 And they removed from the deſert of Sinai, and pitched at Kibroth-hattaavah.

17 And they departed from Kibroth-hattaavah, and encamped at Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And

NOTES on Chap. XXXIII.

Ver. 1. *Theſe are the journeys of the children of Iſrael.*] As the peculiar providence of God remarkably appears in the protection of the Iſraelites, from their departure out of Egypt, till they came to the borders of Canaan; ſo Moſes was particularly commiſſioned to preſerve their hiſtory for the benefit of poſterity; therefore, he here recapitulates the principal ſtages of this long journey, ſetting them all before the reader in one view, that all who would take pains to examine things, might be ſatisfied, by what a train of miracles ſuch a multitude of people were fed every day, for forty years together, in a barren and inhoſpitable deſert.

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21 And they removed from Libnah, and pitched at Riſſah.

22 And they journeyed from Riſſah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Haſhmonah.

30 And they departed from Haſhmonah, and encamped at Moſeroth.

31 And they departed from Moſeroth, and pitched in Bene-jaakan.

32 and they removed from Bene-jaakan, and encamped at Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at Ezion-gaber.

36 And they removed from Ezion-gaber, and pitched in the wilderneſs of Zin, which *is* Kadeſh.

37 And they removed from Kadeſh, and pitched in mount Hor, in the edge of the land of Edom.

38 And Aaron the prieſt went up into mount Hor, at the commandment of the LORD, and died there in the fortieth year, after the children of Iſrael were come out of the land of Egypt, in the firſt *day* of the fifth month.

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39 And Aaron *was* an hundred and twenty and three years old, when he died in mount Hor.

40 And king Arad the Canaanite (which dwelt in the ſouth, in the land of Canaan) heard of the coming of the children of Iſrael.

41 And they departed from mount Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 And they departed from Oboth, and pitched in Ije-abarim, in the border of Moab.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they removed from Dibon-gad, and encamped in Almon-diblathaim.

47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim before Nebo.

48 And they departed from the mountains of Abarim, and pitched in the plains of Moab, by Jordan *near* Jericho.

49 And they pitched by Jordan from Beth-jeſimoth, *even* unto Abel-ſhittim, in the plains of Moab.

50 ¶ And the LORD ſpake unto Moſes, in the plains of Moab, by Jordan *near* Jericho, ſaying,

51 Speak unto the children of Iſrael,

Ver. 31. *Bene-jaakan.*] A name abbreviated from *Beeroth-Bene-Jaakan*, i. e. the wells of the ſons of Jaakan, Deut. x. 6.

Ver. 45. *Dibon Gad.*] As it ſeems, ſo named after the conqueſt, to diſtinguiſh it from Dibon in the tribe of Reuben.

Ver. 51. *Speak unto the children of Iſrael*, &c.] One intention of the Iſraelites ſojourning ſo long in the wilderneſs ſeemed to be, to keep them out of the way of temptation to idolatry, and that the people might forget the idols of Egypt, and, as it were, be purified from their infection; that the new generation that entered Canaan, might be ſuch, as had not known the ſuperſtitious practices of their fathers; but ſeeing they were now ſhortly to

Before Chriſt 1452. and ſay unto them, When ye are paſſed over Jordan, into the land of Canaan;

52 Then ye ſhall drive out all the inhabitants of the land from before you, and deſtroy all their pictures, and deſtroy all their molten images, and quite pluck down all their high places.

53 And ye ſhall diſpoſſeſs *the inhabitants of* the land, and dwell therein: for I have given you the land to poſſeſs it.

54 And ye ſhall divide the land by lot, for an inheritance among your families, *and* to the more ye ſhall give the more inheritance, and to the fewer ye ſhall give the leſs inheritance: every mans *inheritance* ſhall be in the place where his lot falleth; according to the tribes of your fathers, ye ſhall inherit.

55 But if ye will not drive out the inhabitants of the land from before you; then it ſhall come to paſs, that thoſe which ye let remain of them, *ſhall be* pricks in your eyes, and thorns in your ſides, and ſhall vex you in the land wherein ye dwell.

56 Moreover, it ſhall come to paſs, *that* I ſhall do unto you, as I thought to do unto them. Before Chriſt 1452.

CHAP. XXXIV.

1 *The borders of the land.* 16 *The names of the men which ſhall divide the land.*

AND the LORD ſpake unto Moſes, ſaying,

2 Command the children of Iſrael, and ſay unto them, When ye come into the land of Canaan (this *is* the land that ſhall fall unto you for an inheritance, *even* the land of Canaan with the coaſts thereof)

3 Then your ſouth quarter ſhall be from the wilderneſs of Zin, along by the coaſt of Edom, and your ſouth border ſhall be the outmoſt coaſt of the ſalt ſea eaſtward.

4 And your border ſhall turn from the ſouth to the aſcent of Akrabbim, and paſs unto Zin: and the going forth thereof ſhall be from the ſouth to Kadeſh-barnea, and

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paſs over Jordan, and were entering again into that temptation; they are here ſtrictly charged to deſtroy all the remnants of idolatry.

Ver. 52. *Deſtroy all their pictures.*] See note on Levit. xxvi. 1.

Pluck down all their high places.] The groves and altars erected in mountains, which places they ſuppoſed nearer to their deities, than other parts of the earth.

Ver. 54. *Ye ſhall divide the land by lot.*] This partition of the country by lot, was a moſt prudent contrivance; tending to prevent effectually, all diſagreements among ſuch an obſtinate people: as the lots, however, were to bear a proportion to each tribe and family, it is ſuppoſed, from what followed, that each tribe firſt drew its lot for its own canton; and then that proper perſons were appointed to meaſure out a quantity of land for each family, according to their bigneſs: but whether this laſt was done by this, or any other method; whether the ſub-diviſions between the families, were likewiſe carried on by lot, or otherwiſe; ſure it is, that we read of no broils or jealouſies, that it ever occaſioned among them.

Ver. 55 *Pricks in your eyes, and thorns in your ſides.*] The eye is a part the moſt ſenſibly affected by pain; and therefore this image, pathetically expreſſes, the grievous afflictions they ſhould ſuffer by thoſe of the inhabitants, whom they neglected to extirpate, according to the divine command.

Notes on Chap. XXXIV.

Ver. 2. *Command the children of Iſrael, and ſay unto them.*] The Iſraelites had already a ſtrict charge given them, concerning the manner of treating the inhabitants, whoſe country they were about to take poſſeſſion of: in the next place, the boundaries of the land was fixed and deſcribed to them, as God had promiſed it to Abraham, that ſo they might know where to ſtop their conqueſts; and alſo to prevent them from making encroachments on their neighbours.

Ver. 3. *Your ſouth quarter ſhall be from the wilderneſs of Zin.*] The ſouthern boundaries were to terminate, at the laſt point of the Salt or Dead-ſea, running by the borders of Idumea, to the moſt northern part of the river Nile; and to the Mediterranean-ſea weſtward, and along by the wilderneſs of Zin, meeting the bounds of the river Jordan.

Your ſouth border ſhall be the utmoſt coaſt of the Salt-ſea.] So that the determined boundary of the land of Canaan on the ſouth, was Idumea and the deſerts of *Arabia.*

Ver. 4. *From the ſouth to the aſcent of Akrabbim.*] *Maaleh-acrabbim,* or the mount of Scorpions, Joſh. xv. 3. ſo called from the multitude of ſcorpions found there.

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and ſhall go on to Hazar-addar, and paſs on to Azmon.

5 And the border ſhall fetch a compaſs from Azmon unto the river of Egypt, and the goings out of it ſhall be at the ſea.

6 And *as for* the weſtern border, you ſhall even have the great ſea for a border: this ſhall be your weſt border.

7 And this ſhall be your north border; from the great ſea, you ſhall point out for you mount Hor.

8 From mount Hor ye ſhall point out *your border* unto the entrance of Hamath: and the goings forth of the border ſhall be to Zedad.

9 ¶ And the border ſhall go on to Ziphron, and the goings out of it ſhall be at Hazar-enan: this ſhall be your north border.

10 And ye ſhall point out your eaſt border from Hazar-enan to Shepham.

11 And the coaſt ſhall go down from Shepham to Riblah, on the eaſt ſide of Ain; and the border ſhall deſcend, and ſhall reach unto the ſide of the ſea of Chinnereth eaſtward.

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12 And the border ſhall go down to Jordan, and the goings out of it ſhall be at the ſalt ſea: This ſhall be your land with the coaſts thereof round about.

13 And Moſes commanded the children of Iſrael, ſaying, This *is* the land which ye ſhall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half-tribe.

14 For the tribe of the children of Reuben, according to the houſe of their fathers, and the tribe of the children of Gad, according to the houſe of their fathers, have received *their inheritance*, and half the tribe of Manaſſeh have received their inheritance.

15 The two tribes and the half-tribe have received their inheritance on this ſide Jordan *near* Jericho, eaſtward, toward the ſun-riſing.

16 ¶ And the LORD ſpake unto Moſes, ſaying,

17 Theſe *are* the names of the men which ſhall divide the land unto you: Eleazar the prieſt, and Joſhua the ſon of Nun.

18 And ye ſhall take one prince of every

Ver. 5. *From Azmon, unto the river of Egypt.*] That is, to the river Nile. It is certain, the Iſraelites never did extend their conqueſts thus far, but they nevertheleſs had a permiſſion to do it.

At the ſea.] That is, the Mediterranean-ſea, called the Great Sea, ver 6.

Ver. 7. *You ſhall point out for you mount Hor.*] This does not mean that mountain on which Aaron died, which was on the eaſt of Canaan; whereas this is on the north, and probably the ſame with Hermon; it was a long ridge of hills, of which one part might be called Hor, the other parts Shenir, Syrion, Sion, Miſar, ſee Deut. iii. 9 and iv. 48. and Pſalm xlii. 6. and therefore the general name, is ſometimes expreſſed, in the plural Hermonim, *i. e.* the Hermonian hills.

Ver. 8. *Unto the entrance of Hamath.*] This city was afterwards called *Epiphania*, not far from Rehob, ch. xiii. 21.

Ver. 9. *The border ſhall go on to Ziphron.*] This was likewiſe a town in thoſe parts, but is no where elſe mentioned in the ſcripture.

The goings out of it ſhall be at Hazar-enan.] That is, *the village of the fountain*, viz. of Jordan, which took its riſe in that tract.

Ver. 11. *The coaſt ſhall go down from Shepham to Riblah.*] Shepham and Riblah, were two towns on the banks of the river Jordan; ſo that the eaſtern bounds of the land, began from the head of Jordan, and extended along the whole courſe of the river to the Dead-ſea, until it met with the ſouth bounds in the borders of Edom.

The ſea of Chinnereth.] This is called, in the New Teſtament, the ſea of Tiberias, or Galilee.

Ver. 12. *The goings out of it ſhall be at the ſalt-ſea.*] Here the eaſtern and ſouthern borders met.

Ver. 13. *This is the land which ye ſhall inherit.*] This is repeated, that they might not extend their deſires beyond the bounds of God's gracious grant to them. From the foregoing deſcription, it appears, that they were placed in a very pleaſant country; being bounded on the ſouth by lofty mountains, which ſheltered them from the ſultry air of the Arabian deſerts; on the weſt by the Mediterranean-ſea, which ſent them refreſhing breezes; on the north by mount Lebanon, which kept off the colder blaſts from that quarter; and on the eaſt, by the delightful plains of Jordan.

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every tribe, to divide the land by inheritance.

19 And the names of the men *are* theſe: Of the tribe of Judah, Caleb the ſon of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the ſon of Ammihud.

21 Of the tribe of Benjamin, Elidad the ſon of Chiſlon.

22 And the prince of the tribe of the children of Dan, Bukki the ſon of Jogli.

23 The prince of the children of Joſeph, for the tribe of the children of Manaſſeh, Hanniel the ſon of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the ſon of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the ſon of Parnach.

26 And the prince of the tribe of the children of Iſſachar, Paltiel the ſon of Azzan.

27 And the prince of the tribe of the children of Aſher, Ahihud the ſon of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the ſon of Ammihud.

29 Theſe *are they* whom the LORD commanded to divide the inheritance unto the children of Iſrael in the land of Canaan.

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CHAP. XXXV.

1 Eight and forty cities for the Levites with their ſuburbs, and meaſure thereof. 6 Six of them are to be cities of refuge. 9 The laws of murder. 31 No ſatisfaction for murder.

AND the LORD ſpake unto Moſes in the plains of Moab, by Jordan *near* Jericho, ſaying,

2 Command the children of Iſrael, that they give unto the Levites of the inheritance of their poſſeſſion, cities to dwell in: and ye ſhall give *alſo* unto the Levites ſuburbs for the cities round about them.

3 And the cities ſhall they have to dwell in, and the ſuburbs of them ſhall be for their cattle, and for their goods, and for all their beaſts.

4 And the ſuburbs of the cities which ye ſhall give unto the Levites, *ſhall reach* from the wall of the city and outward, a thouſand cubits round about.

5 And ye ſhall meaſure from without the city on the eaſt ſide two thouſand cubits, and on the ſouth ſide two thouſand cubits, and on the weſt ſide two thouſand cubits, and on the north ſide two thouſand cubits: and the city *ſhall be* in the midſt: this ſhall be to them the ſuburbs of the cities.

6 And among the cities which ye ſhall give

NOTES on Chap. XXXV.

Ver. 2. *That they give unto the Levites of the inheritance of their poſſeſſion, cities to dwell in.*] As the land was ordered to be divided by lot among the tribes of Iſrael, it was reaſonable that ſome proviſion ſhould be made for the prieſts and Levites, who were a diſtinct body from the reſt of the nation, and had no ſhare in the diviſion of the land. The Levites indeed were plentifully provided for, by the laws concerning tythes and offerings; but then it was not convenient, when they came to Canaan, that they ſhould continue as in the wilderneſs, to dwell about the tabernacle; therefore proper habitations are provided for them, where they might live comfortably and uſefully.

Suburbs.] Theſe were certain ſpaces of ground about, and belonging to the cities, for paſtures, orchards, gardens, ſheep-houſes, barns, and other little rural conveniencies; but the Levites were not to employ themſelves in tillage, therefore they were neither tilled nor planted with vines

Ver. 4. *A thouſand cubits.*] It is 2000 in the Greek verſion; which, in the next verſe, is proved to be the right reading. Two thouſand cubits is about three fourths of a mile.

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give unto the Levites, *there ſhall be* ſix cities for refuge, which ye ſhall appoint for the man-ſlayer, that he may flee thither: and to them ye ſhall add forty and two cities.

7 *So* all the cities which ye ſhall give to the Levites, *ſhall be* forty and eight cities: them *ſhall ye give* with their ſuburbs.

8 And the cities which ye ſhall give, *ſhall be* of the poſſeſſion of the children of Iſrael: from *them that have* many, ye ſhall give many; but from *them that have* few, ye ſhall give few: every one ſhall give of his cities unto the Levites, according to his inheritance which he inheriteth.

9 ¶ And the LORD ſpake unto Moſes, ſaying,

10 Speak unto the children of Iſrael, and ſay unto them, when ye be come over Jordan, into the land of Canaan:

11 Then ye ſhall appoint you cities, to be cities of refuge for you; that the ſlayer may flee thither which killeth any perſon at unawares.

12 And they ſhall be unto you cities for refuge from the avenger; that the man-ſlayer die not, until he ſtand before the congregation in judgment.

13 And of theſe cities which ye ſhall give, ſix cities ſhall ye have for refuge.

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14 Ye ſhall give three cities on this ſide Jordan, and three cities ſhall ye give in the land of Canaan, *which* ſhall be cities of refuge.

15 Theſe ſix cities ſhall be a refuge, *both* for the children of Iſrael, and for the ſtranger, and for the ſojourner among them: that every one that killeth any perſon unawares, may flee thither.

16 And if he ſmite him with an inſtrument of iron (ſo that he die) he *is* a murderer: the murderer ſhall ſurely be put to death.

17 And if he ſmite him with throwing a ſtone (wherewith he may die) and he die, he *is* a murderer: the murderer ſhall ſurely be put to death.

18 Or *if* he ſmite him with an hand-weapon of wood (wherewith he may die) and he die, he *is* a murderer: the murderer ſhall ſurely be put to death.

19 The revenger of blood himſelf ſhall ſlay the murderer: when he meeteth him, he ſhall ſlay him.

20 But if he thruſt him of hatred, or hurl at him by laying of wait, that he die;

21 Or in enmity ſmite him with his

Ver. 6. *Six cities for refuge.*] The Levites were to have in all forty-eight cities, ver 7. out of theſe, ſix were to be privileged places, or cities of refuge; whither any perſon, who had the misfortune to kill another by accident, might flee and take ſanctuary. And what more juſt and merciful conſtitution could be deviſed? Thither the innocent man-ſlayer might eſcape, and by that means avoid the rage of the deceaſed perſons relations, who, according to the cuſtoms of thoſe times, were permitted, and did often times immediately revenge their kindred's death. Theſe aſylums, however, were very different from thoſe of other nations; they did not ſcreen them who were guilty of wilful murder, but ſuch, according to the tenor of the ſame law, were to be dragged even from the horns of the altar.

That he might flee thither.] Theſe cities of refuge were ſituated in different parts of the country; ſo that the man-ſlayer, in whatever part of the land he dwelt, might each one or other of them in half a day's time, and the beſt proviſion was made for ſuch a perſon's eſcape; the ways that led to the cities of refuge, were to be made very plain and broad, and kept in good repair; two ſtudents of law were to accompany him; that if the avenger of blood ſhould overtake him, before he got to the city, they might endeavour to pacify him by wiſe perſuaſions; and leſt he ſhould miſs his way, there were poſts erected, where two or three ways met, with the word *Micklal*, i. e. *the city of refuge*, inſcribed thereon, to direct him in the right road.

Ver. 16. *If he ſmite him with an iuſtrument of iron.*] It was preſumed, if he aſſaulted a man with a weapon, he intended him a miſchief; though perhaps there was no malice prepenſe, and he did it in a paſſion.

Ver. 19. *When he meeteth him, he ſhall ſlay him.*] The Chaldaic paraphráſe inſtead of *when he meeteth him*, ſays, *when he ſhall be condemned unto him by judgment*; and ſo ſome underſtand this privilege to be, after the lawful judgment of the magiſtrate.

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hand, that he die: he that ſmote *him* ſhall ſurely be put to death; *for* he *is* a murderer: the revenger of blood ſhall ſlay the murderer, when he meeteth him.

22 But if he thruſt him ſuddenly without enmity, or have caſt upon him any thing without laying of wait;

23 Or with any ſtone wherewith a man may die, ſeeing *him* not, and caſt *it* upon him that he die, and *was* not his enemy, neither ſought his harm:

24 Then the congregation ſhall judge between the ſlayer, and the revenger of blood, according to theſe judgments.

25 And the congregation ſhall deliver the ſlayer out of the hand of the revenger of blood, and the congregation ſhall reſtore him to the city of his refuge, whither he was fled: and he ſhall abide in it unto the death of the high prieſt, which was anointed with the holy oil.

26 But if the ſlayer ſhall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the ſlayer; he ſhall not be guilty of blood:

28 Becauſe he ſhould have remained in the city of his refuge, until the death of the high prieſt: but after the death of the high prieſt, the ſlayer ſhall return into the land of his poſſeſſion.

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29 So theſe *things* ſhall be for a ſtatute of judgment unto you, throughout your generations in all your dwellings.

30 Whoſo killeth any perſon, the murderer ſhall be put to death by the mouth of witneſſes: but one witneſs ſhall not teſtify againſt any perſon, *to cauſe him* to die.

31 Moreover, ye ſhall take no ſatisfaction for the life of a murderer, which *is* guilty of death: but he ſhall be ſurely put to death.

32 And ye ſhall take no ſatisfaction for him that is fled to the city of his refuge, that he ſhould come again to dwell in the land, until the death of the prieſt.

33 So ye ſhall not pollute the land wherein ye *are*: for blood it defileth the land: and the land cannot be cleanſed of the blood that is ſhed therein, but by the blood of him that ſhed it.

34 Defile not therefore the land which ye ſhall inhabit, wherein I dwell: for I the LORD dwell among the children of Iſrael.

Ver. 25. *He ſhall abide in it unto the death of the high prieſt.*] The cities of refuge were all Levitical cities, and the high prieſt, being the head of the tribe of Levi, conſequently had a peculiar dominion over thoſe cities, as well as the perſons confined in them; at his ſuit as it were, the delinquent was impriſoned; and therefore at his death, it fell; *Actio moritur cum perſona.* The reaſon given by the Jews, why the man-ſlayer was baniſhed till the deceaſe of the high prieſt is, that the death of ſo great a man, was a proper motive to make all reſentment on the part of the proſecutor ceaſe. Chriſtian interpreters however, conſider the high prieſt in this reſpect, as a type of Chriſt; by whoſe death mankind obtain a ſpiritual freedom and deliverance.

Ver. 27. *And the revenger of blood find him without the borders—and—kill the ſlayer; he ſhall not be guilty.*] If the offender was at any time caught ſtraggling out of the borders, or ſtealing home again, he forfeited the benefit of protection. If Chriſtians, who have flown to Chriſt for ſuccour, forſake and wander from him, they cannot without an abſurdity, expect to be protected and ſaved by him: to draw back, is to draw back unto perdition.

Ver. 30. *One witneſs ſhall not teſtify againſt any perſon.*] In right reaſon there ſhould be two; for the witneſs who affirms, and the accuſed who denies, make an equal balance; a third therefore is neceſſarily required to incline the ſcale.

Ver. 31. *Ye ſhall take no ſatisfaction for the life of a murderer.*] This rigid ſeverity of the law, in ſuffering no compenſation to be accepted for the life of a murder ſerved to imprint on the minds of the people, a deep ſenſe of the heinouſneſs of the crime of murder; ſince nothing leſs than the blood of the criminal, could expiate that guilt, and cleanſe the land from its pollution.

Before Chriſt 1452.

CHAP. XXXVI.

1 *The inconvenience of the inheritance of daughters,* 5 *is remedied by marrying in their own tribes,* 7 *leſt the inheritance ſhould be removed from the tribe.* 10 *The daughters of Zelophehad marry their fathers brothers ſons.*

AND the chief fathers of the families of the children of Gilead, the ſon of Machir, the ſon of Manaſſeh, of the families of the ſons of Joſeph, came near, and ſpake before Moſes, and before the princes the chief fathers of the children of Iſrael:

2 And they ſaid, The Lord commanded my lord to give the land for an inheritance by lot to the children of Iſrael: and my lord was commanded by the Lord to give the inheritance of Zelophehad our brother, unto his daughters.

3 And if they be married to any of the ſons of the *other* tribes of the children of Iſrael; then ſhall their inheritance be taken from the inheritance of our fathers, and ſhall be put to the inheritance of the tribe whereunto they are received: ſo ſhall it be taken from the lot of our inheritance.

4 And when the jubile of the children of Iſrael ſhall be, then ſhall their inheritance be put unto the inheritance of the tribe whereunto they are received: ſo ſhall their inheritance be taken away from the inheritance of the tribe of our fathers.

Before Chriſt 1452.

5 And Moſes commanded the children of Iſrael, according to the word of the Lord, ſaying, The tribe of the ſons of Joſeph hath ſaid well.

6 This *is* the thing which the Lord doth command concerning the daughters of Zelophehad, ſaying, Let them marry to whom they think beſt; only to the family of the tribe of their father ſhall they marry:

7 So ſhall not the inheritance of the children of Iſrael remove from tribe to tribe: for every one of the children of Iſrael ſhall keep himſelf to the inheritance of the tribe of his fathers.

8 And every daughter that poſſeſſeth an inheritance in any tribe of the children of Iſrael, ſhall be wife unto one of the family of the tribe of her father, that the children of Iſrael may enjoy every man the inheritance of his fathers.

9 Neither ſhall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Iſrael ſhall keep himſelf to his own inheritance.

10 Even as the Lord commanded Moſes, ſo did the daughters of Zelophehad.

11 For

Notes on Chap. XXXVI.

Ver. 1. *The chief fathers of the families.*] The portion that hath been given to the daughters of Zelophehad; and the laws which ordered the eſtates of thoſe who died without iſſue male, ſhould deſcend to their daughters, gave the elders of Iſrael ſome reaſon to fear, that by theſe heireſſes marrying into different tribes, the parts allotted to each would be confounded; as theſe eſtates would be of courſe alienated from their own tribe, and incorporated into another by the right of their huſbands; nor would the year of jubilee rectify this inconvenience, ſince theſe inheritances would, by the common right of marriage, deſcend at the jubilee, to the heirs of thoſe women who married into another tribe. Theſe conſiderations induced them to preſent a petition to Moſes, to deſire him to prevent this inconvenience by a particular law.

Ver. 6. *Let them marry to whom they think beſt.*] They were not confined to any particular perſon, but were permitted to chuſe among thoſe deſcended from the ſame ſtock, with this proviſo, that they did not marry a man of another tribe, nor a man of another family, in their own tribe. This was injoined to preſerve order in the commonwealth; and particularly to prevent the mixture of the tribe of Judah (from which the Meſſiah was to deſcend) with other tribes.

Ver. 8. *Every daughter that poſſeſſeth an inheritance.*] Heireſſes were to obſerve what is here commanded; but thoſe who had no inheritance, might marry into what tribe they pleaſed.

Before Chriſt 1452.

11 For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their fathers brothers ſons.

12 *And* they were married into the families of the ſons of Manaſſeh the ſon of Joſeph, and their inheritance remained in the tribe of the family of their father.

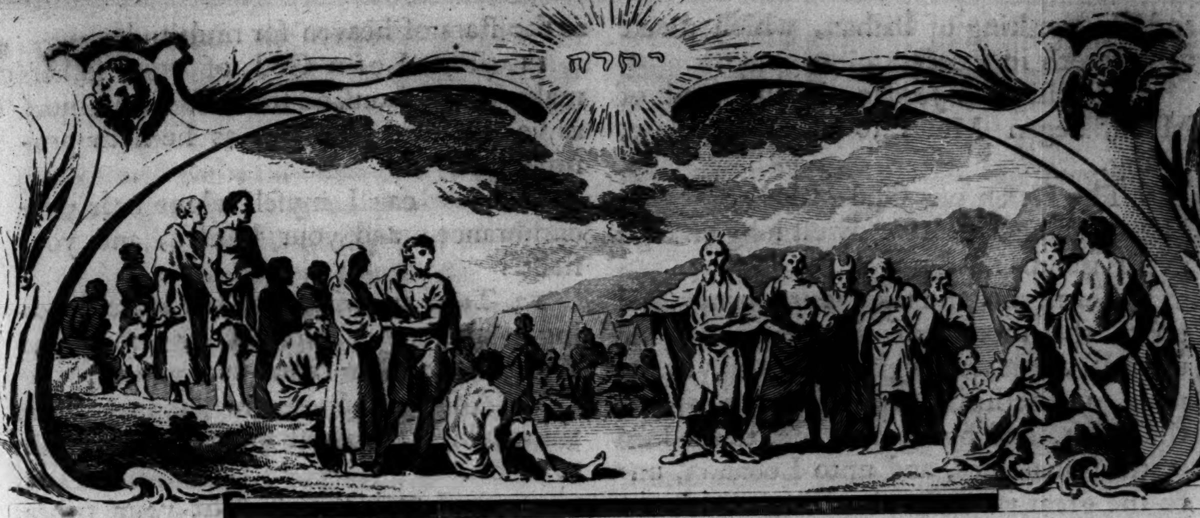
13 Theſe *are* the commandments and the judgments which the LORD commanded by the hand of Moſes, unto the children of Iſrael in the plains of Moab, by Jordan *near* Jericho.

Ver. 12. *They were married into the families,* &c.] In the Hebrew, *to ſome who were of the families*; that is, into one of the families of Manaſſeh, from whom ſeveral families deſcended; for they did not marry promiſcuouſly, but into their father's family, *viz.* that of Hepher

Ver. 13. *Theſe are the commandments and the judgments.*] By *Commandments* in this place, the precepts relating to the worſhip of God, ſeem to be underſtood; and by *Judgments*, the laws of civil polity.

The End of the Book of NUMBERS.

5 MA 56



The Fifth BOOK of *MOSES*,

CALLED

DEUTERONOMY.

The ARGUMENT.

This book is called from the Greek Deuteronomy, *i. e. a ſecond law, it being a recapitulation of the ſeveral laws already delivered. Thoſe Iſraelites, to whom the law was firſt given in the wilderneſs, being dead; a repetition of it ſeemed neceſſary to this new generation of men. Here then are contained ſeveral additional laws, explications, and enlargements, enforced by the ſtrongeſt and moſt pathetic motives to obedience, taking up the ſpace of one month.*

CHAP. I.

Moſes rehearſes the ſtory of God's promiſe.

Before Chriſt 1451.

THESE *be* the words which Moſes ſpake unto all Iſrael, on this ſide Jordan in the wilderneſs, in the plain over againſt the Red *ſea*, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

2 (*There are* eleven days *journey* from Horeb by the way of mount Seir, unto Kadeſh-barnea) Before Chriſt 1451.

3 And it came to paſs in the fortieth year, in the eleventh month, on the firſt *day* of the month, *that* Moſes ſpake unto the children of Iſrael, according unto all that the LORD had given him in commandment unto them;

4 After he had ſlain Sihon the king of the Amorites, which dwelt in Heſhbon,

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NOTES on Chap. I.

Ver. 1. *Theſe be the words,* &c.] All the paſſages and ſpeeches of this book, were comprehended in the ſpace of a month. It begins on the firſt day of the eleventh month

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and Og the king of Baſhan, which dwelt at Aſtaroth in Edrei.

5 On this ſide Jordan, in the land of Moab, began Moſes to delare this law, ſaying,

6 The LORD our God ſpake unto us in Horeb, ſaying, Ye have dwelt long enough in this mount:

7 Turn you, and take your journey, and go to the mount of the Amorites, and unto all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the ſouth, and by the ſea-ſide, to the land of the Canaanites, and unto Lebanon, unto the great river the river Euphrates.

8 Behold, I have ſet the land before you: go in and poſſeſs the land which the LORD ſware unto your fathers, Abraham, Iſaac, and Jacob, to give unto them, and to their ſeed after them.

9 ¶ And I ſpake unto you at that time, ſaying, I am not able to bear you myſelf alone:

10 The LORD your God hath multiplied you, and behold, you *are* this day as the ſtars of heaven for multitude.

11 (The LORD God of your fathers make you a thouſand times ſo many more as ye *are*, and bleſs you as he hath promiſed you!)

12 How can I myſelf alone bear your cumbrance, and your burden, and your ſtrife?

13 Take ye wiſe men and underſtanding, and known among your tribes, and I will make them rulers over you.

14 And ye anſwered me, and ſaid, The thing which thou haſt ſpoken, *is* good *for us* to do.

15 So I took the chief of your tribes, wiſe men, and known, and made them heads over you, captains over thouſands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges at that time, ſaying, Hear *the cauſes* between your brethren, and judge righteouſly between *every* man and his brother, and the ſtranger *that is* with him.

17 Ye

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month, and on the firſt day of the twelfth month, Moſes is ſuppoſed to have died. This laſt part of his life, therefore, he ſpent in laying before the Iſraelites an account of their travels, with the many providences, ſignal mercies, and judgments attending them; in repeating the ſeveral laws before preſcribed, and adding new ones; and enforcing the whole, with the moſt preſſing exhortations to a grateful and dutiful obedience.

On this ſide Jordan.] That is on the eaſt, where they were encamped at this time.

Over againſt the Red-ſea.] Thus the Greek and Chaldaic paraphraſe render it; adding the word *ſea*. Others keep the Hebrew name *Zuph*, which is in the margin, and ſignifies flags or ruſhes, ſuch as grow by the ſea and rivers ſides: theſe interpreters explain it, not of the *Sea Zuph*, (the ordinary Hebrew name for the Red or Arabian ſea, the children of Iſrael being now at a great diſtance from thence) but underſtand it rather of ſome flaggy place on the banks of the river Jordan; or elſe on the ſides of the Dead-ſea, towards the wilderneſs of Arabia.

Ver. 2. *There are eleven days journey.*] The way between Horeb and the plains of Moab, is but a few days journey; even to thoſe who go to Kadeſh-barnea. This was inſerted to ſhew, that it was the will and pleaſure of the Almighty, (and could not ariſe from their having miſtaken the way) that what might have been effected in eleven days, the Iſraelites ſhould not accompliſh in leſs than than thirty and eight years.

Ver. 4. *Aſtaroth.*] This was an ancient city in the country of Baſhan.

Ver. 6. *In Horeb.*] Rather by or near Horeb; for God delivers his oracle, not from the monnt, but from the tabernacle.

Ver. 7. *Go to the mount of the Amorites—in the plain, in the hills, and in the vale, and in the ſouth.*] The word *ar* ſignifies a mount, but was likewiſe the proper name of a place, Numb. xxi. 28. *Arebah* commonly ſignifies a plain, but why might it not be a name given to certain diſtricts; as alſo *Shapelah* a vale, and *Negeb* the ſouth, be proper names of places? This paſſage will then run thus: *Go unto Ar of the Amorites, and unto all the places nigh thereunto, in Arebah, in Ar, in Shapelah, and in Negeb.* And this will give the reader a more diſtinct idea of the country, than when the words are rendered by appellatives.

Ver. 14. *The thing which thou haſt ſpoken is good for us to do.*] Moſes mentions this, not from a principle of vanity; not to court their applauſe, or to remind them of their approbation, but to aggravate the ſin of their mutinies and diſcontents afterwards; and to ſhew them, that the government they quarrelled with, was what they themſelves had conſented to.

Before Christ 1490.

17 Ye ſhall not reſpect perſons in judgment, *but* you ſhall hear the ſmall as well as the great; you ſhall not be afraid of the face of man, for the judgment *is* Gods: and the cauſe that is too hard for you, bring *it* unto me, and I will hear it.

18 And I commanded you at that time all the things which ye ſhould do.

19 ¶ And when we departed from Horeb, we went through all that great and terrible wilderneſs, which you ſaw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadeſh-barnea.

20 And I ſaid unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

21 Behold, the LORD thy God hath ſet the land before thee: go up *and* poſſeſs *it*, as the LORD God of thy fathers hath ſaid unto thee; fear not, neither be diſcouraged.

22 ¶ And ye came near unto me every one of you, and ſaid, We will ſend men before us, and they ſhall ſearch us out the land, and bring us word again by what way we muſt go up, and into what cities we ſhall come.

23 And the ſaying pleaſed me well: and I took twelve men of you, one of a tribe.

24 And they turned and went up into the mountain, and came unto the valley of Eſhcol, and ſearched it out.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and ſaid, *It is* a good land which the LORD our God doth give us.

Before Christ 1451.

26 Notwithſtanding, ye would not go up, but rebelled againſt the commandment of the LORD your God.

27 And ye murmured in your tents, and ſaid, Becauſe the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hands of the Amorites, to deſtroy us.

28 Whither ſhall we go up? our brethren have diſcouraged our heart, ſaying, The people *is* greater and taller than we, the cities *are* great and walled up to heaven, and moreover we have ſeen the ſons of the Anakims there.

29 Then I ſaid unto you, Dread not, neither be afraid of them.

30 The LORD your God which goeth before you, he ſhall fight for you, according to all that he did for you in Egypt before your eyes:

31 And in the wilderneſs, where thou haſt ſeen how that the LORD thy God bare thee as a man doth bear his ſon, in all the way that ye went, until ye came unto this place.

32 Yet in this thing ye did not believe the LORD your God,

33 Who went in the way before you to ſearch you out a place to pitch your tents *in*, in fire by night to ſhew you by what way ye ſhould go, and in a cloud by day.

34 And

Ver. 17. *The judgment is God's.*] They were the miniſters of God, and acted by his authority, and therefore ought to give judgment with perfect equity, reſolution, and impartiality, remembering they were the repreſentatives of the Almighty, and therefore accountable to him.

Ver. 19. *That great and terrible wilderneſs.*] It is here called *great*, on account of the largeneſs of its extent, and *terrible*, becauſe almoſt every where deſolate, and inhabited for the moſt part by wild beaſts.

27 *Becauſe the Lord hated us.*] Such were their unworthy notions of the Deity. They ſuſpected he had brought them out of Egypt, only to render their condition worſe than before; whereas, ingenuous minds, would have conſidered this deliverance from ſlavery and oppreſſion, to be governed by laws and rulers of their own, as one of the greateſt bleſſings.

28 *Walled up to heaven.*] This is an hyperbolical expreſſion, very common in the oriental languages, and implies only, that the walls of their cities were exceeding lofty.

Ver. 31. *God bare thee as a man doth bear his ſon.*] This expreſſes the tender care of divine providence towards them.

Before Christ 1451.

34 And the LORD heard the voice of your words, and was wroth, and ſware, ſaying,

35 Surely there ſhall not one of theſe men of this evil generation ſee that good land, which I ſware to give unto your fathers;

36 Save Caleb the ſon of Jephuneh, he ſhall ſee it, and to him will I give the land that he hath trodden upon, and to his children, becauſe he hath wholly followed the LORD.

37 Alſo the LORD was angry with me for your ſakes, ſaying, Thou alſo ſhalt not go in thither.

38 *But* Joſhua the ſon of Nun, which ſtandeth before thee, he ſhall go in thither. Encourage him: for he ſhall cauſe Iſrael to inherit it.

39 Moreover, your little ones which ye ſaid ſhould be a prey, and your children which in that day had no knowledge between good and evil, they ſhall go in thither, and unto them will I give it, and they ſhall poſſeſs it.

40 But *as for* you, turn ye, and take your journey into the wilderneſs, by the way of the Red ſea.

41 Then ye anſwered and ſaid unto me, We have ſinned againſt the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

Before Christ 1451.

42 And the LORD ſaid unto me, Say unto them, Go not up, neither fight, for I *am* not among you; leſt ye be ſmitten before your enemies.

43 So I ſpake unto you, and ye would not hear, but rebelled againſt the commandment of the LORD, and went preſumptuouſly up into the hill.

44 And the Amorites which dwelt in that mountain, came out againſt you, and chaſed you as bees do, and deſtroyed you in Seir, *even* unto Hormah.

45 And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you.

46 So ye abode in Kadeſh many days, according unto the days that ye abode *there.*

CHAP. II.

Moſes's ſtory is continued.

THen we turned, and took our journey into the wilderneſs, by the way of the Red ſea, as the LORD ſpake unto me: and we compaſſed mount Seir many days.

2 And the LORD ſpake unto me, ſaying,

3 Ye have compaſſed this mountain long enough: turn you northward.

4 And command thou the people, ſaying, Ye *are* to paſs through the coaſt of your brethren the children of Eſau, which dwell in Seir, and they ſhall be afraid of you: take ye good heed unto yourſelves therefore.

5 Meddle

Ver. 37. *The Lord was angry with me for your ſakes.*] Becauſe that by their freſh diſcontents, they had ſo highly provoked Moſes in the wilderneſs of Zin, *that he ſpake unadviſedly with his lips.* Pſalm. cvi. 33.

Ver. 38. *Encourage him.*] Strengthen him, *viz.* by the impoſition of hands; by which Moſes imparted ſome of his honour to Joſhua, and he was filled with the ſpirit.

Ver. 44. *Chaſed you as bees do.*] Implacable enemies are compared to bees, Pſalm. cxviii. 12. which combat with ſuch rage and fury, that they never quit the fight, but with the loſs of their lives. Numb. xiv. 45. This metaphor is here uſed, to deſcribe the fierceneſs and animoſity of the Amorites.

NOTES on Chap. II.

Ver. 1. *Then we turned,* &c.] From the borders of Cannan to go ſouthward. It is remarkable, that Moſes, though he informs this new generation, how their fathers ſpent near thirty eight years in tedious marches, to and fro in that deſert country; yet he does not record what happened during that tedious march back again to the Red ſea; but paſſes it over in ſilence, as a dark time, and makes

Before Chriſt 1451.

5 Meddle not with them; for I will not give you of their land, no not ſo much as a foot-breadth, becauſe I have given mount Seir unto Eſau *for* a poſſeſſion.

6 Ye ſhall buy meat of them for money, that ye may eat; and ye ſhall alſo buy water of them for money, that ye may drink.

7 For the LORD thy God hath bleſſed thee in all the works of thy hand: he knoweth thy walking through this great wilderneſs: theſe forty years the LORD thy God *hath been* with thee, thou haſt lacked nothing.

8 And when we paſſed by from our brethren the children of Eſau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and paſſed by the way of the wilderneſs of Moab.

9 And the LORD ſaid unto me, Diſtreſs not the Moabites, neither contend with them in battel: for I will not give thee of their land *for* a poſſeſſion, becauſe I have given Ar unto the children of Lot *for* a poſſeſſion.

10 The Emims dwelt therein in times paſt, a people great and many, and tall as the Anakims;

11 Which alſo were accounted giants, as the Anakims, but the Moabites call them Emims.

Before Chriſt 1451.

12 The Horims alſo dwelt in Seir beforetime, but the children of Eſau ſucceeded them when they had deſtroyed them from before them, and dwelt in their ſtead, as Iſrael did unto the land of his poſſeſſion, which the LORD gave unto them.

13 Now riſe up, *ſaid I*, and get you over the brook Zered: and we went over the brook Zered.

14 And the ſpace in which we came from Kadeſh-barnea, until we were come over the brook Zered, *was* thirty and eight years; until all the generation of the men of war were waſted out from among the hoſt, as the LORD ſware unto them.

15 For indeed the hand of the LORD was againſt them, to deſtroy them from among the hoſt, until they were conſumed.

16 ¶ So it came to paſs when all the men of war were conſumed and dead from among the people,

17 That the LORD ſpake unto me, ſaying,

18 Thou art to paſs over through Ar, the coaſt of Moab, this day.

19 And *when* thou comeſt nigh over againſt the children of Ammon, diſtreſs them not, nor meddle with them: for I will not give thee of the land of the children

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makes his narrative begin again, when they faced about towards Canaan, (ſee ver. 3.) and were drawing towards the countries that were inhabited.

Ver. 5. *Meddle not with them.*] They were not to revenge the affront which they received from the Edomites, when they were refuſed a paſſage through their country. Before God brought the Iſraelites to deſtroy their enemies in Canaan, he taught them to forgive their enemies in Edom.

Ver. 6 *Buy water.*] We may may underſtand this of wells ready digged.

Ver. 9. *I have given Ar.*] *Ar* was the name of the principal city of the Moabites; but implies the whole country in this place.

Unto the children of Lot.] God was propitious to the Moabites, for the ſake of his righteous ſervant Lot; whoſe poſterity they were.

Ver. 10. *The Emims dwelt therein.*] As the original word ſignifies *terrible*, it was probably given them by the Moabites, from their being remarkably terrible to their neighbours.

Ver. 12. *The Horims alſo dwelt in Seir.*] The hiſtory of the expulſion of the Emims by the Moabites, and of the Horites by the Edomites, is no where recorded; but it ſeems to be mentioned in this place, by way of encouragement to the Iſraelites, not to fear the ſtouteſt enemies, that ſhould oppoſe their poſſeſſing themſelves of the promiſed land. If God had done thus much for the Moabites and Edomites, much more for Iſrael his peculiar people.

Ver. 13. *The brook Zered.*] Or *Bourn*; a valley, with a river running through it.

Before Christ 1451.

dren of Ammon *any* poſſeſſion, becauſe I have given it unto the children of Lot *for* a poſſeſſion.

20 (That alſo was accounted a land of giants, giants dwelt therein in old time, and the Ammonites call them Zamzummims,

21 A people great, and many, and tall as the Anakims; but the LORD deſtroyed them before them, and they ſucceeded them, and dwelt in their ſtead:

22 As he did to the children of Eſau which dwelt in Seir, when he deſtroyed the Horims from before them, and they ſucceeded them, and dwelt in their ſtead even unto this day:

23 And the Avims which dwelt in Hazerim, *even* unto Azzah, the Caphtorims which came forth out of Caphtor, deſtroyed them, and dwelt in their ſtead.)

24 ¶ Riſe ye up, take your journey, and paſs over the River Arnon: behold, I have given into thy hand Sihon the Amorite king of Heſhbon, and his land: begin to poſſeſs *it*, and contend with him in battel.

25 This day will I begin to put the dread of thee, and the fear of thee upon the nations *that are* under the whole heaven, who ſhall hear report of thee, and ſhall tremble, and be in anguiſh becauſe of thee.

Before Christ 1451.

26 ¶ And I ſent meſſengers out of the wilderneſs of Kedemoth, unto Sihon king of Heſhbon, with words of peace, ſaying,

27 Let me paſs through thy land: I will go along by the high-way, I will neither turn unto the right hand nor to the left.

28 Thou ſhalt ſell me meat for money, that I may eat; and give me water for money, that I may drink: only I will paſs through on my feet:

29 (As the children of Eſau which dwell in Seir, and the Moabites which dwell in Ar, did unto me) until I ſhall paſs over Jordan, into the land which the LORD our God giveth us.

30 But Sihon king of Heſhbon would not let us paſs by him: for the LORD thy God hardened his ſpirit, and made his heart obſtinate, that he might deliver him into thy hand, as *appeareth* this day.

31 And the LORD ſaid unto me, Behold, I have begun to give Sihon and his land before thee: begin to poſſeſs, that thou mayeſt inherit his land.

32 Then Sihon came out againſt us, he and all his people, to fight at Jahaz.

33 And the LORD our God delivered him before us, and we ſmote him, and his ſons, and all his people.

34 And we took all his cities at that time, and utterly deſtroyed the men, and

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Ver. 20. *Zamzummims.*] They are thought to be the ſame as Moſes calls *Zurims*, Gen. xiv. 5. and the name ſignifies vile or wicked.

Ver. 23. *The Avims.*] Theſe people were the ancient inhabitants of Paleſtine; which the Philiſtines took from them. They are mentioned Joſh. xiii. 3. Here is too, an inſtance of God's diſpoſing of countries to whom he pleaſes.

The Caphtorims.] That is, the Philiſtines; who were termed *Caphtorim* from their founder, who ſettled in Caphtor, a country in or about Egypt. The ancients underſtood by this name, the Cappadocians; indeed Caphtor is called an iſland, Jer. xlvii. 4. and ſuch the Jews called all thoſe countries on the other ſide of the Mediterranean; or to which it was neceſſary to paſs by the ſea— The words are ſomewhat tranſpoſed; the meaning is, that a people called Caphtorims, deſtroyed the Avims, and took poſſeſſion of their country.

Deſtroyed them, and dwelt in their ſtead.] The Moabites ſuceeded the Emims; the Edomites the Horims; the Ammonites the Zamzummims; and the Philiſtines the Avims. All nations are at God's diſpoſal, and *the bounds of their habitation: he encreaſeth the nations, and deſtroyeth them; he enlargeth the nations and ſtraitneth them again.* Job, xii. 23.

Ver. 25. *The whole Heaven.*] Here the whole is put for a part.

Ver. 30. *The Lord thy God hardened his ſpirit.*] That is, ſuffered his heart to be hardened; and gave him over to his own inflexible humour.

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35 Only the cattle we took for a prey unto ourſelves, and the ſpoil of the cities which we took.

36 From Aroer, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was not one city too ſtrong for us: the Lord our God delivered all unto us.

37 Only unto the land of the children of Ammon thou cameſt not, *nor* unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatſoever the Lord our God forbad us.

CHAP. III.

The ſtory of the conqueſt of Og king of Baſhan.

THen we turned, and went up the way to Baſhan: and Og the king of Baſhan came out againſt us, he and all his people, to battel at Edrei.

2 And the Lord ſaid unto me, Fear him not: for I will deliver him, and all his people, and his land into thy hand, and thou ſhalt do unto him as thou didſt unto Sihon king of the Amorites which dwelt at Heſhbon.

3 So the Lord our God delivered into our hands Og alſo the king of Baſhan, and all his people: and we ſmote him until none was left to him remaining. Before Chriſt 1451.

4 And we took all his cities at that time, there was not a city which we took not from them, threeſcore cities, all the region of Argob, the kingdom of Og in Baſhan.

5 All theſe cities *were* fenced with high walls, gates and bars, beſides unwalled towns a great many.

6 And we utterly deſtroyed them, as we did unto Sihon king of Heſhbon, utterly deſtroying the men, women, and children of every city.

7 But all the cattle, and the ſpoil of the cities, we took for a prey to ourſelves.

8 And we took at that time out of the hand of the two kings of the Amorites, the land that *was* on this ſide Jordan, from the river of Arnon unto mount Hermon:

9 (*Which* Hermon the Sidonians call Sirion: and the Amorites call it Shenir)

10 All the cities of the plain, and all Gilead, and all Baſhan, unto Salchah and Edrei, cities of the kingdom of Og in Baſhan:

11 For only Og king of Baſhan remained of the remnant of giants; behold, his bed-ſtead *was* a bed-ſtead of iron: *is* it not

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Notes on Chap. III.

Ver. 4. *All the region of Argob.*] This was a ſmall province, which lay betwixt Jordan, and the mountains of Gilead; a little above the ſea of Galilee, afterwards called Trachonitis.

Ver. 8. *From the river of Arnon unto mount Hermon.*] The river Arnon was the ſouthern boundary of the land of the Amorites; and Hermon a mountain of Gilead, the northern limit.

Ver. 9. *Which Hermon the Sidonians call Sirion.*] This mountain had five different names or appellations; *Hermon, Sirion, Shenir, Sion, and Hor. Sirion* ſignifies a mountain; Hermon, by the Sidonians, was called by way of eminence, *the mountain.*

The Amorites call it.] Moſes is particular in mentioning the ſeveral names of this mountain; that the Iſraelites, who were to conſider it as their northern boundary, might not be deceived under this variety of appellations

Ver. 10. *Salchah.*] This place is likewiſe mentioned, Joſh. xiii. 11. as the bounds of Baſhan, towards Hermon and Lebanon; but the ſituation is not exactly known.

Ver. 11. *Of the remnant of Giants.*] The word rendered giants, is in the Hebrew Rephaim: perhaps therefore Og who reigned in Aſhteroth, was of the remnant of thoſe Rephaims, whom Chedorlaomer ſmote in that place. Gen. xiv. 5.

Behold his bed-ſtead was a bed-ſtead of iron.] Bedſteads of iron were not uncommon in antient days, though of much later date. Thucydides ſays, that when the Thebans took Platea, they made beds of the braſs and iron they found there.

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not in Rabbath of the children of Ammon? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.

12 And this land *which* we poſſeſſed at that time, from Aroer, which *is* by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites, and to the Gadites.

13 And the reſt of Gilead, and all Baſhan, *being* the kingdom of Og, gave I unto the half-tribe of Manaſſeh; all the region of Argob, with all Baſhan, which was called the land of giants.

14 Jair the ſon of Manaſſeh took all the country of Argob, unto the coaſts of Geſhuri, and Maachathi; and called them after his own name, Baſhan-havothjair, unto this day.

15 And I gave Gilead unto Machir.

16 And unto the Reubenites, and unto the Gadites, I gave from Gilead even unto the river Arnon, half the valley, and the border, even unto the river Jabbok, *which is* the border of the children of Ammon:

17 The plain alſo, and Jordan, and the coaſt *thereof*, from Chinnereth even unto the ſea of the plain, *even* the ſalt-ſea, under Aſhdoth-piſgah eaſtward.

18 ¶ And I commanded you at that time, ſaying, The LORD your God hath given you this land to poſſeſs it: ye ſhall paſs over armed before your brethren the children of Iſrael, all *that are* meet for the war.

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19 But your wives, and your little ones, and your cattle (*for* I know that ye have much cattle) ſhall abide in your cities which I have given you;

20 Until the LORD have given reſt unto your brethren, as well as unto you, and *until* they alſo poſſeſs the land which the LORD your God hath given them beyond Jordan: and *then* ſhall ye return every man unto his poſſeſſion which I have given you.

21 ¶ And I commanded Joſhua at that time, ſaying, Thine eyes have ſeen all that the LORD your God hath done unto theſe two kings: ſo ſhall the LORD do unto all the kingdoms whither thou paſſeſt.

22 Ye ſhall not fear them: for the LORD your God he ſhall fight for you.

23 And I beſought the LORD at that time, ſaying,

24 O Lord GOD, thou haſt begun to ſhew thy ſervant thy greatneſs, and thy mighty hand: for what God *is there* in heaven or in earth, that can do according to thy works, and according to thy might?

25 I pray thee let me go over, and ſee the good land that *is* beyond Jordan, that goodly mountain, and Lebanon.

26 But the LORD was wroth with me for your ſakes, and would not hear me; and the LORD ſaid unto me, Let it ſuffice thee, ſpeak no more unto me of this matter.

27 Get thee up into the top of Piſgah, and lift up thine eyes weſtward, and northward,

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Is it not in Rabbath of the children of Ammon?] The Ammonites preſerved his bedſtead as a monument of his extraordinary ſtature; and ſhewed it in their capital as a curioſity.

Nine cubits was the length thereof, and four cubits the breadth of it.] It appears from hence, that Og was ſix cubits high, ſuppoſing the bedſtead to have been made, according to the uſual cuſtom, one third part longer than the perſon who lay in it: conſequently, he was ten feet and an half of our meaſure in height, or as tall again as an ordinary man.

Ver. 14. *Coaſts of Geſhuri, and Maachathi.*] A people of Syria, to the north of the tribe of Manaſſeh, near the ſource of the river Jordan.

Baſhan-havoth-jair.] That is, Baſhan the towns or villages of Jair.

Ver. 16. *Half the valley.*] Or, as it ought to have been rendered, half the river; *i. e.* to the middle of the river Arnon. Joſhua xii. 2. Thus it is rendered by the LXX. and Vulgat.

Ver. 17. *Under Aſhdoth-piſgah.*] *Under the roots of Piſgah* rather; *i. e.* they poſſeſſed the places which lay beneath mount Piſgah; or, as others, *under the ſprings of Piſgah.*

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northward, and ſouthward, and eaſtward, and behold *it* with thine eyes: for thou ſhalt not go over this Jordan.

28 But charge Joſhua, and encourage him, and ſtrengthen him: for he ſhall go over before this people, and he ſhall cauſe them to inherit the land which thou ſhalt ſee.

29 So we abode in the valley over againſt Beth-peor.

CHAP. IV.

1 *An exhortation to obedience.* 41 *Moſes appointeth the three cities of refuge on that ſide Jordan.*

NOW therefore hearken, O Iſrael, unto the ſtatutes, and unto the judgments which I teach you, for to do *them*, that ye may live, and go in and poſſeſs the land which the Lord God of your fathers giveth you.

2 Ye ſhall not add unto the word which I command you, neither ſhall you diminiſh *ought* from it, that ye may keep the commandments of the Lord your God which I command you.

3 Your eyes have ſeen what the Lord did becauſe of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath deſtroyed them from among you.

4 But ye that did cleave unto the Lord your God, *are* alive every one of you this day.

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5 Behold, I have taught you ſtatutes and judgments, even as the Lord my God commanded me, that ye ſhould do ſo in the land whither ye go to poſſeſs it.

6 Keep therefore and do *them*, for this *is* your wiſdom and your underſtanding in the ſight of the nations, which ſhall hear all theſe ſtatutes, and ſay, Surely this great nation *is* a wiſe and underſtanding people.

7 For what nation *is there ſo* great, who *hath* God ſo nigh unto them, as the Lord our God *is* in all *things* that we call upon him for?

8 And what nation *is there ſo* great, that hath ſtatutes and judgments *ſo* righteous, as all this law which I ſet before you this day?

9 Only take heed to thyſelf, and keep thy ſoul diligently, leſt thou forget the things which thine eyes have ſeen, and leſt they depart from thy heart all the days of thy life: but teach them thy ſons, and thy ſons ſons:

10 *Specially* the day that thou ſtoodeſt before the Lord thy God in Horeb, when the Lord ſaid unto me, Gather me the

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Notes on Chap. IV.

Ver. 1. *Now therefore hearken, O Iſrael.*] Moſes having thus laid before them, ſo long a train of divine diſpenſations towards their nation, exhorts them here, in the moſt ſerious and earneſt manner, to be punctually obedient to the laws of God, and cautious of offending him; this being the very intent for which they were conducted to the promiſed land, and the abſolute condition of their peaceful and happy enjoyment of it.

Ver. 2. *Ye ſhall not add unto the word which I command you, neither ſhall you diminiſh ought from it.*] You ſhall neither add to the law which I have given you, any heatheniſh ſuperſtitions, or modes of worſhip of your own invention; nor ſhall you wilfully omit any plain duty which it requires. But it muſt not be ſuppoſed, that no future prophet, commiſſioned by God, had power to alter any part, or even to change the whole of the Moſaic diſpenſation; For the ſame God who had commiſſioned Moſes, to inſtitute laws to the Jews, which were adapted to the preſent temper of that people, might commiſſion other prophets to abrogate, and ſet thoſe inſtitutions aſide, when the end of them was attained. And though the Almighty thought proper to conceal from Moſes, that his laws were to be only of a temporary duration, and that they had no other intention, than to introduce a better and more perfect diſpenſation; yet this did not hinder him from revealing that myſtery to others.

Ver. 6 *This is your wiſdom,* &c.] This alone can make you truly great, admirable, and praiſe-worthy.

Ver. 7. *What nation is there ſo great, who hath God ſo nigh unto them?*] The Jews were the only nation under heaven, that had a ſymbol of God's preſence continually among them.

Ver. 8. *Statutes and judgments ſo righteous.*] The true greatneſs of a ſtate conſiſts in the exerciſe of national piety and virtue; theſe are ever productive of great men, and great actions, on which, under God, the ſtrength of a common-wealth depends.

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people together, and I will make them hear my words, that they may learn to fear me all the days that they ſhall live upon the earth, and *that* they may teach their children.

11 And ye came near and ſtood under the mountain, and the mountain burnt with fire unto the midſt of heaven, with darkneſs, clouds, and thick darkneſs.

12 And the LORD ſpake unto you out of the midſt of the fire: ye heard the voice of the words, but ſaw no ſimilitude, only *ye heard* a voice.

13 And he declared unto you his covenant, which he commanded you to perform, *even* ten commandments, and he wrote them upon two tables of ſtone.

14 ¶ And the LORD commanded me at that time, to teach you ſtatutes and judgments, that ye might do them in the land whither ye go over to poſſeſs it.

15 Take ye therefore good heed unto yourſelves (for ye ſaw no manner of ſimilitude on the day *that* the LORD ſpake unto you in Horeb, out of the midſt of the fire)

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16 Leſt ye corrupt *yourſelves*, and make you a graven image, the ſimilitude of any figure, the likeneſs of male or female,

17 The likeneſs of any beaſt that *is* on the earth, the likeneſs of any winged fowl that flieth in the air,

18 The likeneſs of any thing that creepeth on the ground, the likeneſs of any fiſh that *is* in the waters beneath the earth:

19 And leſt thou lift up thine eyes unto heaven, and when thou ſeeſt the ſun, and the moon, and the ſtars, *even* all the hoſt of heaven, ſhouldeſt be driven to worſhip them, and ſerve them, which the LORD thy God hath divided unto all nations under the whole heaven.

20 But

Ver. 15. *For ye ſaw no manner of ſimilitude.*] God would not appear in the figure of a man, or any other object, that might ſeem to repreſent him to their ſenſes or imagination as a corporeal object, and ſo tempt them to make any image of him, to worſhip it after the manner of the heathens: Moſes therefore puts them in mind of this particular, as a ſtrong and everlaſting argument, to keep them clear of all ſuperſtitious or idolatrous worſhip of him, by the uſe of any kind of image, picture, or reſemblance of any created being.

Ver. 16. *Leſt ye corrupt yourſelves, and make you a graven image, the ſimilitude of any figure.*] It could never enter into the heart of a legiſlator, to have ſuppoſed any occaſion for ſuch a prohibition, had he not been a witneſs of thoſe horrid impieties and groſs idolatry which he had ſeen in Egypt, where gods of all ſorts were worſhipped, and even dead perſons deified; for, beſides the celeſtial, the Egyptians had their terreſtrial gods; for moſt of their princes, who had merited well of the people, were, after their death canonized, and invocated under the names of *Sol, Saturnus, Rhea, Jupiter, Juno, Vulcanus, Veſta, and Mercurius*, which, according to Diodorus, were the eight firſt hero gods which the Egyptians worſhipped; nay, and (what is ſcarce credible) they came at laſt to give divine honours to ſeveral animals, beaſts, birds, fiſhes, and reptiles, and that with ſo great a variety and diſagreement among themſelves, that except ſome of the principal deities, which were honoured all the kingdom over; there was almoſt in every town or village, a different god, held in veneration in one place, and deteſted in the next, which often occaſioned bitter animoſities, and ſometimes inveterate quarrels and dangerous wars. At length, they were even ſo ridiculous, as to worſhip vegetables, for which Juvenal ſatyrizes them, ſaying,

> *O ſanctas gentes, quibus hæc naſcuntur in hortis*
> *Numina!*

Ver. 19. *Leſt thou lift up thine eyes unto heaven, and when thou ſeeſt the ſun.*] The heavenly luminaries were the firſt objects of profane adoration, and the moſt plauſible idolatry, leading the adoration to thoſe creatures, that not only are in ſituation above us, but are moſt ſenſibly glorious in themſelves, and moſt generally ſerviceable to the world: the nations, ſtruck with the viſible ſplendor of the heavenly bodies, and with the ſenſible benefits derived from them, ſtopped ſhort in blind admiration of their beautiful appearance, inſtead of turning their attentive minds to the adoration of that viſible intelligence, by whom they were created. The plauſibility of this ſpecies of idolatry, made it the more dangerous, and the more neceſſary for Moſes to caution the people againſt it. "When thou ſeeſt the ſun, moon, and ſtars, ſays he, thou will ſo admire their height and brightneſs, their regular motion, and powerful influence, that thou wilt be ſtrongly tempted to give that glory to them, which is due to him that made them, and made them what they are to us, who gave them their beings, and made them bleſſings to the world:" ſo ſtrong is the temptation to ſenſe! ſo ſtrong the impulſe of a vain imagination, and the impetuous torrent of the cuſtom of the nations! and ſo weak is faith in an inviſible God, and an inviſible world!

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20 But the LORD hath taken you, and brought you forth out of the iron furnace *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day.

21 Furthermore, the LORD was angry with me for your ſakes, and ſware that I ſhould not go over Jordan, and that I ſhould not go in unto that good land which the LORD thy God giveth thee *for* an inheritance.

22 But I muſt die in this land, I muſt not go over Jordan: but ye ſhall go over and poſſeſs that good land.

23 Take heed unto yourſelves, leſt ye forget the covenant of the LORD your God which he made with you, and make you a graven image, *or* the likeneſs of any *thing* which the LORD thy God hath forbidden thee.

24 For the LORD thy God *is* a conſuming fire, *even* a jealous God.

25 ¶ When thou ſhalt beget children, and childrens children, and ſhalt have remained long in the land, and ſhall corrupt *yourſelves*, and make a graven image, *or* the likeneſs of any *thing*, and ſhall do evil in the ſight of the LORD thy God, to provoke him to anger:

26 I call heaven and earth to witneſs againſt you this day, that ye ſhall ſoon utterly periſh from off the land whereunto you go over Jordan to poſſeſs it: ye ſhall not prolong *your* days upon it, but ſhall utterly be deſtroyed.

27 And the LORD ſhall ſcatter you among the nations, and ye ſhall be left few in number among the heathen, whither the LORD ſhall lead you.

28 And there ye ſhall ſerve gods, the work of mens hands, wood and ſtone, which neither ſee, nor hear, nor eat, nor ſmell.

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29 But if from thence thou ſhalt ſeek the LORD thy God, thou ſhalt find *him*, if thou ſeek him with all thy heart and with all thy ſoul.

30 when thou art in tribulation, and all theſe things are come upon thee, *even* in the latter days, if thou turn to the LORD thy God, and ſhalt be obedient unto his voice:

31 (For the LORD thy God *is* a merciful God) he will not forſake thee, neither deſtroy thee, nor forget the covenant of thy fathers which he ſware unto them.

32 For aſk now of the days that are paſt, which were before thee, ſince the day that God created man upon the earth, and *aſk* from the one ſide of heaven unto the other, whether there hath been *any ſuch thing* as this great thing *is*, or hath been heard like it?

33 Did *ever* people hear the voice of God ſpeaking out of the midſt of the fire, as thou haſt heard, and live?

34 Or hath God aſſayed to go *and* take him a nation from the midſt of *another* nation, by temptations, by ſigns, and by wonders, and by war, and by a mighty hand, and by a ſtretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

35 Unto thee it was ſhewed, that thou mighteſt know that the LORD he *is* God; *there is* none elſe beſides him.

36 Out of heaven he made thee to hear his voice, that he might inſtruct thee: and

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Ver. 20. *Out of the iron furnace.*] That is, from the moſt cruel ſervitude, wherein God tried you, as metal in an iron furnace.

Ver. 24. *The Lord thy God is a conſuming fire.*] God, from the rectitude of his nature, will be as far from letting moral evils eſcape unpuniſhed, as fire is from not conſuming its proper fuel.

Ver. 26. *I call heaven and earth to witneſs.*] He conjures them, by all that is ſacred in heaven and in earth, not to incur thoſe evils which await their diſobedience.

Ver. 32. *Aſk now of the days that are paſt.*] Turn over the annals of the whole world, and ſearch if you can find any thing like what God hath done for you.

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and upon earth he ſhewed thee his great fire, and thou heardeſt his words out of the midſt of the fire.

37 And becauſe he loved thy fathers, therefore he choſe their ſeed after them, and brought thee out in his ſight with his mighty power out of Egypt:

38 To drive out nations from before thee, greater and mightier than thou *art*, to bring thee in to give thee their land *for* an inheritance, as *it is* this day.

39 Know therefore this day, and conſider *it* in thine heart, that the LORD he *is* God in heaven above, and upon the earth beneath: *there is* none elſe.

40 Thou ſhalt keep therefore his ſtatutes, and his commandments which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayeſt prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever.

41 ¶ Then Moſes ſevered three cities on this ſide Jordan, toward the ſun-riſing:

42 That the ſlayer might flee thither, which ſhould kill his neighbour unawares, and hated him not in times paſt; and that fleeing unto one of theſe cities, he might live:

43 *Namely*, Bezer in the wilderneſs, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Baſhan, of the Manaſſites.

44 ¶ And this *is* the law which Moſes ſet before the children of Iſrael:

45 Theſe *are* the teſtimonies, and the ſtatutes, and the judgments, which Moſes ſpake unto the children of Iſrael, after they came forth out of Egypt;

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46 On this ſide Jordan in the valley over againſt Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heſhbon, whom Moſes and the children of Iſrael ſmote, after they were come forth out of Egypt:

47 And they poſſeſſed his land, and the land of Og king of Baſhan, two kings of the Amorites, which *were* on this ſide Jordan, toward the ſun-riſing;

48 From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* Hermon,

49 And all the plain on this ſide Jordan eaſtward, even unto the ſea of the plain, under the ſprings of Piſgah.

CHAP. V.

1 *The covenant in Horeb.* 6 *The ten commandments.* 22 *At the peoples requeſt Moſes receiveth the law from God.*

AND Moſes called all Iſrael, and ſaid unto them, Hear, O Iſrael, the ſtatutes and judgments which I ſpeak in your ears this day, that ye may learn them, and keep and do them.

2 The LORD our God made a covenant with us in Horeb.

3 The LORD made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.

4 The LORD talked with you face to face in the mount, out of the midſt of the fire,

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Ver. 36. *His great fire.*] Some rays of his glorious and reſplendent majeſty.

Ver. 37. *Brought thee out in his ſight.*] By his preſence.

Ver. 46. *Beth-peor.*] An idol temple of the Moabites.

Ver. 48. *Even unto mount Sion, which is Hermon.*] Not the mount Sion, which was afterwards ſo famed, and where David fixed his royal ſeat, for that was on the other ſide of Jordan; but it is probably a contraction of Sirion, which was the name given to Hermon by the Sidonians, chap. iii. 9.

Ver. 49. *The ſea of the plain.*] Or the ſea of ſalt; namely, the lake of Sodom, or the Dead-ſea.

Notes on Chap. V.

Ver. 4. *The Lord talked with you face to face.*] Not in dark viſions, as he ſpake unto the fathers of old; but by a divine voice, ſpeaking clearly and diſtinctly, from a conſpicuous ſymbol of the divine preſence, even as one man talks with another face to face, and in ſuch a manner as the many thouſands of Iſrael might hear.

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5 (I ſtood between the Lord and you at that time, to ſhew you the word of the Lord: for ye were afraid by reaſon of the fire, and went not up into the mount) ſaying,

6 ¶ I *am* the Lord thy God, which brought thee out of the land of Egypt, from the houſe of bondage.

7 Thou ſhalt have none other gods before me.

8 Thou ſhalt not make thee *any* graven image, *or* any likeneſs *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth.

9 Thou ſhalt not bow down thyſelf unto them, nor ſerve them: for I the Lord thy God *am* a jealous God, viſiting the iniquity of the fathers upon the children, unto the third and fourth *generation* of them that hate me,

10 And ſhewing mercy unto thouſands, of them that love me and keep my commandments.

11 Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold *him* guiltleſs that taketh his name in vain.

12 Keep the ſabbath-day to ſanctify it, as the Lord thy God hath commanded thee.

13 Six days thou ſhalt labour, and do all thy work:

14 But the ſeventh day *is* the ſabbath of the Lord thy God: *in it* thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, nor thy man-ſervant, nor thy maid-ſervant, nor thine ox, nor thine aſs, nor any of thy cattle, nor thy ſtranger that *is* within thy gates; that thy man-ſervant and thy maid-ſervant may reſt as well as thou.

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15 And remember that thou waſt a ſervant in the land of Egypt, and *that* the Lord thy God brought thee out thence, through a mighty hand, and by a ſtretched out arm: therefore the Lord thy God commanded thee to keep the ſabbath-day.

16 ¶ Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee.

17 Thou ſhalt not kill.

18 Neither ſhalt thou commit adultery.

19 Neither ſhalt thou ſteal.

20 Neither ſhalt thou bear falſe witneſs againſt thy neighbour.

21 Neither ſhalt thou deſire thy neighbours wife, neither ſhalt thou covet thy neighbours houſe, his field, or his man-ſervant, or his maid-ſervant, his ox, or his aſs, or any *thing* that *is* thy neighbours.

22 ¶ Theſe words the Lord ſpake unto all your aſſembly in the mount out of the midſt of the fire, of the cloud, and of the thick darkneſs, with a great voice, and he added no more; and he wrote them in two tables of ſtone, and delivered them unto me.

Ver. 6. *I am the Lord*, &c.] See the note on Exodus, chap. 20.

Ver. 15. *Remember that thou waſt a ſervant in the land of Egypt.*] In Exodus, the obſervation of the ſabbath is enforced from the creation of the world; here the argument brought to enforce it is, the deliverance of the children of Iſrael out of Egypt; perhaps becauſe it was typical of our redemption by Chriſt, in memory of which the Chriſtian ſabbath was obſerved: this argument ſerved alſo as a motive to excite their compaſſion towards their ſervants, who were themſelves ſervants in Egypt, and to indulge them in a ſeventh day's reſt, in remembrance of their condition in Egypt, where no reſt from labour was allowed them.

Ver. 16. *That it may go well with thee.*] This is an addition to what we meet with in Exodus xx. 12. as a farther motive to obedience. The apoſtle takes notice of it, Epheſ. vi. 3.

Ver. 22. *He added no more.*] God pronounced the words of the decalogue immediately to the people; the reſt of the law was given to Moſes, who delivered it to the people.

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23 And it came to paſs when ye heard the voice out of the midſt of the darkneſs (for the mountain did burn with fire) that ye came near unto me, *even* all the heads of your tribes, and your elders.

24 And ye ſaid, Behold, the Lord our God hath ſhewed us his glory, and his greatneſs, and we have heard his voice out of the midſt of the fire: we have ſeen this day that God doth talk with man, and he liveth.

25 Now therefore why ſhould we die? for this great fire will conſume us. If we hear the voice of the Lord our God any more, then we ſhall die.

26 For who *is there of* all fleſh that hath heard the voice of the living God, ſpeaking out of the midſt of the fire (as we *have*) and lived?

27 Go thou near, and hear all that the Lord our God ſhall ſay; and ſpeak thou unto us all that the Lord our God ſhall ſpeak unto thee, and we will hear *it*, and do *it*.

28 And the Lord heard the voice of your words, when ye ſpake unto me; and the Lord ſaid unto me, I have heard the voice of the words of this people, which they have ſpoken unto thee: they have well ſaid all that they have ſpoken.

29 O that there were ſuch an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever.

Before Chriſt 1451.

30 Go ſay to them, Get you into your tents again.

31 But as for thee, ſtand thou here by me, and I will ſpeak unto thee all the commandments, and the ſtatutes, and the judgments which thou ſhalt teach them, that they may do *them* in the land which I give them to poſſeſs it.

32 Ye ſhall obſerve to do therefore as the Lord your God hath commanded you: you ſhall not turn aſide to the right hand or to the left.

33 You ſhall walk in all the ways which the Lord your God hath commanded you, that you may live, and *that it may be* well with you, and *that* ye may prolong *your* days in the land which ye ſhall poſſeſs.

CHAP. VI.

1 *The end of the law is obedience:* 3 *An exhortation thereto.*

NOW theſe *are* the commandments, the ſtatutes, and the judgments which the Lord your God commanded to teach you, that you might do *them* in the land whither ye go to poſſeſs it:

2 That thou mighteſt fear the Lord thy God, to keep all his ſtatutes, and his commandments which I command thee; thou, and thy ſon, and thy ſons ſon, all the days of thy life, and that thy days may be prolonged.

3 ¶ Hear

Ver. 29. *O that there were ſuch an heart in them.*] This expreſſion denotes, that mens compliance with their duty, and the happineſs which thence ariſes to them, are things highly pleaſing and acceptable to God, the moſt ſincere lover of ſouls. From theſe, and the like texts of ſcripture, ſome are apt to reaſon with themſelves, that if God be ſo deſirous of mens reformation, why does he not bring it about by his Almighty power; but though God could eaſily over-rule the liberty of man's will and choice, and reſtrain him from doing any thing but what is good, yet it is not conſonant to wiſdom, that his power ſhould be exerted this way; becauſe it would entirely deſtroy all the morality of mens actions, and take away the very nature of virtue and vice; they would be mere machines, rather than intelligent beings. Should God make uſe of the irreſiſtible influence of his power upon free-agents, their operations, however regular they might be, would no more be denominated virtuous, than the movements of a watch or clock. So far is it therefore from being unworthy of God, to forbear exerting his irreſiſtible power upon moral agents, that, on the contrary, it would be altogether unworthy of him to exerciſe that power; becauſe it would be to ſubvert his whole deſign in creating rational and intelligent beings. Moral agents muſt be influenced by moral motives, by reaſon and argument, by perſuaſion and conviction, by hopes and fears. *Clarke.*

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3 ¶ Hear therefore, O Iſrael, and obſerve to do *it*, that it may be well with thee, and that ye may increaſe mightily, as the LORD God of thy fathers hath promiſed thee, in the land that floweth with milk and hony.

4 Hear, O Iſrael, The LORD our God *is* one LORD.

5 And thou ſhalt love the LORD thy God with all thine heart, and with all thy ſoul, and with all thy might.

6 And theſe words which I command thee this day, ſhall be in thine heart.

7 And thou ſhalt teach them diligently unto thy children, and ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up.

8 And thou ſhalt bind them for a ſign upon thine hand, and they ſhall be as frontlets between thine eyes.

9 And thou ſhalt write them upon the poſts of thy houſe, and on thy gates.

10 And it ſhall be when the LORD thy God ſhall have brought thee into the land which he ſware unto thy fathers, to Abraham, to Iſaac, and to Jacob, to give thee, great and goodly cities which thou buildedſt not,

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11 And houſes full of all good *things* which thou filledſt not, and wells digged which thou diggedſt not, vineyards and olive-trees which thou plantedſt not, when thou ſhalt have eaten and be full;

12 *Then* beware leſt thou forget the LORD which brought thee forth out of the land of Egypt, from the houſe of bondage.

13 Thou ſhalt fear the LORD thy God, and ſerve him, and ſhalt ſwear by his name.

14 Ye ſhall not go after other gods, of the gods of the people which *are* round about you:

15 (For the LORD thy God *is* a jealous God among you) leſt the anger of the LORD thy God be kindled againſt thee, and deſtroy thee from off the face of the earth.

16 ¶ Ye ſhall not tempt the LORD your God, as ye tempted *him* in Maſſah.

17 You ſhall diligently keep the commandments of the LORD your God, and his

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NOTES on Chap. VI.

Ver. 3. *Obſerve to do it.*] To do *them*, viz. the ſtatutes and commandments.

Ver. 4. *The Lord our God is one Lord.*] Polytheiſm was the great and prevailing error of the world; therefore, that there is but one ſupreme God, the alone object of worſhip, was made the principal article of the Jewiſh creed, in oppoſition to the idols and falſe gods of the heathens.—It is worth obſerving in this place, that the Jews did formerly give teſtimony to a plurality of perſons in the Godhead, though now, in oppoſition to Chriſtianity, they deny it. Rabbi Simeon, the ſon of Johai, produces a place out of Rabbi Ibba upon this very text, to prove this doctrine. The words in the Hebrew run thus: *Jehovah Elohenu Jehovah Echad.* He ſhews, that the firſt *Jehovah*, is God the Father; the ſecond word, *Elohenu*, our God, is God the Son; the third *Jehovah*, is God the Holy Ghoſt; and the fourth word, *Echad*, that is One, is to ſhew the unity of eſſence in this plurality of perſons.

Ver. 8. *For a ſign upon thine hand, and as frontlets between thine eyes.*] See note on Exodus xiii. 9.

Ver. 9. *Thou ſhalt write them upon the poſts of thy houſe, and on thy gates.*] Some uſed to write them on little rolls, which they faſtened to their gates; others incloſed them in a caſe, which they faſtened to the gates; or elſe put them into an hole in the wall; on this place the devotees laid their hands, as often as they went out, and ſaid, *The Lord preſerve my going out, and my coming in.*

Ver. 13. *And ſhalt ſwear by his name.*] The beſt ſenſe of this paſſage ſeems to be, that they were ſtrictly to adhere to the worſhip of the true God, and to the profeſſion of that religion which he had eſtabliſhed; thus *to ſwear to the Lord of Hoſts*, is to profeſs the true religion. Iſaiah xix. 18. and in Pſalm lxiii. 11. *Every one that ſweareth by him*, means every worſhipper of the true God. Some commentators, however, will have it to ſignify the taking an oath, in which they were only to ſwear by Jehovah, and not by any of the gods of the heathens.

Ver 15. *Leſt the anger of the Lord.*] It is obſerveable, that we never find, either in the law or in the prophets, anger, fury, jealouſy, or indignation, attributed to God, but upon occaſion of idolatry.

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his teſtimonies, and his ſtatutes which he hath commanded thee.

18 And thou ſhalt do *that which is* right and good in the ſight of the Lord: that it may be well with thee, and that thou mayeſt go in and poſſeſs the good land which the Lord ſware unto thy fathers;

19 To caſt out all thine enemies from before thee, as the Lord hath ſpoken.

20 *And* when thy ſon aſketh thee in time to come, ſaying, What *mean* the teſtimonies and the ſtatutes, and the judgments which the Lord our God hath commanded you?

21 Then thou ſhalt ſay unto thy ſon, We were Pharaohs bond-men in Egypt, and the Lord brought us out of Egypt, with a mighty hand.

22 And the Lord ſhewed ſigns and wonders, great and ſore, upon Egypt, upon Pharaoh and upon all his houſhold, before our eyes:

23 And he brought us out from thence, that he might bring us in, to give us the land which he ſware unto our fathers.

24 And the Lord commanded us to do all theſe ſtatutes, to fear the Lord our God, for our good always, that he might preſerve us alive, as *it is* at this day.

25 And it ſhall be our righteouſneſs, if we obſerve to do all theſe commandments, before the Lord our God, as he hath commanded us.

Before Chriſt 1451.

CHAP. VII.

All communion with the nations is forbidden, for fear of idolatry.

WHen the Lord thy God ſhall bring thee into the land whither thou goeſt to poſſeſs it, and hath caſt out many nations before thee, the Hittites, and the Girgaſhites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebuſites, ſeven nations greater and mightier than thou:

2 And when the Lord thy God ſhall deliver them before thee: thou ſhalt ſmite them, *and* utterly deſtroy them, thou ſhalt make no covenant with them, nor ſhew mercy unto them:

3 Neither ſhalt thou make marriages with them; thy daughter thou ſhalt not give unto his ſon, nor his daughter ſhalt thou take unto thy ſon.

4 For they will turn away thy ſon from following me, that they may ſerve other gods: ſo will the anger of the Lord be kindled againſt you, and deſtroy thee ſuddenly.

5 But thus ſhall ye deal with them, ye ſhall deſtroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

6 For thou *art* a holy people unto the Lord

Ver. 25. *And it ſhall be our righteouſneſs.*] The LXX render it by *Eleemoſyne, Mercy ſhall be to us*; or *our way of obtaining mercy*. Indeed, if men could perform the law, they might expect to be juſtified before God.

Notes on Chap. VII.

Ver. 2. *Thou ſhalt ſmite them and utterly deſtroy them.*] The utter deſtruction of the Canaanites, may perhaps, at firſt ſight, carry in it the face of rigour and ſeverity; and it was this objection that was the chief pretence of the Marcionites and other heretics, for rejecting the Old Teſtament; but then it is to be conſidered, that though God has declared himſelf a God of mercy, to thoſe who endeavour to pleaſe him; yet he has ſaid, he will in no wiſe clear the guilty: theſe nations were guilty of every abominable wickedneſs; accordingly, in verſe 4, 5. God gives the reaſon of this his ſeverity; *for they will turn away thy ſon from following me, that they may ſerve other gods—ye ſhall* therefore *deſtroy their altars, and break down their images*, &c. even the images of Chemoſh, and Peor, and Moloch, and other deteſtable idols, to whom they are ſaid to have offered human ſacrifices. Great was the corruption of their morals, ſince adultery and beſtiality of all kinds, inceſt and all manner of uncleanneſs, were avowedly practiſed by them. Therefore they made themſelves obnoxious to God's vindictive juſtice; and we may as well quarrel with his divine providence, when he ſends forth his deſtroying angel, armed with a famine, a peſtilence, or a deluge, which ſweeps away young and old together; as to be offended, becauſe his divine wiſdom and juſtice, had conſigned this wicked generation of men over to a general deſtruction.

Before Christ 1451. Lord thy God: the Lord thy God hath choſen thee to be a ſpecial people unto himſelf, above all people that *are* upon the face of the earth.

7 The Lord did not ſet his love upon you, nor chooſe you, becauſe ye were more in number than any people (for ye *were* the feweſt of all people)

8 But becauſe the Lord loved you, and becauſe he would keep the oath which he had ſworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the houſe of bond-men, from the hand of Pharaoh king of Egypt.

9 Know therefore that the Lord thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thouſand generations;

10 And repayeth them that hate him, to their face, to deſtroy them: he will not be ſlack to him that hateth him, he will repay him to his face.

11 Thou ſhalt therefore keep the commandments, and the ſtatutes, and the judgments, which I command thee this day, to do them.

12 ¶ Wherefore it ſhall come to paſs, if ye hearken to theſe judgments, and keep and do them; that the Lord thy God ſhall keep unto thee the covenant and the mercy which he ſware unto thy fathers.

13 And he will love thee, and bleſs thee, and multiply thee: he will alſo bleſs the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increaſe of thy kine, and the flocks of thy ſheep, in the land which he ſware unto thy fathers to give thee.

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14 Thou ſhalt be bleſſed above all people: there ſhall not be male or female barren among you, or among your cattle.

15 And the Lord will take away from thee all ſickneſs, and will put none of the evil diſeaſes of Egypt, (which thou knoweſt) upon thee; but will lay them upon all *them* that hate thee.

16 And thou ſhalt conſume all the people which the Lord thy God ſhall deliver thee, thine eye ſhall have no pity upon them: neither ſhalt thou ſerve their gods, for that *will be* a ſnare unto thee.

17 If thou ſhalt ſay in thine heart, Theſe nations *are* more than I, how can I diſpoſſeſs them?

18 Thou ſhalt not be afraid of them: *but* ſhalt well remember what the Lord thy God did unto Pharaoh, and unto all Egypt;

19 The great temptations which thine eyes ſaw, and the ſigns, and the wonders, and the mighty hand, and the ſtretched out arm, whereby the Lord thy God brought thee out: ſo ſhall the Lord thy God do unto all the people of whom thou art afraid.

20 Moreover, the Lord thy God will ſend the hornet among them, until they that are left and hide themſelves from thee, be deſtroyed.

Ver. 7. *The Lord did not ſet his love upon you,* &c.] It was not for any qualifications in you, that God Almighty conferred theſe ſingular privileges upon you; but you are indebted for all the diſtinguiſhed bleſſings of your nation, to the eminent virtues of your anceſtors; and to the faithfulneſs of God, in the completion of his promiſes made to them.

Ver. 18. *Shalt well remember what the Lord thy God did unto Pharaoh.*] That they might not be diſcouraged by the ſtrength of their enemies, they are reminded of the deſtruction of Pharaoh, and all the power of Egypt, together with the great ſigns and wonders which God wrought in their behalf.

Ver. 20. *The Lord thy God will ſend the hornet among them.*] God promiſed to ſupply the weakneſs and deficiency of their own forces, by ſending them his auxiliary troops of waſps and hornets, to terrify and annoy their enemies; and by that means, to make their numerous armies become an eaſy prey to them.

Before Chriſt 1451.

21 Thou ſhalt not be affrighted at them: for the LORD thy God *is* among you, a mighty God and terrible.

22 And the LORD thy God will put out thoſe nations before thee by little and little: thou mayeſt not conſume them at once, leſt the beaſts of the field increaſe upon thee.

23 But the LORD thy God ſhall deliver them unto thee, and ſhall deſtroy them with a mighty deſtruction, until they be deſtroyed.

24 And he ſhall deliver their kings into thine hand, and thou ſhalt deſtroy their name from under heaven: there ſhall no man be able to ſtand before thee, until thou have deſtroyed them.

25 The graven images of their gods ſhall ye burn with fire: thou ſhalt not deſire the ſilver or gold *that is* on them, nor take *it* unto thee, leſt thou be ſnared therein: for it *is* an abomination to the LORD thy God.

26 Neither ſhalt thou bring an abomination into thy houſe, leſt thou be a curſed thing like it: *but* thou ſhalt utterly deteſt it, and thou ſhalt utterly abhor it, for it *is* a curſed thing.

CHAP. VIII.

An exhortation to obedience in regard of Gods dealing with them.

Before Chriſt 1451.

ALL the commandments, which I command thee this day, ſhall ye obſerve to do, that ye may live, and multiply, and go in and poſſeſs the land, which the LORD ſware unto your fathers.

2 And thou ſhalt remember all the way which the LORD thy God led thee theſe forty years in the wilderneſs, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldeſt keep his commandments, or no.

3 And he humbled thee, and ſuffered thee to hunger, and fed thee with manna; (which thou kneweſt not, neither did thy fathers know) that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live.

4 Thy raiment waxed not old upon thee, neither did thy foot ſwell theſe forty years.

5 Thou ſhalt alſo conſider in thine heart, that as a man chaſteneth his ſon, *ſo* the LORD thy God chaſteneth thee.

6 Therefore thou ſhalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into a good land, a land of brooks of water,

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NOTES on Chap. VIII.

Ver. 2. *To know what was in thine heart.*] This is ſpoken after the manner of men; for God knows all things: it means, that he put them to a proof of their virtues, and that entirely for their own benefit, that he might reward their faithfulneſs and obedience.

Ver. 3. *Man doth not live by bread alone,* &c.] He ſupplied your neceſſities by a ſeries of miracles; to ſhew you, that your life being ſuſtained, is not merely owing to bread or ordinary food, but to the word of God; *i. e.* to any means his wiſdom ſhall think fit to appoint for your nouriſhment, ſee Matthew iv. 4.

Ver. 4. *Thy raiment waxed not old upon thee, neither did thy foot ſwell.*] It is thought, that by a conſtant miracle, their cloaths did not decay, nor their feet ſwell, or grow callous, by travelling ſo great a length of time in hot and ſtrong places. The ſeptuagint adds, *Thy ſhoes ſhall not wear out*; and ſo in Deut. xxix. 5. The Jews ſay, that their cloaths grew in proportion to their ſtature: but it is obſerved, God never works miracles but when they are really neceſſary; yet here is a great miracle without any neceſſity: for, the Iſraelites were not ignorant of the art of weaving, as may be gathered from the curious work of the tabernacle; and that they had flocks of ſheep and goats, appears from Numb. vii. nor did any thing hinder, but that they might traffic with their Arabian neighbours; ſo that it is evident they might have been ſupplied with cloaths of their own manufacture, or elſe might purchaſe them. The words of Moſes, therefore, ſeem better explained thus: *Thy raiment waxed not old upon thee,* i. e. providence has ſo liberally ſupplied your wants in the deſert, that you have never been obliged through poverty, to let your cloaths wax old upon you; but have been conſtantly ſupplied with new, before the old were worn out.

Before Christ 1451. water, of fountains, and depths that ſpring out of valleys and hills,

8. A land of wheat, and barley, and vines, and fig-trees, and pomegranates, a land of oil-olive, and hony,

9. A land wherein thou ſhalt eat bread without ſcarceneſs, thou ſhalt not lack any *thing* in it, a land whoſe ſtones *are* iron, and out of whoſe hills thou mayeſt dig braſs.

10 When thou haſt eaten and art full, then thou ſhalt bleſs the LORD thy God, for the good land which he hath given thee.

11. Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his ſtatutes, which I command thee this day:

12 Leſt *when* thou haſt eaten and art full, and haſt built goodly houſes, and dwelt *therein*;

13 And *when* thy herds and thy flocks multiply, and thy ſilver and thy gold is multiplied, and all that thou haſt is multiplied:

14 Then thine heart be lifted up, and thou forget the LORD thy God (which brought thee forth out of the land of Egypt, from the houſe of bondage; Before Christ 1451.

15 Who led thee through that great and terrible wilderneſs, *wherein were* fiery ſerpents, and ſcorpions, and drought, where *there was* no water; who brought thee forth water out of the rock of flint;

16 Who fed thee in the wilderneſs with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end)

17 And thou ſay in thine heart, My power and the might of my hand hath gotten me this wealth.

18 But thou ſhalt remember the LORD thy God: for *it is* he that giveth thee power to get wealth, that he may eſtabliſh his covenant which he ſware unto thy fathers, as *it is* this day.

19. And it ſhall be, if thou do at all forget the LORD thy God, and walk after other gods, and ſerve them, and worſhip them,

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Ver. 9. *Whoſe ſtones are iron.*] Whoſe iron mines are as plentiful as quarries of ſtone in other places.

Braſs.] That is, copper, of which braſs is made.

Ver. 10. *When thou haſt eaten and art full, then thou ſhalt bleſs the Lord thy God.*] Hence it is made a general rule with the Jews, *that every one bleſs God at their meals.* And what more reaſonable, than thankfully to acknowledge God to be the giver of all good? and when is this acknowledgment more proper to be made, than when our hunger is ſatisfied, and our thirſt quenched by his bounty? yet, *tell it not in Gath!* This pious practice of antiquity is now growing obſolete; is almoſt out of faſhion, as if men were aſhamed of confeſſing their obligations to the Almighty.

Ver. 14. *Then thine heart be lifted up, and thou forget, &c.*] In the enjoyment of proſperity, we are too apt to be elevated above ourſelves; and the pleaſures of the world draw us off from greater and more important concerns. Men pride themſelves in affluence as their ultimate felicity; and by not conſidering the inſtability of human affairs, become ſelf-ſufficient, and forget their dependance on God.

Ver. 15. *Fiery ſerpents.*] See note on Numb. chap. xxi. ver. 6.

The rock of flint.] Dr. Shaw obſerves, that *the rock of Meribah*, which has continued down to this day, without the leaſt injury from time or accidents, and is in ſcripture called the *rock of flint*, may, from its purple or reddiſh colour, be more properly rendered *the rock of amythyſt*, or *granate rock.* It is about ſix yards ſquare, lying looſe, near the valley of Riphidim, and ſeems to have been formerly a cliff of mount Sinai, which hangs in a variety of precipices all over this valley: the *ſtream which flowed withal*, Pſalm lxxviii. 20. has hollowed acroſs one corner of this rock, a channel about two inches deep, and twenty wide; in this channel there are a great number of holes, four or five inches deep, the plain token of their having been formerly ſo many fountains.

Ver. 16. *To do thee good at thy latter end.*] That is, with reſpect to thy *future ſtate.* Undoubtedly, ſome of thoſe who died in the wilderneſs, were included in the merciful intention here declared; for, if the forbidding them entrance into the land of Canaan, muſt be ſuppoſed, to ſhut them out of heaven; then Moſes himſelf was excluded. Thoſe who had not their reward (the good here ſpoken of) in this world, without doubt received it in the other.

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them, I teſtify againſt you this day, that ye ſhall ſurely periſh.

20 As the nations which the LORD deſtroyeth before you face, ſo ſhall ye periſh: becauſe ye would not be obedient unto the voice of the LORD your God.

CHAP. IX.

Moſes diſſuadeth them from the opinion of their own righteouſneſs, by rehearſing their ſeveral rebellions.

HEar, O Iſrael: Thou *art* to paſs over Jordan this day, to go in to poſſeſs nations greater and mightier than thyſelf, cities great and fenced up to heaven,

2 A people great and tall, the children of the Anakims, whom thou knoweſt, and *of whom* thou haſt heard *ſay*, Who can ſtand before the children of Anak!

3 Underſtand therefore this day, that the LORD thy God *is* he which goeth over before thee *as* a conſuming fire: he ſhall deſtroy them, and he ſhall bring them down before thy face: ſo ſhalt thou drive them out, and deſtroy them quickly, as the LORD hath ſaid unto thee.

4 Speak not thou in thine heart, after that the LORD thy God hath caſt them out from before thee, ſaying, For my righteouſneſs the LORD hath brought me in to poſſeſs this land: but for the wickedneſs of theſe nations the LORD doth drive them out from before thee.

5 Not for thy righteouſneſs, or for the uprightneſs of thine heart doſt thou go to poſſeſs their land: but for the wickedneſs of theſe nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD ſware unto thy fathers, Abraham, Iſaac, and Jacob.

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6 Underſtand therefore, that the LORD thy God giveth thee not this good land to poſſeſs it, for thy righteouſneſs; for thou *art* a ſtiff-necked people.

7 ¶ Remember, *and* forget not how thou provokedſt the LORD thy God to wrath in the wilderneſs: from the day that thou didſt depart out of the land of Egypt, until ye came unto this place, ye have been rebellious againſt the LORD.

8 Alſo in Horeb ye provoked the LORD to wrath, ſo that the LORD was angry with you, to have deſtroyed you.

9 When I was gone up into the mount, to receive the tables of ſtone, *even* the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water:

10 And the LORD delivered unto me two tables of ſtone written with the finger of God, and on them *was written* according to all the words which the LORD ſpake with you in the mount, out of the midſt of fire, in the day of the aſſembly.

11 And it came to paſs at the end of forty days and forty nights, *that* the LORD gave me the two tables of ſtone, *even* the tables of the covenant.

12 And the LORD ſaid unto me, Ariſe, get

NOTES on Chap. IX.

Ver. 1. *Thou art to paſs over Jordan this day.*] That is, *at this time*, viz. very ſhortly: *day* is frequently uſed in ſcripture for *time*, as in 2 Cor. vi. 2. and other places.

Ver. 5. *Not for thy righteouſneſs—but for the wickedneſs of theſe nations*, &c.] The Canaanites were indeed expelled for their national wickedneſs; but it does not therefore follow, that the Iſraelites poſſeſſed their place on account of their virtues, or on the ſcore of their morality: it is evident from this, and other places of ſcripture, they did not: but God oftentimes chaſtiſes the wicked, by means of others as wicked as they.

Ver. 8. *Alſo in Horeb ye provoked the Lord.*] Or rather, *even in Horeb*: this is emphatically ſpoken; even then, when ye had newly received the law, with ſuch viſible repreſentations of the divine Majeſty, with whom ye had juſt then entered into covenant, ye ſo ſhamefully revolted, that he thought to have deſtroyed you, Exod. xxxii, 7, 10.

Ver. 9. *I neither did eat bread, nor drink water.*] That is, I received no kind of ſuſtenance.

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get thee down quickly from hence: for thy people which thou haſt brought forth out of Egypt, have corrupted *themſelves*: they are quickly turned aſide out of the way which I commanded them; they have made them a molten image.

13 Furthermore, the LORD ſpake unto me, ſaying, I have ſeen this people, and behold, it *is* a ſtiff-necked people.

14 Let me alone, that I may deſtroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.

15 So I turned, and came down from the mount, and the mount burned with fire: and the two tables of the covenant *were* in my two hands.

16 And I looked, and behold, ye had ſinned againſt the LORD your God, *and* had made you a motlen calf: ye had turned aſide quickly out of the way which the LORD had commanded you.

17 And I took the two tables, and caſt them out of my two hands, and brake them before your eyes.

18 And I fell down before the LORD, as at the firſt, forty days and forty nights; I did neither eat bread, nor drink water, becauſe of all your ſins which ye ſinned, in doing wickedly in the ſight of the LORD, to provoke him to anger.

19 (For I was afraid of the anger, and

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hot diſpleaſure wherewith the LORD was wroth againſt you to deſtroy you) But the LORD hearkened unto me at that time alſo.

20 And the LORD was very angry with Aaron to have deſtroyed him: and I prayed for Aaron alſo the ſame time.

21 And I took your ſin, the calf which ye had made, and burnt it with fire, and ſtamped it, *and* ground *it* very ſmall, *even* until it was as ſmall as duſt: and I caſt the duſt thereof into the brook that deſcended out of the mount.

22 And at Taberah, and at Maſſah, and at Kibroth-hattaavah, ye provoked the LORD to wrath.

23 Likewiſe when the LORD ſent you from Kadeſh-barnea, ſaying, Go up and poſſeſs the land which I have given you; then you rebelled againſt the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice.

24 You have been rebellious againſt the LORD, from the day that I knew you.

25 Thus I fell down before the LORD forty days and forty nights, as I fell down *at the firſt*; becauſe the LORD had ſaid he he would deſtroy you.

26 I prayed therefore unto the LORD, and ſaid, O Lord GOD, deſtroy not thy

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Ver. 12. *Thy people.*] God was ſo very angry with them, he ſeemed to abandon and diſown them; ſays he to Moſes, they are thy people, not mine; neither ſhall they be dealt with as mine.

Ver. 14. *Let me alone.*] Deſiſt from all interceſſion in their behalf.

Ver. 16. *Ye had turned aſide quickly.*] Very quickly indeed; for it was but a few weeks before, that God had commanded them not to worſhip any graven image; and immediately after, ordered Moſes to give them this precept, *not to make them gods of ſilver, or gods of gold.*

Ver. 21. *I took your ſin.*] A metonymy; the effect of your ſin, the calf which you had made.

Ver. 22. *At Taberah*, &c.] Remember, moreover, what paſſed at Taberah, Maſſah, Kibroth, and Kadeſh; the three former of which, have their names as a memorial, either of your ſin or puniſhment, Exod. xvii. 7. Numb. xi. 3, 34.

Ver. 25. *Thus I fell down before the Lord*, &c.] Having mentioned the ſeveral inſtances of their perverſeneſs, he returns to what he began to ſay, ver. 18, concerning his interceſſion for pardon, which he obtained not, but by long and great importunity.

Ver. 26. *I prayed therefore unto the Lord.*] From the matter of which prayer, it appears that the Iſraelites did not obtain pardon and reconciliation for any merit of their own; they had none to plead; yea, their advocate had nothing to urge in their favour; not a ſingle article in their behalf: he pleads the miracles God had wrought for them, which only aggravated their guilt, who were regardleſs

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people, and thine inheritance, which thou haſt redeemed through thy greatneſs, which thou haſt brought forth out of Egypt with a mighty hand.

27 Remember thy ſervants, Abraham, Iſaac and Jacob; look not unto the ſtubbornneſs of this people, nor to their wickedneſs, nor to their ſin:

28 Leſt the land whence thou broughteſt us out, ſay, Becauſe the LORD was not able to bring them into the land which he promiſed them, and becauſe he hated them, he hath brought them out to ſlay them in the wilderneſs.

29 Yet they *are* thy people, and thine inheritance, which thou broughteſt out by thy mighty power and by thy ſtretched out arm.

CHAP. X.

1 *Gods mercies.* 12 *An exhortation unto obedience.*

AT that time the LORD ſaid unto me, Hew thee two tables of ſtone like unto the firſt, and come up unto me into the mount, and make thee an ark of wood.

2 And I will write on the tables the words that were in the firſt tables which thou brakeſt, and thou ſhalt put them in the ark.

3 And I made an ark *of* ſhittim-wood, and hewed two tables of ſtone like unto the firſt, and went up into the mount, having the two tables in mine hand.

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4 And he wrote on the tables, according to the firſt writing, the ten commandments, which the LORD ſpake unto you in the mount, out of the midſt of the fire, in the day of the aſſembly: and the LORD gave them unto me.

5 And I turned myſelf and came down from the mount, and put the tables in the ark which I had made, and there they be, as the LORD commanded me.

6 ¶ And the children of Iſrael took their journey from Beeroth of the children of Jaakan, to Moſera: there Aaron died, and there he was buried; and Eleazar his ſon miniſtered in the prieſts office in his ſtead.

7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

8 ¶ At that time the LORD ſeparated the tribe of Levi, to bear the ark of the covenant of the LORD, to ſtand before the LORD to miniſter unto him, and to bleſs in his name, unto this day.

9 Wherefore Levi hath no part nor inheritance with his brethren: the LORD *is* his inheritance, according as the LORD thy God promiſed him.

10 And I ſtayed in the mount, according to the firſt time, forty days and forty nights,

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gardleſs of ſuch diſtinguiſhed favours; he pleads the extraordinary piety of their forefathers, a circumſtance which reflected no honour upon their corrupted poſterity; the luſtre of their anceſtors ſerved only more conſpicuouſly to diſplay their own degeneracy; *nam quanto vita illorum præclarior, tanto horum ſocordia flagitioſior.* Salluſt. Therefore, that they were again received into favour, was owing entirely to the mercy of God, and the importunity of Moſes.

Notes on Chap. X.

Ver. 6. *Took their journey from Beeroth of the children of Jaakan to Moſera: there Aaron died.*] It ſeems difficult to reconcile this paſſage, with the two other accounts in the Hebrew text, *viz.* Numb. xx. 28. and xxxiii. 38. where it is ſaid, that Aaron died at mount Hor, *the ſeventh ſtation from Moſeroth.* Mr. Kennicot ſays, there is a corruption in the Hebrew pentateuch, which probably happened early, or at leaſt before the Greek verſion was made. " The reader, ſays he, will be pleaſed to find, " that the Samaritan text, and its verſion, have deliver- " ed down the genuine and conſiſtent words of Moſes in " all particulars; for they have preſerved the many words " which have been careleſsly omitted in the Hebrew; and " they read in the following manner;" *and the children of Iſrael journeyed from Moſeroth, and pitched in Bene-jaakan: from thence they journeyed, and pitched in Hagidgad: from thence they journeyed, and pitched in Jotbathah, a land of rivers of waters: from thence they journeyed, and pitched in Ebronah: from thence they journeyed, and pitched in Ezion-gaber: from thence they journeyed, and pitched in the wilderneſs of Zin, which is Kadeſh: from thence they journeyed, and pitched in mount Hor; and there Aaron died,* &c. This is agreeable to the account, Numb. xxxiii. 31, &c.

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nights, and the LORD hearkened unto me at that time alſo, *and* the LORD would not deſtroy thee.

11 And the LORD ſaid unto me, Ariſe, take *thy* journey before the people, that they may go in, and poſſeſs the land which I ſware unto their fathers to give unto them.

12 ¶ And now Iſrael, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to ſerve the LORD thy God with all thy heart and with all thy ſoul,

13 To keep the commandments of the LORD, and his ſtatutes which I command thee this day for thy good?

14 Behold, the heaven, and the heaven of heavens *is* the LORDS thy God, the earth *alſo* with all that therein *is*.

15 Only the LORD had a delight in thy fathers to love them, and he choſe their ſeed after them, *even* you above all people, as *it is* this day.

16 Circumciſe therefore the foreſkin of your heart, and be no more ſtiff-necked.

17 For the LORD your God *is* God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not perſons, nor taketh reward.

18 He doth execute the judgment of the fatherleſs and widow, and loveth the ſtranger, in giving him food and raiment.

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19 Love ye therefore the ſtranger: for ye were ſtrangers in the land of Egypt.

20 Thou ſhalt fear the LORD thy God; him ſhalt thou ſerve, and to him ſhalt thou cleave, and ſwear by his name.

21 He *is* thy praiſe, and he *is* thy God that hath done for thee theſe great and terrible things which thine eyes have ſeen.

22 Thy fathers went down into Egypt with threeſcore and ten perſons; and now the LORD thy God hath made thee as the ſtars of heaven for multitude.

CHAP. XI.

1 *An exhortation to obedience.* 26 *The bleſſing and curſe is ſet before them.*

THerefore thou ſhalt love the LORD thy God, and keep his charge, and his ſtatutes, and his judgments, and his commandments alway.

2 And know you this day: for *I ſpeak* not with your children which have not known, and which have not ſeen the chaſtiſement of the LORD your God, his greatneſs, his mighty hand, and his ſtretched out arm;

3 And his miracles, and his acts, which he did in the midſt of Egypt, unto Pharaoh the king of Egypt, and unto all his land;

4 And

Ver. 14. *The heaven, and the heaven of heavens,* &c.] The firſt heaven comprehends the atmoſphere, the ſpace illuminated by the ſun, moon, and ſtars; the ſecond, or *heaven of heavens,* all the glorious region in which the throne of God is placed.

Ver. 16. *Circumciſe therefore the foreſkin of your heart.*] If you ſeek God's favour, do not rely on the obſervance of external rites and ceremonies, but endeavour to attain that inward holineſs, which is intended by circumciſion, and the other external ordinances.

Ver. 17. *Nor taketh reward.*] It ſhould be, *nor taketh a bribe.*

Ver. 18. *Loveth the ſtranger in giving him food and raiment.*] God's tender mercies are over all, and he provides for them, they being alike the work of his hands; he makes a plentiful proviſion for all the inhabitants of the earth, *giving them all things liberally to enjoy.*

Ver. 19. *Love ye therefore the ſtranger.*] Be kind and juſt to your fellow creatures, in imitation of your great Creator, who, ſays our bleſſed Lord, *maketh his ſun to riſe on the evil and on the good, and ſendeth rain on the juſt and unjuſt,* Matth v. 45.

Notes on Chap. XI.

Ver. 2. *For I ſpeak not with your children.*] He addreſſed himſelf to the ſeniors of the people: all who were, at this time, above fifty years of age, could well remember their deliverance out of Egypt, (for all, except three, who at that time were turned of twenty, were dead; but many of thoſe who were then under twenty, were now living) to them he ſpeaks, and not to their children, who were acquainted with this matter by information only.

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4 And what he did unto the army of Egypt, unto their horſes, and to their chariots, how he made the water of the Red ſea to overflow them as they purſued after you, and *how* the Lord hath deſtroyed them unto this day;

5 And what he did unto you in the wilderneſs, until ye came into this place;

6 And what he did unto Dathan and Abiram, the ſons of Eliab, the ſon of Reuben: how the earth opened her mouth and ſwallowed them up, and their houſholds, and their tents, and all the ſubſtance that *was* in their poſſeſſion in the midſt of all Iſrael.

7 But your eyes have ſeen all the great acts of the Lord which he did.

8 Therefore ſhall ye keep all the commandments which I command you this day, that ye may be ſtrong, and go in and poſſeſs the land whither ye go to poſſeſs it:

9 And that ye may prolong *your* days in the land which the Lord ſware unto your fathers to give unto them, and to their ſeed, a land that floweth with milk and hony.

10 ¶ For the land whither thou goeſt in to poſſeſs it, *is* not as the land of Egypt, from whence ye came out, where thou ſowedſt thy ſeed, and wevereſt *it* with thy foot, as a garden of herbs:

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11 But the land whither ye go to poſſeſs it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven:

12 A land which the Lord thy God careth for: the eyes of the Lord thy God *are* always upon it, from the beginning of the year, even unto the end of the year.

13 ¶ And it ſhall come to paſs, if you ſhall hearken diligently unto my commandments which I commanded you this day, to love the Lord your God, and to ſerve him with all your heart and with all your ſoul;

14 That I will give *you* the rain of your land in his due ſeaſon, the firſt rain and the latter rain, that thou mayeſt gather in thy corn, and thy wine, and thine oil.

15 And I will ſend graſs in thy fields, for thy cattle, that thou mayeſt eat and be full.

16 Take heed to yourſelves, that your heart be not deceived, and ye turn aſide, and ſerve other gods, and worſhip them:

17 And *then* the Lords wrath be kindled againſt you, and he ſhut up the heaven that there be no rain, and that the land yield not her fruit, and *leſt* ye periſh quickly from off the good land which the Lord giveth you.

18 ¶ Therefore ſhall ye lay up theſe my words in your heart, and in your ſoul, and

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Ver. 10. *And watereſt it with thy foot.*] Egypt, though fruitful, was a flat country, and watered not as others, with rain, but by the overflowing of the Nile, at a certain ſeaſon of the year; to the improvement of which, a great deal of the art and labour of the huſbandman was neceſſary; in ſome places, channels and ſmall ſtreams were derived from the river, in order to moiſten the land; and in others, (as we learn from Philo) machines for raiſing water were fixed on the banks of the Nile; and which were ſo contrived, as to be turned by the foot. That this country had no rain, is teſtified by the prophet, Zech. xiv. 18. and the poet Tibullus likewiſe, in his deſcription of it, ſays,

——nec pluvio ſupplicat herba Jovi.

The meaning therefore is, that whereas Egypt was watered by human art, Canaan was watered by rain from heaven: or, ſeeing the foot, is ſometimes uſed as a metaphor for labour; the phraſe may import, *thou wateredſt it with great labour.*

Ver. 12. *A land which the Lord thy God careth for.*] Not ſo much fertile in itſelf, as by conſequence of God's immediate bleſſings upon it. They were to expect a fruitful or a barren country, according as they were faithful or remiſs in their duty; God having declared, that he would both ſend and with-hold his rain. This argument demonſtrates the futility of their objection, who would endeavour to prove the ſcripture account of the land of Canaan to be falſe, according to the account of ſome modern travellers, who repreſent Paleſtine, at this day, as a barren and ſtony country.

Ver. 14. *The firſt and the latter rain.*] The rains falling at the autumnal equinox, cauſe the ſeed ſown to ſpring up; and thoſe at the vernal equinox, to nouriſh the corn until the harveſt.

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and bind them for a ſign upon your hand, that they may be as frontlets between your eyes.

19 And ye ſhall teach them your children, ſpeaking of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, when thou lieſt down, and when thou riſeſt up.

20 And thou ſhalt write them upon the door-poſts of thine houſe, and upon thy gates:

21 That your days may be multipled, and the days of your children, in the land which the Lord ſware unto your fathers to give them, as the days of heaven upon the earth.

22 ¶ For if ye ſhall diligently keep all theſe commandments which I command you to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him;

23 Then will the Lord drive out all theſe nations from before you, and ye ſhall poſſeſs greater nations, and mightier than yourſelves.

24 Every place whereon the ſoles of your feet ſhall tread, ſhall be yours: from the Wilderneſs, and Lebanon, from the river, the river Euphrates, even unto the uttermoſt ſea, ſhall your coaſt be.

25 There ſhall no man be able to ſtand before you: *for* the Lord your God ſhall lay the fear of you, and the dread of you upon all the land that ye ſhall tread upon, as he hath ſaid unto you.

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26 ¶ Behold, I ſet before you this day a bleſſing and a curſe:

27 A bleſſing, if ye obey the commandments of the Lord your God which I command you this day:

28 And a curſe, if ye will not obey the commandments of the Lord your God, but turn aſide out of the way which I command you this day, to go after other gods which ye have not known.

29 And it ſhall come to paſs when the Lord thy God hath brought thee in unto the land whither thou goeſt to poſſeſs it, that thou ſhalt put the bleſſing upon mount Gerizim, and the curſe upon mount Ebal.

30 *Are* they not on the other ſide Jordan, by the way where the ſun goeth down, in the land of the Canaanites, which dwell in the champian over againſt Gilgal, beſide the plains of Moreh?

31 For ye ſhall paſs over Jordan to go in to poſſeſs the land which the Lord your God giveth you, and ye ſhall poſſeſs it and dwell therein.

32 And ye ſhall obſerve to do all the ſtatutes and judgments which I ſet before you this day.

CHAP. XII.

Monuments of idolatry are to be deſtroyed.

THeſe *are* the ſtatutes and judgments which ye ſhall obſerve to do in the in the land which the Lord God of thy fathers giveth thee to poſſeſs it, all the days that ye live upon the earth.

Ver. 29. *Thou ſhalt put the bleſſing.*] That is, thou ſhalt cauſe it to be pronounced.

Upon mount Gerizim, and mount Ebal.] "In order to make you the more ſenſible, upon what terms you are to enjoy the promiſed land, there ſhall be a ſolemn meeting of your ſeveral tribes, ſome at mount Gerizim, and of others at mount Ebal; where, at the one place, the prieſt ſhall, in an audible and ſolemn manner, pronounce the ſeveral bleſſings of God promiſed upon your obedience; and, at the other, the curſes conſequent upon the practice of vice, injuſtice, and idolatry." Theſe two mountains, Gerizim, and Ebal, were ſeparated by a valley two hundred paces wide, and ſituated in the tribe of Ephraim, near the oaks or plains of Moreh. Here God firſt appeared to Abraham, after he came into the land of Canaan, who built an altar in this place: God therefore would put them in mind of the promiſe made to that patriarch, by ſending them thither to hear the bleſſing and the curſe. For further directions in this ſolemnity, ſee chap. xxvii. 11. and for the performance, Joſhua viii. 33.

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2 Ye ſhall utterly deſtroy all the places wherein the nations which ye ſhall poſſeſs ſerved their gods, upon the high mountains, and upon the hills, and under every green tree.

3 And you ſhall overthrow their altars, and break their pillars, and burn their groves with fire, and you ſhall hew down the graven images of their gods, and deſtroy the names of them out of that place.

4 Ye ſhall not do ſo unto the LORD your God.

5 But unto the place which the LORD your God ſhall chooſe out of all your tribes, to put his name there, *even* unto his habitation ſhall ye ſeek, and thither thou ſhalt come:

6 And thither ye ſhall bring your burnt-offerings, and your ſacrifices, and your tithes, and heave-offerings of your hand, and your vows, and your free-will-offerings, and the firſtlings of your herds, and of your flocks.

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7 And there ye ſhall eat before the LORD your God, and ye ſhall rejoice in all that you put your hand unto, ye and your houſholds, wherein the LORD thy God hath bleſſed thee.

8 Ye ſhall not do after all *the things* that we do here this day, every man whatſoever *is* right in his own eyes.

9 For ye are not as yet come to the reſt, and to the inheritance which the LORD your God giveth you.

10 But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you reſt from all your enemies round about, ſo that ye dwell in ſafety:

11 Then there ſhall be a place which the LORD your God ſhall chooſe to cauſe his name to dwell there, thither ſhall ye bring all that I command you; your burnt-offerings,

NOTES on Chap. XII.

Ver. 2. *Upon the high mountains, and upon the hills.*] The firſt altars ſeem to have been thoſe of nature's raiſing, *viz.* mountains and places of eminence; thither men repaired for contemplation. Hence ſuch places acquired a relative holineſs, and were conſidered as ſacred; but, in proceſs of time, the temples and altars there erected, were abuſed to the vileſt purpoſes of ſuperſtition, and became the ſcenes of barbarous idol-worſhip.

Ver. 3. *And burn their groves with fire.*] beſides mountains and hills, the heathens held their green trees and groves in great veneration; looking upon them as ſacred places, and the peculiar reſidence of their divinities. The ſolemn ſhade and ſilence of a grove, is indeed apt to diſpoſe to contemplation; but then the advantages, which thoſe retirements gave to the Gentiles, in the worſhip of their idols, was, that they concealed thoſe works of darkneſs, which could not bear the light: It was therefore fit they ſhould be totally deſtroyed, and buried in oblivion.

Ver. 5. *To put his name there.*] The Chaldaic paraphraſe expounds it, *to cauſe his Majeſty*, or *divine preſence to dwell there*, i. e. to ſettle there the ſigns of his preſence, and to have it conſecrated to him and his ſervice.

Ver. 6. *Your tithes.*] Not thoſe paid to the Levites, but ſuch as were uſed at ſolemn feſtivals; the tenth of the herd, and of the flock, which both prieſts and people were to bring, and ſlay before the Lord, and to eat them in Jeruſalem.

Ver. 8. *Ye ſhall not do after all the things that we do here this day.*] The Iſraelites, while in the wilderneſs, were deſtitute of many things neceſſary and requiſite to the exact performance of all their ſacred rites; and, for that reaſon, were excuſed from the obſervance of many of them; circumciſion, in particular, had been totally neglected, the whole time of their wandering in the wilderneſs.

Ver. 11. *Thither ſhall ye bring all that I command you, your burnt offerings, &c.*] This precept, by which they were all tied to bring their ſacrifices to that one altar, ſet up in the court of the tabernacle, and there to perform all the rituals of their religion, is more frequently inculcated than any other; becauſe this was a means to preſerve them from idolatry, to which they were ſo prone; to prevent them from introducing corrupt cuſtoms into the worſhip of God, and to maintain unity and brotherly love among them, by meeting in one place. One deſign of this inſtitution likewiſe, was to teach them not to have too high an opinion of ſacrifices, ſince they were not of ſuch account in the ſight of God, as to be accepted every where, but were limited to one place, and offered only by one family, and therefore were to be looked upon as the outward expreſſions only, of an internal obedience. Whereas, prayers and praiſes were to be offered every day by the people of God; and they were daily to keep up a communion with him, though perhaps they had not an opportunity, for many months together, of bringing a ſacrifice to his altar.

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offerings, and your ſacrifices, your tithes, and the heave-offering of your hand, and all your choice vows which ye vow unto the LORD.

12 And ye ſhall rejoice before the LORD your God, ye, and your ſons, and your daughters, and your men-ſervants, and your maid-ſervants, and the Levite that *is* within your gates; foraſmuch as he hath no part nor inheritance with you.

13 Take heed to thyſelf that thou offer not thy burnt-offerings in every place that thou ſeeſt.

14 But in the place which the LORD ſhall chooſe in one of thy tribes, there thou ſhalt offer thy burnt-offerings, and there thou ſhalt do all that I command thee.

15 Notwithſtanding, thou mayeſt kill and eat fleſh in all thy gates, whatſoever thy ſoul luſteth after, according to the bleſſing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roe-buck, and as of the hart.

16 Only ye ſhall not eat the blood; ye ſhall pour it upon the earth as water.

17 ¶ Thou mayeſt not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firſtlings of thy herds, or of thy flock, nor any of thy vows which thou voweſt, nor thy free-will-offerings, or heave-offering of thine hand;

18 But thou muſt eat them before the LORD thy God, in the place which the LORD thy God ſhall chooſe, thou, and thy ſon, and thy daughter, and thy man-ſervant, and thy maid-ſervant, and the Levite that *is* within thy gates: and thou ſhalt rejoice before the LORD thy God in all that thou putteſt thine hands unto.

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19 Take heed to thyſelf that thou forſake not the Levite as long as thou liveſt upon thy earth.

20 ¶ When the LORD thy God ſhall enlarge thy border, as he hath promiſed thee, and thou ſhalt ſay, I will eat fleſh, (becauſe thy ſoul longeth to eat fleſh) thou mayeſt eat fleſh whatſoever thy ſoul luſteth after.

21 If the place which the LORD thy God hath choſen to put his name there, be too far from thee; then thou ſhalt kill of thy herd, and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou ſhalt eat in thy gates whatſoever thy ſoul luſteth after.

22 Even as the roe-buck and the hart is eaten, ſo thou ſhalt eat them: the unclean and the clean ſhall eat *of* them alike.

23 Only be ſure that thou eat not the blood: for the blood *is* the life, and thou mayeſt not eat the life with the fleſh.

24 Thou ſhalt not eat it; thou ſhalt pour it upon the earth as water.

25 Thou ſhalt not eat it, that it may go well with thee, and with thy children after thee, when thou ſhalt do *that which is* right in the ſight of the LORD.

26 Only

Ver. 18. *The Levite that is within thy gates.*] *Within thy gates*; thoſe who were diſperſed about the country, to inſtruct the people in the law, and to aſſiſt them in their devotions, theſe were to participate in the joy and feaſts of the people; as thoſe Levites, who attended at the altar, and aſſiſted the prieſts, were provided for by the eſtabliſhment of the Jewiſh church.

Ver. 23. *Be ſure that thou eat not the blood.*] When they could not bring the blood, the life of the creature, to the altar, to pour it there before the Lord, as belonging to him, the Being who gives life, then they were to pour it out upon the earth, as not belonging to them, but as an atonement to God, to whom life is forfeited. It is ſuppoſed, the Iſraelites were thus ſtrictly forbidden to abſtain from blood, becauſe of the ſuperſtition of the old idolaters, who thought their dæmons delighted in the blood of the ſacrifices, and imagined, that themſelves, by eating it, had communion with them.

26 Only thy holy things which thou haſt, and thy vows, thou ſhalt take, and go unto the place which the LORD ſhall chooſe:

27 And thou ſhalt offer thy burnt-offerings, the fleſh and the blood, upon the altar of the LORD thy God: and the blood of thy ſacrifices ſhall be poured out upon the altar of the LORD thy God, and thou ſhalt eat the fleſh.

28 Obſerve and hear all theſe words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doeſt *that which is* good and right in the ſight of the LORD thy God.

29 ¶ When the LORD thy God ſhall cut off the nations from before thee, whither thou goeſt to poſſeſs them, and thou ſucceedeſt them, and dwelleſt in their land:

30 Take heed to thyſelf that thou be not ſnared by following them, after that they be deſtroyed from before thee, and that thou enquire not after their gods, ſaying, How did theſe nations ſerve their gods? even ſo will I do likewiſe.

31 Thou ſhalt not do ſo unto the LORD thy God: for every abomination to the LORD which he hateth, have they done unto their gods: for even their ſons and their daughters they have burnt in the fire to their gods.

32 What thing ſoever I command you, obſerve to do it: thou ſhalt not add thereto, nor diminiſh from it.

CHAP. XIII.

Enticers to idolatry, and idolatrous cities are not to be ſpared.

IF there ariſe among you a prophet, or a dreamer of dreams, and giveth thee a ſign or a wonder,

2 And the ſign or the wonder come to paſs, whereof he ſpake unto thee, ſaying, Let us go after other gods (which thou haſt not known) and let us ſerve them;

3 Thou ſhalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether you love the LORD your God with all your heart and with all your ſoul.

4 Ye ſhall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and you ſhall ſerve him, and cleave unto him.

5 And that prophet, or that dreamer of dreams ſhall be put to death (becauſe he hath ſpoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the houſe of bondage, to thruſt thee out of the way which the LORD thy God commanded thee to walk in) ſo ſhalt thou put the evil away from the midſt of thee.

6 ¶ If

Ver. 31. *Even their ſons, and their daughters, they have burnt in the fire to their gods.*] This diabolical rite was practiſed by the Carthaginians, and ſo overſpread all nations, that at laſt, it found admittance among the refined Greeks. This barbarous and inhuman cuſtom, trampled upon the light and law of nature, and natural affection; and what is ſurpriſing, we find the Iſraelites, notwithſtanding this admonition, were induced to commit this horrid abomination: witneſs Jephthah's ſacrificing his daughter.

NOTES on Chap. XIII.

Ver. 1. *If there ariſe among you a prophet, or a dreamer of dreams,* &c.] Moſes foreſeeing that the Iſraelites, in after ages, would be expoſed to the ſnares and deluſions of falſe prophets, lays down this certain rule, whereby to judge of ſuch pretenders to inſpiration; namely, that the exiſtence of the one true God, and the authority, goodneſs, and truth of his laws and religion, being already ſo fully demonſtrated by evidences of all kinds; and, on the contrary, the heathen dæmons, and idolatrous cuſtom of their worſhip, being, in the reaſon of things, ſo full of abſurdities, follies, and the worſt of wickedneſſes; it ought not to be thought, that a miracle, or the fulfilling of a prediction, ſhould be ſufficient to ſpeak the truth of the one, or gain credit to the other.

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6 ¶ If thy brother the ſon of thy mother, or thy ſon, or thy daughter, or the wife of thy boſom, or thy friend, which *is* as thine own ſoul, entice thee ſecretly, ſaying, Let us go and ſerve other gods (which thou haſt not known, thou, nor thy fathers;

7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth)

8 Thou ſhalt not conſent unto him, nor hearken unto him; neither ſhall thine eye pity him, neither ſhalt thou ſpare, neither ſhalt thou conceal him.

9 But thou ſhalt ſurely kill him; thine hand ſhall be firſt upon him to put him to death, and afterwards the hand of all the people.

10 And thou ſhalt ſtone him with ſtones, that he die: becauſe he hath ſought to thruſt thee away from the Lord thy God, which brought thee out of the land of Egypt, from the houſe of bondage.

11 And all Iſrael ſhall hear, and fear, and ſhall do no more any ſuch wickedneſs as this is among you.

12 ¶ If thou ſhalt hear *ſay* in one of thy cities, which the Lord thy God hath given thee to dwell there, ſaying,

13 *Certain* men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, ſaying, Let us go and ſerve other gods (which ye have not known)

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14 Then ſhalt thou enquire and make ſearch, and aſk diligently: and behold, *if it be* truth, *and* the thing certain, *that* ſuch abomination is wrought among you:

15 Thou ſhalt ſurely ſmite the inhabitants of that city with the edge of the ſword, deſtroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the ſword,

16 And thou ſhalt gather all the ſpoil of it into the midſt of the ſtreet thereof, and ſhalt burn with fire the city, and all the ſpoil thereof every whit, for the Lord thy God: and it ſhall be an heap for ever, it ſhall not be built again.

17 And there ſhall cleave nought of the curſed thing to thine hand: that the Lord may turn from the fierceneſs of his anger, and ſhew thee mercy, and have compaſſion upon thee, and multiply thee, as he hath ſworn unto thy fathers;

18 When thou ſhalt hearken to the voice of the Lord thy God, to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the Lord thy God.

CHAP. XIV.

1 Gods children are not to disfigure themſelves in mourning. 3 What may, and what may not be eaten. 22 Of tithes.

Ye *are* the children of the Lord your God: ye ſhall not cut yourſelves, nor

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Ver. 6. *If thy brother*, &c.] The words ſhould be tranſpoſed, and read thus: *If thy brother, or thy ſon, or thy daughter, or thy friend, or the wife of thy boſom, which is as thine own ſoul*, &c. then the climax is perfect.

Ver. 9. *Thou ſhalt ſurely kill him.*] This injunction of Moſes, to puniſh the deareſt friend with death, who ſhould be found guilty of ſeducing them to idolatry, ſufficiently ſhews that ſin to be the higheſt treaſon againſt their religion and government.

Ver. 13. *Children of Belial.*] The word *Belial* ſignifies one who is ſubject to no law, and therefore a proper name for the devil, and all the ſons of diſobedience.

Notes on Chap. XIV.

Ver. 1. *Ye ſhall not cut yonrſelves.*] Like the heathen, who, in their lamentations for the dead, uſed to cut and ſlaſh themſelves, ſhewing thereby, that they had no comfort in death, no hopes of a future ſtate of exiſtence; but here the Iſraelites are reminded, that they were the children of the Lord their God; that, as ſuch, they were to

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make any baldneſs between your eyes for the dead.

2 For thou *art* an holy people unto the LORD thy God, and the LORD hath choſen thee to be a peculiar people unto himſelf, above all the nations that *are* upon the earth.

3 ¶ Thou ſhall not eat any abominable thing.

4 Theſe *are* the beaſts which ye ſhall eat: the ox, the ſheep, and the goat,

5 The hart, and the roe-buck, and the fallow-deer, and the wild goat, and the pygarg, and the wild ox, and the chamois.

6 And every beaſt that parteth the hoof, and cleaveth the cleft in two claws, *and* cheweth the cud amongſt the beaſts; that ye ſhall eat.

7 Nevertheleſs, theſe ye ſhall not eat, of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the cony: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you.

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8 And the ſwine, becauſe it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye ſhall not eat of their fleſh, nor touch their dead carcaſe.

9 ¶ Theſe ye ſhall eat of all that *are* in the waters: all that have fins and ſcales, ſhall ye eat:

10 And whatſoever hath not fins and ſcales, ye may not eat: it *is* unclean unto you.

11 ¶ *Of* all clean birds ye ſhall eat.

12 But theſe *are they* of which ye ſhall not eat: the eagle, and the oſſifrage, and the oſpray,

13 And

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bear all evils, accidents, and afflictions with patience, being intitled, after death, to an heavenly and eternal inheritance; and therefore were not to ſorrow, as men without hope. The wiſer heathens themſelves ſaw into the abſurdity of thoſe barbarous cuſtoms, and ridiculed and condemned them. Cicero calls them, *varia & deteſtabilia genera lugendi*; and then inſtances the *mulie͏bres lacerationes genarum, pectoris, femorum, capitis percuſſiones.*

Nor make any baldneſs between your eyes.] That is, by plucking off, or ſhaving the hair between their eyes, *viz.* on the fore-part of their head.

Ver. 3. *Thou ſhalt not eat any abominable thing.*] This prohibition was, in order to preſerve them, even from common converſation with other nations; and thereby the more effectually to ſecure them from their idolatries. Therefore certain creatures, meats, and drinks, were made abominable and unclean to the Jews by the ordinance of God; though they were not ſo in themſelves, neither were they impoſed for ever, but till the time of reformation only.

Ver. 4. *Theſe are the beaſts which ye ſhall eat.*] See Leviticus, chap. xi.

The ox.] The antient Hebrews never cut or caſtrated any animal (Lev. xxii. 24.) and therefore had no term for what we call a bull, diſtinct from that of an ox or bullock; whenever then we meet in ſcripture with the word *ox*, we are to underſtand a bull by it; here all of that kind are ſignified.

Ver. 5. *The hart.*] The hart or deer, is interpreted by Dr. Shaw, as comprehending all the variety of the deer kind.

The roe-buck.] The word *Tzebi* (according to the ſame perſon) does not ſignify the roe-buck, but the antelope. This is a creature of the goat kind, a nimble and fine limbed animal; its horns are black, and poliſhed like the fineſt ebony, and are marked in circles round the ſeveral parts.

The fallow-deer.] More properly *the wild beeve.*

The wild goat.] The *akko* is a particular ſpecies of the wild goat, and ſhould be tranſlated the *goat deer*, as the ſeptuagint and vulgate have it.

The pygarg.] The *pygarg* denotes a creature, whoſe hinder parts are white, and may therefore be called the white-buttocks. It is ſhaped exactly like the antelope, and of the ſame colour, only its horns are twice as long; the animal itſelf being twice as big.

The wild ox.] This ſhould have been rendered the *buffalo.* The horns of this creature is as large as thoſe of our oxen, and of a coal-black colour; the body is generally of the dark iron grey, of which we ſee ſome of our cows. It has a very terrible aſpect, and is very fierce in the eaſt, where it is wild.

The chamois.] The Arabic verſion calls it the *Jeraſſa*, which ſtill continues to be the eaſtern name of that quadrupede: it is a ſort of mountain goat, or inhabitant of the rocks.

Ver. 7. *The camel.*] This is a beaſt of burden, having two bunches on his back, which ſeem formed by nature for that purpoſe. When this creature holds up its head, it is of an immoderate ſize with regard to height; it is affirmed they will continue ten or twelve days without drinking, and therefore the fitter for travelling in thoſe hot countries where it is a native. The Arabians, Perſians, and other people of the eaſt, eat the fleſh of camels, and it is ſerved up at the beſt tables.

Ver. 12. *The eagle,* &c.] See notes on Levit. chap. ii. ver. 13, 14, 15. &c.

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13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the night-hawk, and the cuckow, and the hawk after his kind,

16 The little owl, and the great owl, and the ſwan,

17 And the pelican, and the gier-eagle, and the cormorant,

18 And the ſtork, and the heron after her kind, and the lapwing, and the bat.

19 And every creeping thing that flieth, *is* unclean unto you: they ſhall not be eaten.

20 *But of* all clean fowls ye may eat.

21 ¶ Ye ſhall not eat *of* any thing that dieth of itſelf: thou ſhalt give it unto the ſtranger that *is* in thy gates, that he may eat it, or thou mayeſt ſell it unto an alien: for thou *art* an holy people unto the Lord thy God. Thou ſhalt not ſeethe a kid in his mothers milk.

22 Thou ſhalt truly tithe all the increaſe of thy ſeed, that the field bringeth forth year by year.

23 And thou ſhalt eat before the Lord thy God, in the place which he ſhall chooſe to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firſtlings of thy herds, and of thy flocks: that thou mayeſt learn to fear the Lord thy God always.

24 And if the way be too long for thee, ſo that thou art not able to carry it, *or* if the place be too far from thee which the Lord thy God ſhall chooſe to ſet his name there, when the Lord thy God hath bleſſed thee:

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25 Then ſhalt thou turn *it* into money, and bind up the money in thine hand, and ſhalt go unto the place which the Lord thy God ſhall chooſe.

26 And thou ſhalt beſtow that money for whatſoever thy ſoul luſteth after, for oxen, or for ſheep, or for wine, or for ſtrong drink, or for whatſoever thy ſoul deſireth: and thou ſhalt eat there before the Lord thy God, and thou ſhalt rejoice, thou and thine houſhold.

27 And the Levite that *is* within thy gates, thou ſhalt not forſake him: for he hath no part nor inheritance with thee.

28 ¶ At the end of three years thou ſhalt bring forth all the tithe of thine increaſe the ſame year, and ſhalt lay *it* up within thy gates.

29 And the Levite (becauſe he hath no part nor inheritance with thee) and the ſtranger, and the fatherleſs, and the widow, which *are* within thy gates, ſhall come, and ſhall eat, and be ſatisfied; that the Lord thy God may bleſs thee in all the work of thine hand which thou doeſt.

CHAP. XV.

The ſeventh year a year of releaſe for the poor.

AT the end of *every* ſeven years thou ſhalt make a releaſe.

2 And this *is* the manner of the releaſe: Every creditor that lendeth *ought* unto his

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Ver. 13. *The glede.*] The kite, we term a glede; probably from its gliding through the air from place to place.

Ver. 26. *Thou ſhalt rejoice,* &c.] The Jews were taught to employ part of their income in hoſpitality; to rejoice in the goodneſs of God, and to glad the hearts of the poor, the fatherleſs, and the widow, with a chearful entertainment. The Hebrew writers call it the tythe of feaſts, and the poor man's tythe.

Ver. 29. *Shall eat and be ſatisfied.*] The Hebrew writers tell us, that the owner of the field, when the poor paſſed by him, and he had there the tythe of the poor; gave to every one of them that paſſed by, ſo much of that tythe as would ſatisfy him. If it was of wheat, he gave him not leſs than half a cab; (the cab of corn was $2\frac{5}{8}$ pints) if of barley, or rye, not leſs than a cab; if of figs, not leſs than twenty-five ſhekels weight (about twelve pounds) of wine, not leſs than half a log; (nearly our pint) and of oil, not leſs than a quarter of a log; and if he gave him of any other fruits, it was not leſs than would enable him to purchaſe two meals meat.

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his neighbour, ſhall releaſe *it*, he ſhall not exact *it* of his neighbour, or of his brother, because it is called the Lords releaſe.

3 Of a foreigner thou mayeſt exact *it again:* but *that* which is thine with thy brother, thine hand ſhall releaſe:

4 Save when there ſhall be no poor among you: for the Lord ſhall greatly bleſs thee in the land which the Lord thy God giveth thee *for* an inheritance to poſſeſs it:

5 Only if thou carefully hearken unto the voice of the Lord thy God, to obſerve to do all theſe commandments which I command thee this day.

6 For the Lord thy God bleſſeth thee, as he promiſed thee, and thou ſhalt lend unto many nations, but thou ſhalt not borrow; and thou ſhalt reign over many nations, but they ſhall not reign over thee.

7 ¶ If there be among you a poor man of one of thy brethren, within any of thy gates, in thy land which the Lord thy God giveth thee, thou ſhalt not harden thy heart, nor ſhut thine hand from thy poor brother:

8 But thou ſhalt open thine hand wide unto him, and ſhalt ſurely lend him ſufficient for his need, *in that* which he wanteth.

9 Beware that there be not a thought in thy wicked heart, ſaying, The ſeventh year, the year of releaſe is at hand: and thine eye be evil againſt thy poor brother, and thou giveſt him nought, and he cry unto the Lord againſt thee, and it be ſin unto thee.

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10 Thou ſhalt ſurely give him, and thine heart ſhall not be grieved when thou giveſt unto him: becauſe that for this thing the Lord thy God ſhall bleſs thee in all thy works, and in all that thou putteſt thine hand unto.

11 For the poor ſhall never ceaſe out of the land: therefore I command thee, ſaying, Thou ſhalt open thine hand wide unto thy brother, to thy poor and to thy needy, in thy land.

12 ¶ *And* if thy brother an Hebrew man or an Hebrew woman be ſold unto thee, and ſerve thee ſix years; then in the ſeventh year thou ſhalt let him go free from thee.

13 And when thou ſendeſt him out free from thee, thou ſhalt not let him go away empty:

14 Thou ſhalt furniſh him liberally out of thy flock, and out of thy floor, and out of thy wine-preſs: *of that* wherewith the Lord thy God hath bleſſed thee, thou ſhalt give unto him.

15 And thou ſhalt remember that thou waſt a bond-man in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing to day.

16 And it ſhall be if he ſay unto thee, I will not go away from thee (becauſe he loveth thee and thine houſe, becauſe he is well with thee;)

17 Then thou ſhalt take an aul, and thruſt *it* through his ear unto the door, and he ſhall be thy ſervant for ever; and alſo unto thy maid-ſervant thou ſhalt do likewiſe.

18 It

Notes on Chap. XV.

Ver. 4. *Save when there ſhall be no poor among you*] This is better rendered as in the marginal reading. *To the end that there be no poor among you: or, that none among you be pinched by extreme poverty.*

Ver. 9. *Beware that there be not a thought in thy wicked heart,* &c.] Leſt this law might make people cautious in lending to the poor, as being aſſured they ſhould loſe the debt at the ſeventh year, if they were not able to pay it before. Moſes here gives them a charge, that no Iſraelite ſhould be led by ſo mean a principle, but look upon every poor neighbour as a member of the ſame happy ſociety, equally related to God as himſelf; who therefore would be ſure to puniſh all uncharitableneſs to ſuch as were his own, as he would be to bleſs and reward thoſe, who, with a generous and bountiful heart, gratefully depended upon his providence, and obeyed his commands.

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18 It ſhall not ſeem hard unto thee when thou ſendeſt him away free from thee; for he hath been worth a double hired ſervant *to thee*, in ſerving thee ſix years: and the Lord thy God ſhall bleſs thee in all that thou doeſt.

19 ¶ All the firſtling males that come of thy herd, and of thy flock, thou ſhalt ſanctify unto the Lord thy God: thou ſhalt do no work with the firſtling of thy bullock, nor ſhear the firſtlings of thy ſheep.

20 Thou ſhalt eat it before the Lord thy God year by year, in the place which the Lord ſhall chooſe, thou and thy houſhold.

21 And if there be *any* blemiſh therein, *as if it be* lame, or blind, *or have* any ill blemiſh, thou ſhalt not ſacrifice it unto the Lord thy God.

22 Thou ſhalt eat it within thy gates: the unclean and the clean *perſon ſhall eat it* alike, as the roe-buck, and as the hart.

23 Only thou ſhalt not eat the blood thereof: thou ſhalt pour it upon the ground as water.

CHAP. XVI.

1 *The feaſt of the paſſover*, 9 *of weeks.* 21 *Groves and images are forbidden.*

OBſerve the month of Abib, and keep the paſſover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night.

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2 Thou ſhalt therefore ſacrifice the paſſover unto the Lord thy God, of the flock and the herd, in the place which the Lord ſhall chooſe to place his name there.

3 Thou ſhalt eat no leavened bread with it: ſeven days ſhalt thou eat unleavened bread therewith, *even* the bread of affliction: (for thou cameſt forth out of the land of Egypt in haſte) that thou mayeſt remember the day when thou cameſt forth out of the land of Egypt, all the days of thy life.

4 And there ſhall be no leavened bread ſeen with thee in all thy coaſt ſeven days, neither ſhall there *any thing* of the fleſh which thou ſacrificedſt the firſt day at even, remain all night until the morning.

5 Thou mayeſt not ſacrifice the paſſover within any of thy gates, which the Lord thy God giveth thee.

6 But at the place which the Lord thy God ſhall chooſe to place his name in, there thou ſhalt ſacrifice the paſſover at even, at the going down of the ſun, at the ſeaſon that thou cameſt forth out of Egypt.

7 And thou ſhalt roaſt and eat *it* in the place which the Lord thy God ſhall chooſe: and thou ſhalt turn in the morning, and go unto thy tents.

8 Six days thou ſhalt eat unleavened bread, and on the ſeventh day *ſhall be* a ſolemn aſſembly to the Lord thy God: thou ſhalt do no work *therein.*

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18. *Worth a double hired ſervant.*] The uſual time for hiring mercenary ſervants, was not leſs than one year, nor more than three *within three years, as the years of an hireling*, ſays Iſaiah, xvi. 14. but the bond-ſervant, having ſerved ſix years, is therefore ſaid to be worth a double hired ſervant, in ſerving ſix years. The LXX and vulgate have it, *he has done thee the yearly ſervice of an hired ſervant for ſix years.*

Notes on Chap. XVI.

Ver. 1. *Obſerve the month of Abib.*] A feſtival inſtituted in commemoration of their Egyptian bondage, and their deliverance from it, was to be obſerved at the punctual time, and with all thoſe circumſtances mentioned, Exod. xii. Numb. xxviii. 17, &c.

Ver. 3. *Bread of affliction.*] It is ſo called, on account of its being inſipid, and not eaſily digeſted. It ſerved to remind them of their ſtate of affliction in Egypt.

Ver. 7. *Thou ſhalt turn in the morning, and go unto thy tents.*] That is, unto thine own habitations, which were called tents, becauſe they had no other dwellings in the wilderneſs. The words are not abſolutely a command, but a permiſſion only: after you have eaten the paſchal lamb, you are permitted to return home, if you pleaſe.

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9 ¶ Seven weeks ſhalt thou number unto thee: begin to number the ſeven weeks from *ſuch time as* thou beginneſt *to put* the ſickle to the corn.

10 And thou ſhalt keep the feaſt of weeks unto the LORD thy God with a tribute of a free-will-offering of thine hand, which thou ſhalt give *unto the LORD thy God,* according as the LORD thy God hath bleſſed thee.

11 And thou ſhalt rejoice before the LORD thy God, thou, and thy ſon, and thy daughter, and thy man-ſervant, and thy maid-ſervant, and the Levite that *is* within thy gates, and the ſtranger, and the fatherleſs, and the widow, that *are* among you, in the place which the LORD thy God hath choſen to place his name there.

12 And thou ſhalt remember that thou waſt a bond-man in Egypt: and thou ſhalt obſerve and do theſe ſtatutes.

13 ¶ Thou ſhalt obſerve the feaſt of tabernacles ſeven days, after that thou haſt gathered in thy corn, and thy wine.

14 And thou ſhalt rejoice in thy feaſt, thou, and thy ſon, and thy daughter, and thy man-ſervant, and thy maid-ſervant, and the Levite, the ſtranger, and the fatherleſs, and the widow, that *are* within thy gates.

15 Seven days ſhalt thou keep a ſolemn feaſt unto the LORD thy God, in the place which the LORD ſhall chooſe: becauſe the LORD thy God ſhall bleſs thee in all thy increaſe, and in all the works of thine hands, therefore thou ſhalt ſurely rejoice.

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16 ¶ Three times in a year ſhall all thy males appear before the LORD thy God, in the place which he ſhall chooſe: in the feaſt of unleavened bread, and in the feaſt of weeks, and in the feaſt of tabernacles: and they ſhall not appear before the LORD empty.

17 Every man *ſhall give* as he is able, according to the bleſſing of the LORD thy God which he hath given thee.

18 ¶ Judges and officers ſhalt thou make thee in all thy gates which the LORD thy God giveth thee throughout thy tribes: and they ſhall judge the people with juſt judgment.

19 Thou ſhalt not wreſt judgment, thou ſhalt not reſpect perſons, neither take a gift: for a gift doth blind the eyes of the wiſe, and pervert the words of the righteous.

20 That which is altogether juſt ſhalt thou follow, that thou mayeſt live, and inherit the land which the LORD thy God giveth thee.

21 ¶ Thou ſhalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou ſhalt make thee.

22 Nei-

Ver. 9. *Seven weeks ſhalt thou number.*] The feaſt of Pentecoſt was kept in ſolemn commemoration of the awful delivery of the law at mount Sinai, and in thankfulneſs to God for the fruits of the year, ſee Exod. xxiii. 16.

Ver. 13. *The feaſt of tabernacles.*] This feaſt was inſtituted, in order to commemorate the preſervation of the Iſraelites, during their travels in the wilderneſs, ſee Levit, xxiii. 34,

Ver. 18. *Judges and officers ſhalt thou make thee.*] Accordingly they had judges appointed, and conſiſtories erected in every city, for determining all differences ariſing out of the law, though not as to the power of life and death, which was ſeldom granted them by their rulers, except in larger cities.

In all thy gates which the Lord thy God giveth thee throughout thy tribes,] It was cuſtomary with the Iſraelites to keep their courts in the gates, or in the chambers erected over the gates of their cities.

Ver. 20. *That which is altogether juſt ſhalt thou follow, that thou mayeſt live,* &c.] Live happily, and continue long in the land of Canaan. Nothing contributes more to the eſtabliſhment of the government, than the exact and impartial adminiſtration of juſtice.

Ver. 21. *Thou ſhalt not plant thee a grove.*] The word tranſlated *grove,* may more properly be rendered an *idol,* or an *oratory* erected for idolatrous purpoſes.

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22 Neither ſhalt thou ſet thee up *any* image, which the LORD thy God hateth.

CHAP. XVII.

1 *The things ſacrificed muſt be ſound.* 2 *Idolaters muſt be ſlain.* 14 *The election,* 16 *and duty of a king.*

THou ſhalt not ſacrifice unto the LORD thy God *any* bullock, or ſheep, wherein is blemiſh, *or* any evil-favouredneſs: for that *is* an abomination unto the LORD thy God.

2 ¶ If there be found among you within any of thy gates which the LORD thy God giveth thee, man or woman that hath wrought wickedneſs in the ſight of the LORD thy God, in tranſgreſſing his covenant,

3 And hath gone and ſerved other gods, and worſhipped them, either the ſun, or moon, or any of the hoſt of heaven, which I have not commanded;

4 And it be told thee, and thou haſt heard *of it*, and enquired diligently, and behold, *it be* true, *and* the thing certain, *that* ſuch abomination is wrought in Iſrael:

5 Then ſhalt thou bring forth that man or that woman (which have committed that wicked thing) unto thy gates, *even* that man or that woman, and ſhalt ſtone them with ſtones until they die.

6 At the mouth of two witneſſes, or three witneſſes, ſhall he that is worthy of death, be put to death; *but* at the mouth of one witneſs he ſhall not be put to death.

7 The hands of the witneſſes ſhall be firſt upon him to put him to death, and afterwards the hands of all the people: ſo thou ſhalt put the evil away from among you.

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8 ¶ If there ariſe a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between ſtroke and ſtroke, *being* matters of controverſy within thy gates: then ſhalt thou ariſe, and get thee up into the place which the LORD thy God ſhall chooſe;

9 And thou ſhalt come unto the prieſts the Levites, and unto the judge that ſhall be in thoſe days, and enquire; and they ſhall ſhew thee the ſentence of judgment.

10 And thou ſhalt do according to the ſentence which they of that place (which the LORD ſhall chooſe) ſhall ſhew thee, and thou ſhalt obſerve to do according to all that they inform thee:

11 According to the ſentence of the law which they ſhall teach thee, and according to the judgment which they ſhall tell thee thou ſhalt do: thou ſhalt not decline from the ſentence which they ſhall ſhew thee, to the right hand nor to the left.

12 And the man that will do preſumptuouſly, and will not hearken unto the prieſt (that ſtandeth to miniſter there before the LORD thy God) or unto the judge, even that man ſhall die: and thou ſhalt put away the evil from Iſrael.

13 And all the people ſhall hear, and fear, and do no more preſumptuouſly.

14 ¶ When thou art come unto the land which the LORD thy God giveth thee,

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Notes on Chap. XVII.

Ver. 3. *Any of the hoſt of heaven.*] The ſtars, many of which were worſhipped by the neighbouring nations. The Egyptians, for inſtance, worſhipped the dog-ſtar, imagining that the ſoul of Iſis had been tranſported thither after death: they called the planets gods, and were the firſt who, in honour of them, divided the days into weeks, according to the number of the planets. To the ſame planets likewiſe, as preſiding over the days of the week, did our Saxon anceſtors erect groves, and pay divine honours.

Which I have not commanded.] That is, which I have forbidden.

Ver. 8. *Between blood and blood.*] In a queſtion that may ariſe, whither a man hath committed wilful murder, or only caſual.

Between ſtroke and ſtroke.] That is, in the caſe of wounds or ſtrokes, inflicted by one man upon another.

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thee, and ſhalt poſſeſs it, and ſhalt dwell therein, and ſhalt ſay, I will ſet a king over me, like as all the nations that *are* about me:

15 Thou ſhalt in any wiſe ſet *him* king over thee whom the LORD thy God ſhall chooſe: *one* from among thy brethren ſhalt thou ſet king over thee: thou mayeſt not ſet a ſtranger over thee, which *is* not thy brother.

16 But he ſhall not multiply horſes to himſelf, nor cauſe the people to return to Egypt, to the end that he ſhould multiply horſes: foraſmuch as the LORD hath ſaid unto you, Ye ſhall henceforth return no more that way.

17 Neither ſhall he multiply wives to himſelf, that his heart turn not away: neither ſhall he greatly multiply to himſelf ſilver and gold.

18 And it ſhall be when he ſitteth upon the throne of his kingdom, that he ſhall write him a copy of this law in a book, out of *that which is* before the prieſts the Levites.

19 And it ſhall be with him, and he ſhall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and the ſtatutes to do them:

20 That his heart be not lifted up above his brethren, and that he turn not aſide from the commandment to the right hand or to the left: to the end that he may prolong *his* days in his kingdom; he, and his children in the midſt of Iſrael.

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CHAP. XVIII.

1 *The Lord is the prieſts and Levites inheritance.* 15 *Chriſt the Prophet is to be heard.* 20 *The preſumptuous prophet is to die.*

THE prieſts the Levites, *and* all the tribe of Levi, ſhall have no part nor inheritance with Iſrael: they ſhall eat the offerings of the LORD made by fire, and his inheritance.

2 Therefore ſhall they have no inheritance among their brethren: the LORD *is* their inheritance, as he hath ſaid unto them.

3 ¶ And this ſhall be the prieſts due from the people, from them that offer a ſacrifice, whether *it be* ox or ſheep; and they ſhall give unto the prieſt the ſhoulder, and the two cheeks, and the maw.

4 The firſt-fruit *alſo* of thy corn, of thy wine, and of thy oil, and the firſt of the fleece of thy ſheep ſhalt thou give him.

5 For the LORD thy God hath choſen him out of all thy tribes, to ſtand to miniſter in the name of the LORD, him and his ſons for ever.

6 ¶ And if a Levite come from any of thy gates out of all Iſrael, where he ſojourned, and come with all the deſire of his mind unto the place which the LORD ſhall chooſe;

7 Then

Ver. 16. *He ſhall not multiply horſes.*] And that for the reaſon given in the next words. It was uſual to buy horſes out of Egypt, which cuſtom continued to the days of Solomon, ſee 1 Kings x. 28.

Ver. 17. *Neither ſhall he multiply wives.*] Leſt, by marrying ſuch women as were worſhippers of ſtrange gods, he might be ſeduced from the true religion: thus it was with Solomon.

Ver. 18. *Shall write him a copy of this law.*] By this, ſome underſtand the book of Deuteronomy, which is an abridgment of the law, while others were of opinion, it means the whole pentateuch. The Jews inform us, that he was obliged to write this copy with his own hand, that ſo it might be the more ſtrongly imprinted upon his memory.

Notes on Chap. XVIII.

Ver. 3. *The two cheeks and the maw.*] By the *maw* is meant the ſtomach, which the ancients accounted a great dainty. Theſe were added to what was before appointed as the prieſt's portion.

6 *If a Levite.*] Any of the Levitical tribe, whether a prieſt, or an ordinary Levite only.

Come with all the deſire of his mind, &c.] Thoſe of the prieſts who choſe to ſerve at the tabernacle, out of their ordinary courſe, and to give a conſtant attendance upon the public miniſtry, were to have.

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7 Then he ſhall miniſter in the name of the LORD his God, as all his brethren the Levites *do*, which ſtand there before the LORD.

8 They ſhall have like portions to eat, beſides that which cometh of the ſale of his patrimony.

9 ¶ When thou art come into the land which the LORD thy God giveth thee, thou ſhalt not learn to do after the abominations of thoſe nations.

10 There ſhall not be found among you *any one* that maketh his ſon or his daughter to paſs through the fire, *or* that uſeth divination, *or* an obſerver of times, or an enchanter, or a witch,

11 Or a charmer, or a conſulter with familiar ſpirits, or a wizard, or a necromancer.

12 For all that do theſe things *are* an abomination unto the LORD: and becauſe of theſe abominations, the LORD thy God doth drive them out from before thee.

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13 Thou ſhalt be perfect with the LORD thy God.

14 For theſe nations which thou ſhalt poſſeſs, hearkened unto obſervers of times, and unto diviners: but as for thee, the LORD thy God hath not ſuffered thee ſo *to do*.

15 ¶ The LORD thy God will raiſe up unto thee a Prophet from the midſt of thee, of thy brethren, like unto me; unto him ye ſhall hearken.

16 According to all that thou deſiredſt of the LORD thy God in Horeb, in the day of the aſſembly, ſaying, Let me not hear again the voice of the LORD my God; neither let me ſee this great fire any more, that I die not.

17 And the LORD ſaid unto me, They have well *ſpoken that* which they have ſpoken.

18 I will raiſe them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth, and he

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8 *Like portions to eat.*] The ſame continual allowance with the prieſts and Levites in waiting. This was an encouragement to thoſe of the ſacred order, to delight in the exerciſe of their miniſterial functions, and to promote the honour of divine ſervice.

Ver. 10. *An obſerver of times.*] The word, in the original, is thought to ſignify that kind of divination that was made, by obſerving the face of the heaven, the motion and figure of the clouds, the appearance of meteors, thunder, lightning, and the like.

An enchanter.] One who divines by means of ſerpents.

A witch.] That is, one who does miſchief to men or beaſts by evil arts.

Ver. 11. *A charmer.*] Or, one who pretends to tell future events, from the poſition of the planets, *viz.* an aſtrologer.

A Necromancer.] A conſulter of dead idols; or one who enquires of the dead. The manner of performing this was, by viſiting their graves in the night, and there laying down, and muttering certain words with a low voice. Thus they pretended they had communion with them by dreams, or by their appearing to them.

Ver. 15. *God will raiſe up unto thee a prophet.*] God will ſupply you with a ſucceſſion of truly inſpired prophets, to whom he will reveal his will and determinations concerning your republic. This is the natural ſenſe of the words; but, as they point at ſome prophet more eminent than the reſt, they may be interpreted of the Meſſiah. If they may be underſtood, as comprehending all thoſe that ſucceeded Moſes, then Chriſt, the Meſſiah, who was the moſt eminent of them all, is not to be excluded. The antient Jews, as Le Clerc obſerves, undoubtedly underſtood them, as peculiarly applicable to the Meſſiah, ſince St. Peter, who, as the apoſtolic manner was, reaſons with the Jews upon received principles, and accommodates theſe words to Jeſus of Nazareth, Acts iii. 22. and vii. 37.

Like unto me.] All the ſucceeding prophets may, in a limited ſenſe, be ſaid to be *like unto Moſes*; that is, truly called and inſpired by God as he was, in oppoſition to thoſe pretenders to divine inſpirations, whom he mentioned in the preceding verſes: but in a ſtrict ſenſe, and in their full meaning, are applicable to none but the Meſſiah, who alone was *like unto Moſes* in this, that he was a *ſecond lawgiver*, and had a near and familiar intercourſe with God; even ſuch as no other prophet had.

Unto him ſhall ye hearken.] The Jews, by this precept, were bound to give ear to all thoſe prophets who proved their commiſſion from God; to the Meſſiah then more eſpecially, who was greater than them all. To this paſſage, Le Clerc refers thoſe words of our Lord, *Do not think that I will accuſe you to the father: there is one that accuſeth you, even Moſes, in whom ye truſt; for, had ye believed Moſes, ye would have believed me, for he wrote of me,* John v. 45.

Ver. 18. *I will put my words in his mouth.*] That is, he ſhall declare my will; not by thoſe tremenduous circumſtances

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ſhall ſpeak unto them all that I ſhall command him.

19 And it ſhall come to paſs, *that* whoſoever will not hearken unto my words which he ſhall ſpeak in my name, I will require *it* of him.

20 But the prophet which ſhall preſume to ſpeak a word in my name, which I have not commanded him to ſpeak, or that ſhall ſpeak in the name of other gods, even that prophet ſhall die.

21 And if thou ſay in thine heart, How ſhall we know the word which the LORD hath not ſpoken?

22 When a prophet ſpeaketh in the name of the LORD, if the thing follow not nor come to paſs, that *is* the thing which the LORD hath not ſpoken, *but* the prophet hath ſpoken it preſumptuouſly: thou ſhalt not be afraid of him.

CHAP. XIX.

1 *The cities of refuge.* 16 *The puniſhment of a falſe witneſs.*

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WHen the LORD thy God hath cut off the nations, whoſe land the LORD thy God giveth thee, and thou ſucceedeſt them, and dwelleſt in their cities, and in their houſes;

2 Thou ſhalt ſeparate three cities for thee in the midſt of thy land which the LORD thy God giveth thee to poſſeſs it.

3 Thou ſhalt prepare thee a way, and divide the coaſts of thy land (which the LORD thy God giveth thee to inherit) into three parts, that every ſlayer may flee thither.

4 ¶ And this *is* the caſe of the ſlayer, which ſhall flee thither, that he may live: Whoſo killeth his neighbour ignorantly, whom he hated not in time paſt,

5 As when *a man* goeth into the wood with his neighbour, to hew wood, and his hand fetcheth a ſtroke with the ax to cut down the tree, and the head ſlippeth from the helve, and lighteth upon his neighbour, that

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ſtances that attended the promulgation of the law on mount Sinai, but in a free and familiar manner. The Meſſiah, though he confirmed his doctrine and miſſion by miracles, yet they were not ſuch as rendered him an object of terror, but were calculated to promote the good and welfare of men.

Ver. 19. *I will require it of him.*] The Greek tranſlates it, *I will take vengeance on him.* I will ſeverely puniſh him. This was fully accompliſhed in that wicked race of Jews, who, refuſing to hearken to the kind invitations of the Meſſiah, and perſecuting him to death; God, for their diſobedience, burnt up their city and temple, and ſcattered them throughout the whole earth, ſo that they are no longer a people, but are fugitives and vagabonds, and monuments of divine vengeance.

Ver. 20. *Even that prophet ſhall die.*] Shall be judged and condemned to death by the lawful magiſtrate. The Jewiſh writers inform us, that there were three particular caſes that could be brought before no other court, nor be judged by any other power, but that of the Sanhedrim; namely, the trial of an whole tribe, of an high-prieſt, and of a ſuſpected falſe prophet. That famous council being held in Jeruſalem only, points out the propriety of our Saviour's words, *It cannot be, that a prophet periſh out of Jeruſalem*; and again, *O Jeruſalem, Jeruſalem, which killeſt the prophets!*

Ver. 22. *If the thing follow not.*] If the prophet appeals to ſome miracle, or future event, as an abſolute ſign of the truth of his miſſion, and the miracle fails, or the prediction does not come to paſs, he ſhall be conſidered as an impoſtor.

NOTES on Chap. XIX.

Ver. 2. *In the midſt of thy land.*] *Within thy land*; for, if they had been all three in the heart of the country, they would have defeated the intention in ſeparating them, which was, that they ſhould be placed at ſuch convenient diſtances, in different parts of the country, that men might flee to them from any part, eaſily and ſpeedily.

Ver. 3. *Thou ſhalt prepare thee a way.*] The Jewiſh magiſtrates were obliged to prepare the ways to the cities of refuge. On the fifteenth day of Adar, anſwering to our February; they ſet people every year upon this work, and took particular care to have the roads made convenient and broad, not leſs than thirty-two cubits in breadth; they removed all impediments and obſtructions, and levelled the whole way, ſuffering no riſing ground to remain in the road: they laid bridges over every ſtream of water, and where the roads ſeparated, and went two or three ways, they ſet up a direction in writing. Maimonides in his treatiſe of murder, ſee likewiſe note on Numb. xxxv. 6.

Divide the coaſts of thy land.] Thy poſſeſſions on the weſt of Jordan. Theſe they were to divide into three equal parts, and in the centre of each, open an aſylum, that ſo, they being nearly equidiſtant, the inhabitants of each diſtrict might enjoy the ſame benefit from them.

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that he die; he ſhall flee unto one of thoſe cities, and live:

6 Leſt the avenger of the blood purſue the ſlayer, while his heart is hot, and overtake him, becauſe the way is long, and ſlay him, whereas he *was* not worthy of death, in as much as he hated him not in time paſt.

7 Wherefore I command thee, ſaying, Thou ſhalt ſeparate three cities for thee.

8 And if the LORD thy God enlarge thy coaſt (as he hath ſworn unto thy fathers) and give thee all the land which he promiſed to give unto thy fathers;

9 (If thou ſhalt keep all theſe commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways) then ſhalt thou add three cities more for thee, beſides theſe three:

10 That innocent blood be not ſhed in thy land which the LORD thy God giveth thee *for* an inheritance, and *ſo* blood be upon thee.

11 ¶ But if any man hate his neighbour, and lie in wait for him, and riſe up againſt him, and ſmite him mortally that he die, and fleeth into one of theſe cities:

12 Then the elders of his city ſhall ſend and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13 Thine eye ſhall not pity him, but thou ſhalt put away *the guilt of* innocent blood from Iſrael, that it may go well with thee.

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14 ¶ Thou ſhalt not remove thy neighbours *land*-mark, which they of old time have ſet in thine inheritance which thou ſhalt inherit, in the land that the LORD thy God giveth thee to poſſeſs it.

15 ¶ One witneſs ſhall not riſe up againſt a man for any iniquity, or for any ſin, in any ſin that he ſinneth: at the mouth of two witneſſes, or at the mouth of three witneſſes ſhall the matter be eſtabliſhed.

16 ¶ If a falſe witneſs riſe up againſt any man to teſtify againſt him *that which is* wrong:

17 Then both the men between whom the controverſy *is*, ſhall ſtand before the LORD, before the prieſts, and the judges which ſhall be in thoſe days.

18 And the judges ſhall make diligent inquiſition: and behold, *if* the witneſs *be* a falſe witneſs, *and* hath teſtified falſly againſt his brother:

19 Then ſhall he do unto him, as he had thought to have done unto his brother: ſo ſhalt thou put the evil away from among you.

20 And thoſe which remain ſhall hear, and fear, and ſhall henceforth commit no more any ſuch evil among you.

21 And thine eye ſhall not pity, *but* life *ſhall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAP.

Ver. 9, *Then ſhalt thou add three cities more.*] Notwithſtanding that, in David's time, the boundaries of the Iſraelites were extended to the river Euphrates; yet we no where read, that three cities of refuge were added to them. It is likely therefore, that David did not expel the heathens beyond Lebanon, but that he only made them tributary.

Ver. 12. *The elders of his city ſhall ſend and fetch him thence.*] Upon any ſuſpicion or information of murder, the magiſtrates of the town or diſtrict, where the fact was committed, ſhall ſend for the refugee out of the city of refuge, whither he had fled, and bring him to a fair trial; and if it appears, upon a clear evidence, that he is guilty of wilful murder, they ſhall paſs ſentence upon him, and cauſe execution to be done without fear or partiality, as they value the bleſſing of heaven, and deſire to free themſelves from the guilt of innocent blood, which otherwiſe would be required at their hands.

Ver. 14. *Thou ſhalt not remove thy neighbours land-mark.*] This is conſidered by Joſephus as a general prohibition, and forbids the removing the land-marks, not only of an Iſraelite, but of any of the neighbouring nations, with whom they were at peace; the breaking in upon thoſe bounds, being the cauſe of wars and inſurrections, which ariſe from their covetouſneſs, who would thus fraudulently enlarge their territories.

Ver. 21. *Eye for eye, tooth for tooth.*] See note on Levit. chap. xxiv. 20.

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CHAP. XX.

1 *The prieſts exhortation to encourage the people to battel.* 16 *What cities muſt be devoted.*

WHen thou goeſt out to battel againſt thine enemies, and ſeeſt horſes and chariots, *and* a people more than thou, be not afraid of them: for the LORD thy God *is* with thee, which brought thee up out of the land of Egypt.

2 And it ſhall be when ye are come nigh unto the battel, that the prieſt ſhall approach and ſpeak unto the people,

3 And ſhall ſay unto them, Hear, O Iſrael, you approach this day unto battel againſt your enemies: let not your hearts faint, fear not and do not tremble, neither be ye terrified becauſe of them.

4 For the LORD your God *is* he that goeth with you, to fight for you againſt your enemies, to ſave you.

5 ¶ And the officers ſhall ſpeak unto the people, ſaying, What man *is there* that hath built a new houſe, and hath not dedicated it? let him go and return to his houſe, leſt he die in the battel, and another man dedicate it.

6 And what man *is he* that hath planted a vineyard, and hath not *yet* eaten of it? let him *alſo* go and return unto his houſe, leſt he die in the battel, and another man eat of it.

7 And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his houſe, leſt he die in battel, and another man take her.

8 And the officers ſhall ſpeak further unto the people, and they ſhall ſay, What man *is there that is* fearful and faint-hearted? let him go and return unto his houſe, leſt his brethrens heart faint as well as his heart.

9 And it ſhall be when the officers have made an end of ſpeaking unto the people, that they ſhall make captains of the armies to lead the people.

10 ¶ When thou comeſt nigh unto a city to fight againſt it, then proclaim peace unto it.

11 And it ſhall be, if it make thee anſwer of peace, and open unto thee, then it ſhall be *that* all the people *that* is found therein, ſhall be tributaries unto thee, and they ſhall ſerve thee.

12 And if it will make no peace with thee,

NOTES on Chap. XX.

Ver. 1. *Be not afraid of them,*] Moſes exhorts them not to fear the moſt formidable of their enemies, but to depend entirely upon that God for protection, who had ſo frequently delivered them from their ſuperior forces.

Horſes and chariots.] The Iſraelitiſh army conſiſted entirely of foot, and their law ſeemed to oblige them to continue ſo, that their reliance might be the more upon God. The Canaanites, and other nations, had the advantage of chariots and horſes; but while they relied on theſe, the Iſraelites were taught to remember, and *to truſt in the name of the Lord their God*, Pſalm xx. 7.

Ver. 2. *The prieſt ſhall approach and ſpeak unto the people.*] There was a prieſt, who was appointed for this purpoſe: his office was to blow the trumpet when they were preparing for battle, and to exhort them to a courageous and undaunted performance of their duty; to look upon the cauſe to be the cauſe of God, and to aſſure themſelves of ſucceſs under his protection.

Ver. 5. *The officers ſhall ſpeak unto the people.*] The Iſraelites were to make proclamation, allowing an exemption from the war, to ſuch as had lately purchaſed eſtates, newly built houſes, and not yet ſettled in them; planted new vineyards, or were juſt married, leſt the thoughts of ſuch men, continually hankering after their private affairs, might diſpirit them from the buſineſs of the war, and the ſervice of the public.

Ver. 8. *What man is there that is fearful and faint-hearted.*] We may obſerve, from this paſſage, that though the Iſraelites had the promiſe of a particular interpoſition of providence in their behalf, yet they were all along required to make uſe of the moſt proper human means to compaſs this end; thus, in the inſtance before us, though they were not abſolutely to rely on their own ſtrength and valour, and the conduct of their men for the victory; yet they were to employ only ſuch perſons in their wars, as had a mind diſpoſed and qualified for the buſineſs, and were worthy of a bleſſing upon their endeavours.

Ver. 10. *Then proclaim peace unto it.*] See note on Numb. chap. xx. 14.

Ver. 11. *If it make thee anſwer of peace.*] That is, if they accept the conditions offered, which were theſe: 1. That they ſhould renounce idolatry. 2. Become their ſubjects: and, 3. Pay an annual tribute.

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thee, but will make war againſt thee, then thou ſhalt beſiege it.

13 And when the Lord thy God hath delivered it into thine hands, thou ſhalt ſmite every male thereof with the edge of the ſword.

14 But the women, and the little ones, and the cattle, and all that is in the city, *even* all the ſpoil thereof ſhalt thou take unto thyſelf: and thou ſhalt eat the ſpoil of thine enemies, which the Lord thy God hath given thee.

15 Thus ſhalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of theſe nations.

16 But of the cities of theſe people which the Lord thy God doth give thee *for* an inheritance, thou ſhalt ſave alive nothing that breatheth:

17 But thou ſhalt utterly deſtroy them, *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebuſites, as the Lord thy God hath commanded thee:

18 That they teach you not to do after all their abominations which they have done unto their gods, ſo ſhould ye ſin againſt the Lord your God.

19 ¶ When thou ſhalt beſiege a city a long time, in making war againſt it to take it, thou ſhalt not deſtroy the trees thereof by forcing an ax againſt them: for thou mayeſt eat of them, and thou ſhalt not cut them down (for the tree of the field *is* mans *life)* to employ *them* in the ſiege.

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20 Only the trees which thou knoweſt that they *be* not trees for meat, thou ſhalt deſtroy and cut them down; and thou ſhalt build bulwarks againſt the city that maketh war with thee, until it be ſubdued.

CHAP. XXI.

Sundry laws.

IF *one* be found ſlain in the land which the Lord thy God giveth thee to poſſeſs it, lying in the field, *and* it be not known who hath ſlain him:

2 Then the elders and thy judges ſhall come forth, and they ſhall meaſure unto the cities which *are* round about him that is ſlain.

3 And it ſhall be *that* the city *which is* next unto the ſlain man, even the elders of that city ſhall take an heifer which hath not been wrought with, *and* which hath not drawn in the yoke.

4 And the elders of that city ſhall bring down the heifer unto a rough valley which is neither eared nor ſown, and ſhall ſtrike off the heifers neck there in the valley.

5 And the prieſts the ſons of Levi ſhall come near (for them the Lord thy God hath choſen to miniſter unto him, and to bleſs in the name of the Lord) and by

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Ver. 18. *That they teach thee not to do after all their abominations.*] They were ſo abominably wicked and immoral, that God did not think them fit to live any longer on the earth; but eſteemed it a mercy to the human race in general, not to permit ſuch a wicked and contagious generation to ſubſiſt.

Ver. 19. *Thou ſhalt not deſtroy the trees*, &c.] They were forbid to make any unneceſſary waſte, it being ſhameful to deſtroy thoſe things which are uſeful to the ſupport of human life.

Notes on Chap. XXI.

Ver. 1. *If one be found ſlain in the land.*] The expiation ordained for a concealed murderer, when the criminal could not be found by the moſt diligent inquiſition, was attended with great ſolemnity; to ſhew the atrociouſneſs of the deed, and to deter others.

Ver. 2. *The elders.*] It is not here ſaid *the elders of that city*, as in the ſubſequent verſe (for it is not as yet known to what particular city it belongeth) but *thy elders, O Iſrael*, which were of the general ſtates of the land, members of the great council, or ſanhedrim.

Ver. 4. *Unto a rough valley.*] The original ſignifies alſo a *ſtream or torrent*; and ſeeing, that in the 6th verſe, the elders are commanded to *waſh their hands over the heifer*; it is natural to infer there was running water in the place, and that we are therefore to underſtand it a valley, with a brook running through it.

Which is neither eared nor ſown.] Neither plowed nor ſown, Gen. xlv. 6.

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their word ſhall every controverſy and every ſtroke be *tried*.

6 And all the elders of that city *that are* next unto the ſlain *man*, ſhall waſh their hands over the heifer that is beheaded in the valley.

7 And they ſhall anſwer and ſay, Our hands have not ſhed this blood, neither have our eyes ſeen *it*.

8 Be merciful, O Lord, unto thy people Iſrael, whom thou haſt redeemed, and lay not innocent blood unto thy people of Iſraels charge. And the blood ſhall be forgiven them.

9 So ſhalt thou put away the *guilt of* innocent blood from among you, when thou ſhalt do *that which is* right in the ſight of the Lord.

10 ¶ When thou goeſt forth to war againſt thine enemies, and the Lord thy God hath delivered them into thine hands, and thou haſt taken them captive,

11 And ſeeſt among the captives a beautiful woman, and haſt a deſire unto her, that thou wouldeſt have her to thy wife:

12 Then thou ſhalt bring her home to thine houſe, and ſhe ſhall ſhave her head, and pare her nails.

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13 And ſhe ſhall put the raiment of her captivity from off her, and ſhall remain in thine houſe, and bewail her father and her mother a full month: and after that, thou ſhalt go in unto her, and be her huſband, and ſhe ſhall be thy wife.

14 And it ſhall be if thou have no delight in her, then thou ſhalt let her go whether ſhe will, but thou ſhalt not ſell her at all for money, thou ſhalt not make merchandiſe of her, becauſe thou haſt humbled her.

15 ¶ If a man have two wives, one beloved, and another hated, and they have borne him children, *both* the beloved and the hated; and *if* the firſt-born ſon be hers that was hated:

16 Then it ſhall be, when he maketh his ſons to inherit *that* which he hath, *that* he may not make the ſon of the beloved, firſt-born, before the ſon of the hated, *which is indeed* the firſt-born:

17 But he ſhall acknowledge the ſon of the hated *for* the firſt-born, by giving him a double portion of all that he hath: for he *is* the beginning of his ſtrength, the right of the firſt-born *is* his.

18 ¶ If a man have a ſtubborn and rebellious ſon, which will not obey the voice of

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Ver. 12. *She ſhall ſhave her head and pare her nails.*] The Chaldaic paraphraſe has it, *ſhe ſhall let her nails grow*; this to us ſeems moſt ſuitable to a ſtate of matrimony. It was the practice of ſome nations to neglect every ornament of dreſs, and even to abandon neatneſs and cleanlineſs: but ſeeing the original will permit either tranſlation, it has been variouſly rendered, according to the different faſhions of ſeveral countries, See Levit, xix. 27.

Ver. 13. *The raiment of her captivity.*] Namely the garments in which ſhe was taken; theſe ſhe was to lay aſide, and inſtead thereof put on mourning, which was another ſign of humiliation, and a means to withdraw the man's affection from her, if ſhe continued in her unbelief; a method which, in thoſe times, when neglect of perſon were the indications of diſtreſs, was likely to affect what was deſigned; but would have failed of ſucceſs, it is like, in theſe days, when ſtudied art and elegance are introduced, probably as an alleviation to the diſtreſs of the mind, and both the real and pretended mourner, are adorned with all the trappings of art.

Ver. 15. *Two wives.*] Bigamy was become general, and though God did permit it for a while, even in his own church, *i. e.* to the time of reformation; yet, it is plain, from our Saviour's remark, Matth. xix. 4, 5. That he approved not of it, and that it was contrary to God's firſt inſtitution. This corruption was inſtituted by the poſterity of Cain, ſee Geneſis iv. 19.

Ver. 18. *If a man have a ſtubborn and rebellious ſon*, &c.] This law is added for the regulation of families, by giving to parents a well tempered power over extravagant and incorrigible children—Their power was to extend thus far—When a parent found all means of admonition, and correction were loſt upon any ſon, and foreſaw nothing but ruin to the eſtate and family, he was directed to make complaint to the magiſtracy in court, who, upon ſufficient evidence againſt him, were to condemn him to death, as a terrible example of diſobedience to the divine laws. The Romans, and ſome countries in like manner, entruſted the parents with this power of puniſhing their ſons with death; but to their diſcretion was left the exerciſe

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of his father, or the voice of his mother, and *that* when they have chaſtened him, will not hearken unto them :

19 Then ſhall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place :

20 And they ſhall ſay unto the elders of his city, This our ſon *is* ſtubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard.

21 And all the men of his city ſhall ſtone him with ſtones, that he die : ſo ſhalt thou put evil away from among you, and all Iſrael ſhall hear, and fear.

22 ¶ And if a man have committed a ſin worthy of death, and he be to be put to death, and thou hang him on a tree :

23 His body ſhall not remain all night upon the tree, but thou ſhalt in any wiſe bury him that day (for he that is hanged, *is* accurſed of God) that thy land be not defiled, which the Lord thy God giveth thee *for* an inheritance.

CHAP. XXII.

1 *Of humanity toward brethren.* 5 *The ſex is to be diſtinguiſhed by apparel.* 13 *The puniſhment of him that ſlandereth his wife.* 20, 22 *Of adultery.* 25 *Of rape,* 22 *and of fornication.* 30 *Inceſt.*

THou ſhalt not ſee thy brothers ox or his ſheep go aſtray, and hide thyſelf from them : thou ſhalt in any caſe bring them again unto thy brother.

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2 And if thy brother *be* not nigh unto thee, or if thou know him not, then thou ſhalt bring it unto thine own houſe, and it ſhall be with thee until thy brother ſeek after it, and thou ſhalt reſtore it to him again.

3 In like manner ſhalt thou do with his aſs, and ſo ſhalt thou do with his raiment, and with all loſt things of thy brothers, which he hath loſt, and thou haſt found, ſhalt thou do likewiſe : thou mayeſt not hide thyſelf.

4 ¶ Thou ſhalt not ſee thy brothers aſs or his ox fall down by the way, and hide thyſelf from them : thou ſhalt ſurely help him to lift *them* up again.

5 ¶ The woman ſhall not wear that which pertaineth unto a man, neither ſhall a man put on a womans garment : for all that do ſo *are* abomination unto the Lord thy God.

6 ¶ If a birds neſt chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam ſitting upon the young, or upon the eggs, thou ſhalt not take the dam with the young.

7 *But* thou ſhalt in any wiſe let the dam go, and take the young to thee, that it may be well with thee, and *that* thou mayeſt prolong *thy* days.

8 ¶ When thou buildeſt a new houſe, then

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ciſe of that power : hence, as well as from many other inſtances, it appears, that the Moſaic diſpenſation, conſidered merely as a ſyſtem of laws, is vaſtly ſuperior to that of any other of the renowned legiſlators of antiquity.

Ver. 22. *And thou hang him on a tree.*] The Hebrews underſtand this, not of putting him to death by hanging, but of hanging a man up after he was ſtoned to death. The Romans afterwards changed this kind of puniſhment, by hanging or faſtening the malefactors to the tree alive; and ſuch was the death of our bleſſed Saviour.

Notes on Chap. XXII.

Ver. 1. *Thou ſhalt not ſee thy brothers ox,* &c.] From Exodus xxiii. 4. compared with our Lord's parable of the Samaritan, Luke x. 30. it is evident, that the word *brother,* implies every man without diſtinction.

Ver. 5. *The woman ſhall not wear that which pertaineth unto a man.*] If the ſexes were not diſtinguiſhed by their different habits, it would open a door to all manner of impurity ; for which reaſon alone, even if there was no other, this law was wiſe and pious.

Ver. 6. *Thou ſhalt not take the dam with the young.*] This is one of thoſe merciful conſtitutions in the law of Moſes, which reſpect the animal creation ; and tended to humanize the heart of that people, to beget in them a ſenſe of the divine providence, extending itſelf to all creatures, and to teach them to exerciſe dominion over them with gentleneſs.

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then thou ſhalt make a battlement for thy roof, that thou bring not blood upon thine houſe, if any man fall from thence.

9 ¶ Thou ſhalt not ſow thy vineyard with divers ſeeds: leſt the fruit of thy ſeed which thou haſt ſown, and the fruit of thy vineyard be defiled.

10 ¶ Thou ſhalt not plow with an ox and an aſs together.

11 ¶ Thou ſhalt not wear a garment of divers ſorts, *as* of woollen and linen together.

12 ¶ Thou ſhalt make thee fringes upon the four quarters of thy veſture, wherewith thou covereſt *thyſelf*.

13 ¶ If any man take a wife, and go in unto her, and hate her,

14 And give occaſion of ſpeech againſt her, and bring up an evil name upon her, and ſay, I took this woman, and when I came to her, I found her not a maid:

15 Then ſhall the father of the damſel, and her mother, take and bring forth *the tokens of* the damſels virginity, unto the elders of the city in the gate.

16 And the damſels father ſhall ſay unto the elders, I gave my daughter unto this man to wiſe, and he hateth her,

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17 And lo, he hath given occaſions of ſpeech *againſt her*, ſaying, I found not thy daughter a maid; and yet theſe *are the tokens of* my daughters virginity: and they ſhall ſpread the cloth beſore the elders of the city.

18 And the elders of that city ſhall take that man and chaſtiſe him.

19 And they ſhall amerce him in an hundred *ſhekels* of ſilver, and give *them* unto the father of the damſel, becauſe he hath brought up an evil name upon a virgin of Iſrael: and ſhe ſhall be his wife, he may not put her away all his days.

20 But if this thing be true, *and the tokens of* virginity be not ſound for the damſel:

21 Then they ſhall bring out the damſel to the door of her fathers houſe, and the men of her city ſhall ſtone her with ſtones that ſhe die: becauſe ſhe hath wrought folly in Iſrael, to play the whore in her fathers houſe: ſo ſhalt thou put evil away from among you.

22 ¶ If a man be found lying with a woman married to an huſband, then they

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Ver. 8. *Thou ſhalt make a battlement for thy roof.*] This means a balluſtrade, or rails round the top of the houſe. The houſes of the Iſraelites were flat roofed, ſo that they walked on them, and from thence converſed with the people in the ſtreets. This illuſtrates the meaning of thoſe words of our bleſſed Saviour, where he mentions, ſpeaking and proclaiming on the houſe tops, Matth. x. 27. and Luke xii 3.

Ver. 10. *Thou ſhalt not plow with an ox and an aſs together.*] This law prohibits them from yoking clean and unclean animals together; and perhaps with this merciful intent, that the ox, a beaſt of greater ſtrength, might not ſtrain the aſs, a creature of leſs, beyond its ability, by being coupled together in the ſame carriage. Le Clerc underſtands it ſymbolically, *viz.* That the Iſraelites were not to make marriages with the unbelieving nations; confirming his opinion by a quotation from St. Paul. *Be not unequally yoked with unbelievers*, 2 Cor. vi. 14. though undoubtedly this was a poſitive command, whatever moral inferences may be drawn from it.

Ver. 17. *Shall ſpread the cloth before the elders of the city.*] The Jews, indeed, do not underſtand theſe *words* literally of a *cloth*, but figuratively, of an evident proof, laid open, like a cloth unfolded; ſuch, it is like, as the teſtimony of matrons: notwithſtanding, this appears to have been done in fact, and with ſolemn circumſtances and formalities.

Ver. 19. *An hundred ſhekels.*] *i. e.* about twelve pounds ſterling.

Ver. 20. *If this thing be true, and the tokens of virginity be not found, &c.*] Then it is commanded, in the following verſe, that the damſel be brought to the door of her father's houſe, and that the men of the city ſtone her with ſtones that ſhe die. Her parents were, by this means, made partakers of the puniſhment of her crime, and their negligence was ſeverely puniſhed by ſuch a ſhameful execution, as reflected diſhonour upon the whole family. For this reaſon, the Jews were very careful of preſerving their daughters virginity. By the laws of God, concerning this ſtate, we ought to ſee, as Allix obſerves, what care God took, that the birth of the Meſſiah, even in this very article, might not be a fact too difficult to be acknowledged and eſtabliſhed, who, according to the promiſes concerning him, was to be born of a pure virgin, Iſaiah vii. 14.

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they ſhall both of them die, *both* the man that lay with the woman, and the woman; ſo ſhalt thou put away evil from Iſrael.

23 ¶ If a damſel *that is* a virgin be betrothed unto an huſband, and a man find her in the city, and lie with her:

24 Then ye ſhall bring them both out unto the gate of that city, and ye ſhall ſtone them with ſtones that they die; the damſel, becauſe ſhe cried not, *being* in the city; and the man, becauſe he hath humbled his neighbours wife: ſo thou ſhalt put away evil from among you.

25 ¶ But if a man find a betrothed damſel in the field, and the man force her, and lie with her: then the man only that lay with her, ſhall die.

26 But unto the damſel thou ſhalt do nothing, *there is* in the damſel no ſin *worthy* of death: for as when a man only riſeth againſt his neighbour, and ſlayeth him, even ſo *is* this matter.

27 For he found her in the field, *and* the betrothed damſel cried, and *there was* none to ſave her.

28 ¶ If a man find a damſel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found:

29 Then the man that lay with her, ſhall give unto the damſels father fifty *ſhekels* of ſilver, and ſhe ſhall be his wife, becauſe he hath humbled her, he may not put her away all his days.

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30 ¶ A man ſhall not take his fathers wife, nor diſcover his fathers ſkirt.

CHAP. XXIII.

1 *Who may or may not enter into the congregation.*

HE that is wounded in the ſtones, or hath his privy member cut off, ſhall not enter into the congregation of the LORD.

2 A baſtard ſhall not enter into the congregation of the LORD: even to his tenth generation ſhall he not enter into the congregation of the LORD.

3 An Ammonite or Moabite ſhall not enter into the congregation of the LORD; even to their tenth generation ſhall they not enter into the congregation of the LORD for ever:

4 Becauſe they met you not with bread and with water in the way, when ye came forth out of Egypt; and becauſe they hired againſt thee Balaam the ſon of Beor of Pethor of Meſopotamia to curſe thee.

5 Nevertheleſs, the LORD thy God would not hearken unto Balaam: but the LORD thy God turned the curſe into a bleſſing unto thee, becauſe the LORD thy God loved thee.

6 Thou ſhalt not ſeek their peace, nor their proſperity all thy days for ever.

7 ¶ Thou ſhalt not abhor an Edomite, for he *is* thy brother: thou ſhalt not abhor

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NOTES on Chap. XXIII.

Ver. 3. *An Ammonite or Moabite ſhall not enter into the congregation,* &c.] A male of theſe nations being only mentioned, the Jews tell us, that their women were not concerned in this law. Thus, though an Iſraelitiſh woman, might not marry an Ammonite or Moabite; yet a man of Iſrael might marry one of their women, having firſt of all profeſſed the Jewiſh religion. So Boaz, the anceſtor of David, married Ruth the Moabiteſs.

Ver. 4. *Becauſe they met you not with bread and with water in the way.*] To give ſtrangers, in their travels, the refreſhment of bread and water, *i. e.* of meat and drink, was a piece of ancient hoſpitality.

Ver. 6. *Thou ſhalt not ſeek their peace.*] Thou ſhalt not enter into any public league or friendſhip with them; yet the duties of humane and civil ſociety, and of ordinary juſtice, are not here forbidden.

Ver. 7. *Thou ſhalt not abhor an Edomite.*] The Edomites were a kindred nation, being the deſcendants of Eſau, and uſed circumciſion; therefore they might make marriages with them, provided they worſhipped the true God.

Thou ſhalt not abhor an Egyptian.] As the Iſraelites had been treated for many years with great hoſpitality by the Egyptians; therefore God would not have thoſe former kindneſſes forgot, though they were afterwards treated with cruelty by one of their tyrants. By this injunction, it appears, how laſting the obligation of gratitude ought to be; and that the memory of paſt favours ſhould not be effaced by ſucceeding injuries.

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8 The children that are begotten of them, ſhall enter into the congregation of the Lord, in their third generation.

9 ¶ When the hoſt goeth forth againſt thine enemies, then keep thee from every wicked thing.

10 ¶ If there be among you any man that is not clean, by reaſon of uncleanneſs that chanceth him by night, then ſhall he go abroad out of the camp, he ſhall not come within the camp.

11 But it ſhall be when evening cometh on, he ſhall waſh *himſelf* with water: and when the ſun is down, he ſhall come into the camp *again*.

12 ¶ Thou ſhalt have a place alſo without the camp, whither thou ſhalt go forth abroad.

13 And thou ſhalt have a paddle upon thy weapon: and it ſhall be when thou wilt eaſe thyſelf abroad, thou ſhalt dig therewith, and ſhalt turn back and cover that wich cometh from thee.

14 For the Lord thy God walketh in the midſt of thy camp, to deliver thee, and to give up thine enemies before thee: therefore ſhall thy camp be holy, that he ſee no unclean thing in thee, and turn away from thee.

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15 ¶ Thou ſhalt not deliver unto his maſter, the ſervant which is eſcaped from his maſter unto thee.

16 He ſhall dwell with thee, *even* among you, in that place which he ſhall chooſe, in one of thy gates where it liketh him beſt: thou ſhalt not oppreſs him.

17 ¶ There ſhall be no whore of the daughters of Iſrael, nor a ſodomite of the ſons of Iſrael.

18 Thou ſhalt not bring the hire of a whore, or the price of a dog into the houſe of the Lord thy God for any vow: for even both theſe *are* abomination unto the Lord thy God.

19 ¶ Thou ſhalt not lend upon uſury to thy brother; uſury of money, uſury of victuals, uſury of any thing that is lent upon uſury.

20 Unto a ſtranger thou mayeſt lend upon uſury, but unto thy brother thou ſhalt not

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Ver. 9. *When the hoſt goeth forth againſt thine enemies, then keep thee from every wicked thing.*] This indeed was a duty at all times, neceſſary and incumbent; but more eſpecially ſo, when they were going forth to battle againſt their enemies, there was then the greateſt need of abſtinence from ſin, becauſe the greateſt need of the divine protection and aſſiſtance, which they could not reaſonably hope for if they were wicked. It is God alone who, *in famine, can redeem from death, and in war, from the power of the ſword.* We ought not therefore to preſume to aſk ſucceſs, while we ſcruple not to offend that Being who alone can give it.

Ver. 13. *Thou ſhalt have a paddle upon thy weapon.*] The paddle was an iron inſtrument, the uſe of which is deſcribed in the remaining part of the verſe. Le Clerc renders it, *thou ſhalt have a paddle beſides thy arms*, which is full as agreeable to the original, as our tranſlation, and makes a much plainer ſenſe.

Ver. 14. *For the Lord walketh in the midſt of thy camp.*] The ark, which was the ſymbol of the divine preſence, went along with them; and therefore reverence to the divine majeſty required, that no uncleanneſs, natural or moral, ſhould be found among them.

Ver. 15. *Thou ſhalt not deliver unto his maſter, the ſervant which is eſcaped unto thee.*] This is thought to have a particular relation to times of war, when heathen ſoldiers or ſervants might deſert and come over to the Iſraelites, with intent to turn proſelytes to the true religion. The Hebrew doctors underſtand this precept in general, of the ſlaves of the neighbouring nations, who fled from their maſters into Judea, and embraced the religion of the Iſraelites.

Ver. 17. *Nor a Sodomite.*] This is thought more probably to ſignify a whore-maſter; for the Iſraelites were not notoriouſly guilty of thoſe abominable practices; nor do the ancient verſions give any countenance to our calling this a Sodomite.

Ver. 18. *Thou ſhalt not bring the hire of an whore, or the price of a dog into the houſe of the Lord.*] The moſt natural explication of this is, to take the word *dog* here in a figurative ſenſe, for the Sodomite or whore-maſter mentioned above; it being a known figure, in moſt languages, to call men of intemperate luſts, by the name of that animal, which they reſemble in their manners. Accordingly, men of beaſtly natures are called *dogs*, Matth. xv. 26.

Ver. 20. *Unto a ſtranger thou mayeſt lend upon uſury.*] As their neighbours the Sidonians, Tyrians, and Egyptians, made

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not lend upon uſury; that the LORD thy God may bleſs thee in all that thou ſetteſt thine hand to, in the land whither thou goeſt to poſſeſs it.

21 ¶ When thou ſhalt vow a vow unto the LORD thy God, thou ſhalt not ſlack to pay it: for the LORD thy God will ſurely require it of thee; and it would be ſin in thee.

22 But if thou ſhalt forbear to vow, it ſhall be no ſin in thee.

23 That which is gone out of thy lips, thou ſhalt keep and perform; *even* a free-will-offering, according as thou haſt vowed unto the LORD thy God, which thou haſt promiſed with thy mouth.

24 ¶ When thou comeſt into thy neighbours vineyard, then thou mayeſt eat grapes thy fill, at thine own pleaſure; but thou ſhalt not put *any* in thy veſſel.

25 When thou comeſt into the ſtanding-corn of thy neighbours, then thou mayeſt pluck the ears with thine hand: but thou ſhalt not move a ſickle unto thy neighbours ſtanding-corn.

CHAP. XXIV.

1 *Of divorce.* 6, 10 *Of pledges.* 14 *The hire is to be given.* 16 *Of juſtice.* 19 *Of charity.*

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WHen a man hath taken a wife, and married her, and it come to paſs that ſhe find no favour in his eyes, becauſe he hath found ſome uncleanneſs in her: then let him write her a bill of divorcement, and give *it* in her hand, and ſend her out of his houſe.

2 And when ſhe is departed out of his houſe, ſhe may go and be another mans *wiſe*.

3 And *if* the latter huſband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and ſendeth her out of his houſe; or if the latter huſband die, which took her *to be* his wife;

4 Her former huſband which ſent her away, may not take her again to be his wife, after that ſhe is defiled: for that *is* abomination before the LORD, and thou ſhalt not cauſe the land to ſin, which the LORD thy God giveth thee *for* an inheritance.

5 ¶ When a man hath taken a new wife, he ſhall not go out to war, neither ſhall he be charged with any buſineſs: *but* he ſhall be free at home one year, and ſhall cheer up his wife which he hath taken.

6 ¶ No

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made great gain by merchandiſe, it was not reaſonable that they ſhould borrow money of the Iſraelites for nothing; but it was reaſonable, that the Iſraelites themſelves, whoſe chief profit was by huſbandry and breeding of cattle, ſhould have money lent them freely by one another without intereſt; their land not being a country of traffic, whereby money might be improved, as in other kingdoms.

Ver. 24. *When thou comeſt into thy neighbours vineyard, then thou mayeſt eat grapes thy fill.*] The Hebrew doctors ſay, this law was made for poor labourers, who were hired to work in the vineyard in the time of vintage: for if the very oxen were not to be muzzled, whilſt they trod out the corn; how much leſs ought the labourer to be debarred from eating the fruits about which he laboured?

NOTES on Chap. XXIV.

Ver. 1. *When a man hath taken a wife,* &c.] The Hebrew nation having been accuſtomed to the liberty of putting away their wives, upon motives of diſlike and averſion, and Moſes being ſenſible that their hardneſs of heart, and ſeverity of temper, would, upon an abſolute reſtraint from ſuch liberty, produce greater inconveniency and diſtractions in families, he now enacted, That when any huſband laboured under an abſolute diſlike to his wife, either upon account of any bodily infirmity, or of her diſagreeable temper, or perhaps of any immodeſty of diſcourſe, or even behaviour, he ſhould have the privilege of parting with her, not in a haſty, and violent method, but deliberately, by giving her a diſcharge from any further relation to him, ſigned with his own hand, whereby ſhe acquired a full right to marry any other perſon.

Ver. 4. *Her former huſband—may not take her again.*] In order to reſtrain them from abuſe of this permiſſion, the law provides, that the huſband, who had once put away his wife, ſhould, upon her being married to another, be incapable of taking her again, though ſhe might grow rich, or otherwiſe deſirable. This conſideration prevented them from parting with their wives; ſince, if ſhe was once married to a ſecond, ſhe was irrecoverably loſt to the former huſband.

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6 ¶ No man ſhall take the nether or the upper milſtone to pledge: for he taketh *a mans* life to pledge.

7 ¶ If a man be found ſtealing any of his brethren of the children of Iſrael, and maketh merchandiſe of him, or ſelleth him; then that thief ſhall die, and thou ſhalt put evil away from among you.

8 ¶ Take heed, of the plague of leproſy, that thou obſerve diligently, and do according to all that the prieſts the Levites ſhall teach you: as I commanded them *ſo* ye ſhall obſerve to do.

9 Remember what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt.

10 ¶ When thou doſt lend thy brother any thing, thou ſhalt not go into his houſe to fetch his pledge.

11 Thou ſhalt ſtand abroad, and the man to whom thou doeſt lend ſhall bring out the pledge abroad unto thee.

12 And if the man *be* poor, thou ſhalt not ſleep with his pledge.

13 In any caſe thou ſhalt deliver him the pledge again when the ſun goeth down, that he may ſleep in his own raiment, and bleſs thee: and it ſhall be righteouſneſs unto thee before the LORD thy God.

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14 ¶ Thou ſhalt not oppreſs an hired ſervant *that is* poor and needy, *whether he be* of thy brethren, or of thy ſtrangers that *are* in thy land within thy gates.

15 At his day thou ſhalt give *him* his hire, neither ſhall the ſun go down upon it, for he *is* poor, and ſetteth his heart upon it: leſt he cry againſt thee unto the LORD, and it be ſin unto thee.

16 The fathers ſhall not be put to death for the children, neither ſhall the children be put to death for the fathers: every man ſhall be put to death for his own ſin.

17 ¶ Thou ſhalt not pervert the judgment of the ſtranger, *nor* of the fatherleſs, nor take the widows raiment to pledge.

18 But thou ſhalt remember that thou waſt a bond-man in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

19 When thou cutteſt down thine harveſt in thy field, and haſt forgot a ſheaf in the field, thou ſhalt not go again to fetch it: it ſhall be for the ſtranger, for the fatherleſs, and for the widow: that the LORD thy God may bleſs thee in all the work of thine hands.

20 When thou beateſt thine olive-tree, thou ſhalt not go over the boughs again: it

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Ver. 6. *He takeeh a man's life to pledge.*] Becauſe he wants it to make his bread, the ſupport of life. The poor among the Jews uſed hand-mills, made of two ſtones, which they worked one upon another, to grind their corn.

Ver. 10. *Thou ſhalt not go into his houſe to fetch his pledge.*] This was a merciful proviſion for the poor, whoſe houſes no man might enter into, without their conſent, and there chuſe what he pleaſed for the ſecurity of his debt, but the lender was to take what the borrower could beſt ſpare.

Ver. 12. *If the man be poor, thou ſhalt not ſleep with his pledge.*] If the pledge was to be returned every night, where was the uſe of taking a pledge at all? To this the Rabbins anſwer, that this was a means of preventing the debt from being releaſed in the ſabbatical-year, as it would otherwiſe have been.

Ver. 14. *Poor and needy.*] The word tranſlated *poor* ſhould more properly be rendered *afflicted*; then it will convey a ſeparate idea from needy.

Ver. 16. *The fathers ſhall not be put to death for the children,* &c.] This is a rule of common equity, and not at all inconſiſtent with God's threatning to puniſh the ſins of the fathers upon the children, Exod. xx. 5. as that refers to the ſtrokes of heaven; whereas the preſent text, relates only to puniſhments inflicted upon criminals by men.

Ver. 17. *Thou ſhalt not pervert the judgment of the ſtranger, nor of the fatherleſs.*] Such perſons had none to ſtand by them and plead their cauſe; therefore the judges were to take the greater care to ſee juſtice done them.

Ver. 19. *When thou cutteſt down,* &c.] There were many merciful laws relating to the poor: See Lev. xix. 9, 10. xxiii. 22; where they are ordered not to be over exact in reaping the fruits of their fields and vineyards, but to leave ſomething to be gathered by their poor neighbours.

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it ſhall be for the ſtranger, for the fatherleſs, and for the widow.

21 When thou gathereſt the grapes of thy vineyard, thou ſhalt not glean *it* afterward: it ſhall be for the ſtranger, for the fatherleſs, and for the widow.

22 And thou ſhalt remember that thou waſt a bond-man in the land of Egypt: therefore I command thee to do this thing.

CHAP. XXV.

Sundry laws.

IF there be a controverſy between men, and they come unto judgment, that *the judges* may judge them, then they ſhall juſtify the righteous, and condemn the wicked.

2 And it ſhall be, if the wicked man *be* worthy to be beaten, that the judge ſhall cauſe him to lie down, and to be beaten before his face, according to his fault, by a certain number.

3 Forty ſtripes he may give him, *and* not exceed: leſt *if* he ſhould exceed, and beat him above theſe with many ſtripes, then thy brother ſhould ſeem vile unto thee.

4 ¶ Thou ſhalt not muzzle the ox when he treadeth out *the corn.*

5 If brethren dwell together, and one of them die and have no child, the wife of the dead ſhall not marry without unto a ſtranger: her huſbands brother ſhall go in unto her, and take her to him to wife, and perform the duty of an huſbands brother unto her.

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6 And it ſhall be, *that* the firſt-born which ſhe beareth, ſhall ſucceed in the name of his brother *which is* dead, that his name be not put out of Iſrael.

7 And if the man like not to take his brothers wife, then let his brothers wife go up to the gate unto the elders, and ſay, My huſbands brother refuſeth to raiſe up unto his brother a name in Iſrael, he will not perform the duty of my huſbands brother.

8 Then the elders of his city ſhall call him and ſpeak unto him: and *if* he ſtand *to it,* and ſay, I like not to take her:

9 Then ſhall his brothers wife come unto him in the preſence of the elders, and looſe his ſhoe from off his foot, and ſpit in his face, and ſhall anſwer and ſay, So ſhall it be done unto that man that will not build up his brothers houſe.

10 And his name ſhall be called in Iſrael, The houſe of him that hath his ſhoe looſed.

11 ¶ When men ſtrive together one with another, and the wife of the one draweth near for to deliver her huſband

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Notes on Chap. XXV.

Ver. 1. *If there be a controverſy between men,* &c.] Having affixed puniſhments to the breaches of the moſt capital laws, Moſes now orders, that the ſeveral inferior courts of juſtice ſhould take due cognizance of other criminal matters deſerving only corporal penalties, and be juſt and impartial in their proceedings upon all ſuch complaints.

Ver. 3. *Forty ſtripes he may give him, and not exceed.*] That ſevere judges might not order delinquents to be laſhed to death, as was often done among the Romans.

Leſt if he ſhould exceed—thy brother ſhould ſeem vile unto thee.] Leſt the judges, by exceeding the bounds of humanity, might be accuſtomed to think deſpicably of their poor brethren, and ſet their lives at nought.

Ver. 4. *Thou ſhalt not muzzle the ox when he treadeth out the corn.*] It was the cuſtom of thoſe countries to uſe oxen in treading out the corn, either with their feet, or by drawing ſledges, which were a ſort of heavy tables armed with iron nails, to ſeparate the grain from the ſtraw. By this allegorical precept, Moſes inſtructs his people to be kind to their ſervants and labourers, eſpecially to thoſe who miniſtered to them in holy things.

Ver. 5. *If brethren dwell together.*] By *brethren,* we are here to underſtand, firſt, brethren properly ſo called; then kinſmen, who ſucceed in the room of brothers, as appears from the hiſtory of Ruth, chap. iii. 9.

Ver. 9. *Looſe his ſhoe.*] This was a mark of infamy for his want of natural affection, importing, that he deſerved to be degraded to the condition of a ſlave, who uſed to go barefoot.

Spit in his face.] *Shall ſpit before him, or in his preſence, That will not build up,* &c. i. e. that will not raiſe up children to his brother.

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out of the hand of him that ſmiteth him, and putteth forth her hand, and taketh him by the ſecrets:

12 Then thou ſhalt cut off her hand, thine eye ſhall not pity *her*.

13 ¶ Thou ſhalt not have in thy bag divers weights, a great and a ſmall.

14 Thou ſhalt not have in thine houſe divers meaſures, a great and a ſmall.

15 *But* thou ſhalt have a perfect and juſt weight, a perfect and juſt meaſure ſhalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee.

16 For all that do ſuch things, *and* all that do unrighteouſly, *are* an abomination unto the LORD thy God.

17 ¶ Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt:

18 How he met thee by the way, and ſmote the hindmoſt of thee, *even* all *that were* feeble behind thee, when thou *waſt* faint and weary; and he feared not God.

19 Therefore it ſhall be, when the LORD thy God hath given thee reſt from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to poſſeſs it, *that* thou ſhalt blot out the remembrance of Amalek from under heaven; thou ſhalt not forget *it*.

CHAP. XXVI.

1 *The confeſſion of him that offereth the baſket of firſt-fruits.* 16 *The covenant between God and the people.*

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AND it ſhall be when thou *art* come in unto the land which the LORD thy God giveth thee *for* an inheritance, and poſſeſſeſt it, and dwelleſt therein:

2 That thou ſhalt take of the firſt of all the fruit of the earth, which thou ſhalt bring of thy land that the LORD thy God giveth thee, and ſhalt put *it* in a baſket, and ſhalt go unto the place which the LORD thy God ſhall chooſe, to place his name there.

3 And thou ſhalt go unto the prieſt that ſhall be in thoſe days, and ſay unto him, I profeſs this day unto the LORD thy God, that I am come unto the country which the LORD ſware unto our fathers for to give us,

4 And the prieſt ſhall take the baſket out of thine hand, and ſet it down before the altar of the LORD thy God.

5 And thou ſhalt ſpeak and ſay before the LORD thy God, A Syrian ready to periſh *was* my father, and he went down into Egypt, and ſojourned there with a few, and became there a nation great, mighty, and populous.

6 And the Egyptians evil intreated us, and afflicted us, and laid upon us hard bondage.

7 And when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppreſſion.

8 And the LORD brought us forth out of Egypt with a mighty hand, and with an out-ſtretched-arm, and with great terribleneſs, and with ſigns and with wonders.

Ver. 18. *How he met thee by the way.*] The Amalekites fell upon the children of Iſrael in the wilderneſs, Exodus xvii. 8.

Ver. 19. *Thou ſhalt blot out the remembrance of Amalek.*] This command was accordingly fulfilled, 1 Sam. xv.

Notes on Chap. XXVI.

Ver. 1. *It ſhall be when thou art come into the land,* &c.] Every Iſraelite, being obliged by law to offer the firſt-fruits of his field and vineyard, at the tabernacle, at the proper ſeaſons, Moſes now preſcribes to them the forms of ſolemn proceſſion and prayer with which each offerer ſhould preſent them.

Ver. 5. *A Syrian ready to periſh was my father.*] Jacob was a Syrian by deſcent, Abraham being a native of that country, and he himſelf lived twenty years with Laban the Syrian, and thence he was called a Syrian. And at the time he went down into Egypt, he was ready to periſh by famine.

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9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and hony.

10 And now behold, I have brought the firſt-fruits of the land, which thou, O Lord, haſt given me: and thou ſhalt ſet it before the Lord thy God, and worſhip before the Lord thy God.

11 And thou ſhalt rejoice in every good *thing* which the Lord thy God hath given unto thee, and unto thine houſe, thou, and the Levite, and the ſtranger that *is* among you.

12 ¶ When thou haſt made an end of tithing all the tithes of thine increaſe, the third year *which is* the year of tithing, and haſt given *it* unto the Levite, the ſtranger, the fatherleſs, and the widow, that they may eat within thy gates, and be filled:

13 Then thou ſhalt ſay before the Lord thy God, I have brought away the hallowed things out of *mine* houſe, and alſo have given them unto the Levite, and unto the ſtranger, to the fatherleſs, and to the widow, according to all thy commandments which thou haſt commanded me: I have not tranſgreſſed thy commandments, neither have I forgotten *them*.

14 I have not eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean *uſe*, nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the Lord my God, *and* have done according to all that thou haſt commanded me.

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15 Look down from thy holy habitation, from heaven, and bleſs thy people Iſrael, and the land which thou haſt given us, as thou ſwareſt unto our fathers, a land that floweth with milk and hony.

16 ¶ This day the Lord thy God hath commanded thee to do theſe ſtatutes and judgments: thou ſhalt therefore keep and do them with all thine heart, and with all thy ſoul.

17 Thou haſt avouched the Lord this day to be thy God, and to walk in his ways, and to keep his ſtatutes, and his commandments, and his judgments, and to hearken unto his voice.

18 And the Lord hath avouched thee this day to be his peculiar people, as he hath promiſed thee, and that *thou* ſhouldeſt keep all his commandments:

19 And to make thee high above all nations which he hath made, in praiſe, and in name, and in honour, and that thou mayeſt be an holy people unto the Lord thy God, as he hath ſpoken.

CHAP. XXVII.

1 *The people are commanded to write the law upon ſtones.* 11. *The tribes divided on Gerizzim and Ebal.*

AND Moſes with the elders of Iſrael, commanded the people, ſaying, Keep all the commandments which I command you this day.

2 And

Ver. 13. *Before the Lord thy God.*] Theſe words ſignify, that every man ſhould make this declaration before the moſt holy place at the ſanctuary: for the words *before the Lord* are generally ſo uſed in theſe books. And unleſs they had been obliged to this, their covetous diſpoſition might have inclined them to defraud the poor.

Ver. 14. *I have not eaten thereof in my mourning.*] Nothing was more unſuitable to the worſhip of God, than melancholy and dejection of mind; therefore the children of Iſrael were not allowed to eat of holy things when they were in a ſtate of mourning.

Nor given ought thereof for the dead.] I have not offered any of my fruits to idols, which were only dead men deified. From hence, and other paſſages in this book, it appears how very careful Moſes was to guard the Jews againſt being infected with the then prevailing idolatry of worſhipping the dead.

Ver. 15. *Look down from thy holy habitation*, &c.] Tho' God was pleaſed to dwell among them by a glorious ſymbol of his preſence, yet Moſes teaches the Iſraelites to acknowledge, that he dwelt in a more tranſcendent glory in the heavens.

Ver. 17. *Thou haſt avouched*, &c.] i. e. ſolemnly profeſſed.

Ver. 18. *The Lord hath avouched thee*, &c.] God was pleaſed to aſſure the Iſraelites, that they ſhould be his people in an eſpecial manner, provided they kept his commandments.

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2 And it ſhall be on the day when you ſhall paſs over Jordan unto the land which the LORD thy God giveth thee, that thou ſhalt ſet thee up great ſtones, and plaiſter them with plaiſter.

3 And thou ſhalt write upon them all the words of this law, when thou art paſſed over, that thou mayeſt go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and hony: as the LORD God of thy fathers hath promiſed thee.

4 Therefore it ſhall be when ye be gone over Jordan, *that* ye ſhall ſet up theſe ſtones, which I command you this day, in mount Ebal, and thou ſhalt plaiſter them with plaiſter.

5 And there ſhalt thou build an altar unto the LORD thy God, an altar of ſtones: thou ſhalt not lift up *any* iron *tool* upon them.

6 Thou ſhalt build the altar of the LORD thy God of whole ſtones: and thou ſhalt offer burnt offerings thereon unto the LORD thy God.

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7 And thou ſhalt offer peace-offerings, and ſhalt eat there, and rejoice before the LORD thy God.

8 And thou ſhalt write upon the ſtones all the words of this law, very plainly.

9 ¶ And Moſes, and the prieſts the Levites ſpake unto all Iſrael, ſaying, Take heed, and hearken, O Iſrael, this day thou art become the people of the LORD thy God.

10 Thou ſhalt therefore obey the voice of the LORD thy God, and do his commandments and his ſtatutes which I command thee this day.

11 ¶ And Moſes charged the people the ſame day, ſaying,

12 Theſe ſhall ſtand upon mount Gerizzim to bleſs the people, when ye are come over Jordan; Simeon, and Levi, and Judah,

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NOTES on Chap. XXVII.

Ver. 2. *Thou ſhalt ſet thee up great ſtones.*] It is not here ſpecified how many ſtones were ſet up; but the general opinion is, there were twelve, anſwerable to the number of pillars which Moſes erected, Exod. xxiv. 4. when he made the covenant between God and his people; but unleſs we could determine, how much of the law was to be written upon theſe ſtones, we cannot gueſs at their number; for, if there was only the decalogue, or ten commandments, fewer than twelve might ſerve; but if the whole book of Deuteronomy, that number was not ſufficient.

With plaiſter.] Therefore it appears, that the law was not to be engraven upon theſe ſtones; but rather written or painted, though Houbigant thinks, that the word does not mean plaiſter for the ſurfaces, but *cement for the ſides* of theſe ſtones, by which they were to be joined firmly together.

Ver. 3. *All the words of this law.*] *The law* here meant was moſt probably the ten commandments only: for this book of Deuteronomy, if not the whole pentateuch, was evidently compoſed after Moſes had, in four ſpeeches, repeated the laws of God to the people; the laſt ſpeech ends with the 30th chapter: after which we are told, *Moſes wrote this law, and delivered it to the prieſts*, &c. chap. xxxi. 9. Joſephus thinks that Moſes means the following curſes, ver. 15. to the end of the chapter; and ſeeing they contain ſeveral ſelect precepts, and the laſt of them ſeems to have reſpect to the whole law of Moſes; this appears to be no improbable opinion.

Ver. 4. *In mount Ebal.*] Some contend, that the Jews have moſt abominably corrupted this paſſage; and likewiſe Joſhua viii. 30. Inſtead of *Ebal*, reading *Gerizim*, and produce the authority of three very ancient verſions of the Samaritans pentateuch to corroborate this aſſertion: but it ſeems more probable, that our reading is true, and that the Samaritan pentateuch has rather corrupted the paſſage, the better to juſtify their building the temple there; (which the Samaritans did in mount Gerizim) and from this paſſage, thus falſly rendered, to plead the ſanction of God's command.

Ver. 5. *An altar of ſtones.*] This altar has been (and not improperly) called *the altar of confederation, or confirmation of the covenant*, into which they had entered at Horeb.

Ver. 12. *Theſe ſhall ſtand upon mount Gerizim to bleſs.*] *Gerizim* and *Ebal* (ſays Maundrell) are ſeparated by a narrow valley, not above a furlong broad; and Naploſa, the ancient Sychem, is built at the foot of mount Gerizim, from whence the bleſſings were pronounced; and from Ebal were pronounced thoſe particular curſes, to which the people were to ſay *Amen*, and then repeated by the Levites in the valley: for the 14th verſe ſhould be rendered agreeably to the Hebrew and all the ancient verſions.—*The Levites ſhall anſwer and ſay unto all the men*, &c.

Simeon and Levi, and Judah, and Iſſachar, and Joſeph,

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Judah, and Iſſachar, and Joſeph, and Benjamin.

13 And theſe ſhall ſtand upon mount Ebal to curſe; Reuben, Gad, and Aſher, and Zebulun, Dan, and Naphtali.

14 ¶ And the Levites ſhall ſpeak, and ſay unto all the men of Iſrael with a loud voice,

15 Curſed *be* the man that maketh *any* graven or molten image, an abomination unto the LORD, the work of the hands of the craftſman, and putteth *it* in *a* ſecret *place*: and all the people ſhall anſwer and ſay, Amen.

16 Curſed *be* he that ſetteth light by his father or his mother: and all the people ſhall ſay, Amen.

17 Curſed *be* he that removeth his neighbours land-mark: and all the people ſhall ſay, Amen.

18 Curſed *be* he that maketh the blind to wander out of the way: and all the people ſhall ſay, Amen.

19 Curſed *be* he that perverteth the judgment of the ſtranger, fatherleſs, and widow: and all the people ſhall ſay, Amen.

20 Curſed *be* he that lieth with his fathers wife; becauſe he uncovereth his fathers ſkirt: and all the people ſhall ſay, Amen.

21 Curſed *be* he that lieth with any manner of beaſt: and all the people ſhall ſay, Amen.

22 Curſed *be* he that lieth with his ſiſter, the daughter of his father, or the daughter of his mother: and all the people ſhall ſay, Amen.

23 Curſed *be* he that lieth with his mother in law: and all the people ſhall ſay, Amen.

24 Curſed *be* he that ſmiteth his neighbour ſecretly: and all the people ſhall ſay, Amen.

25 Curſed *be* he that taketh reward to ſlay an innocent perſon: and all the people ſhall ſay, Amen.

26 Curſed *be* he that confirmeth not *all* the words of this law to do them: and all the people ſhall ſay, Amen.

CHAP. XXVIII.

1 *The bleſſings for obedience.* 15 *The curſes for diſobedience.*

AND it ſhall come to paſs, if thou ſhalt diligently hearken unto the voice of the LORD thy God, to obſerve *and* to do all his commandments which I command thee this day; that the LORD thy God, will ſet thee on high above all nations of the earth.

2 And all theſe bleſſings ſhall come on thee, and overtake thee, if thou ſhalt hearken unto the voice of the LORD thy God.

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and Benjamin.] Theſe ſix tribes ſtood on mount Gerizim, being all deſcended from the ſons of the free women, Leah, and Rachel; and many think, that it was therefore they were appointed to bleſs, which was more honourable than to curſe,

Ver. 13. *To curſe.*] i. e. To publiſh aloud the denounciations of God's wrath againſt ſinners.

Reuben, Gad, and Aſhur, and Zebulon, Dan, and Naphtali.] Four of theſe were children of the hand-maids. Reuben loſt his dignity by going up to his father's bed; and Zebulon was the youngeſt of the ſons of Leah, who was therefore choſe to this leſs honourable employment; otherwiſe there had not been an equal number of tribes upon each mountain.

Ver. 15. *The people ſhall anſwer and ſay, Amen.*] That is, ſhall expreſs their conſent to it; for the word *Amen*, has ſometimes the force of an oath; ſometimes only declares conſent and approbation; and ſometimes is uſed for the confirmation of any thing. There is an example of the firſt, Numb. v. 22. and this is alledged for an example of the ſecond; and for the third, Jer. xxviii. 6.—In the ſolemn ſervice of the commination, (which includes theſe ſentences) the anſwer there required, is not in the nature of an oath, but is to be conſidered only as a ſimple aſſent to the truth of a propoſition.

Ver. 25. *Curſed be he that taketh reward.*] Rather, *that taketh a bribe*, &c. as it probably relates to judges or witneſſes.

Ver. 26. *Curſed be he that confirmeth not all the words,* &c.] The verb which we render *confirmeth*, properly ſignifies *performeth*, and ſhould have been ſo tranſlated, as it is, 1 Sam. iv. 11.

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3 Bleſſed *ſhalt* thou *be* in the city, and bleſſed *ſhalt* thou *be* in the field.

4 Bleſſed *ſhall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increaſe of thy kine, and the flocks of thy ſheep.

5 Bleſſed *ſhall be* thy baſket and thy ſtore.

6 Bleſſed *ſhalt* thou *be* when thou comeſt in, and bleſſed *ſhalt* thou *be* when thou goeſt out.

7 The LORD ſhall cauſe thine enemies that riſe up againſt thee to be ſmitten before thy face: they ſhall come out againſt thee one way, and flee before thee ſeven ways.

8 The LORD ſhall command the bleſſing upon thee in thy ſtore-houſes, and in all that thou ſetteſt thine hand unto: and he ſhall bleſs thee in the land which the LORD thy God giveth thee.

9 The LORD ſhall eſtabliſh thee an holy people unto himſelf, as he hath ſworn unto thee, if thou ſhalt keep the commandments of the LORD thy God, and walk in his ways.

10 And all people of the earth ſhall ſee that thou art called by the name of the LORD, and they ſhall be afraid of thee.

11 And the LORD ſhall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD ſware unto thy fathers to give thee.

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12 The LORD ſhall open unto thee his good treaſure, the heaven to give the rain unto thy land in his ſeaſon, and to bleſs all the work of thine hand: and thou ſhalt lend unto many nations, and thou ſhalt not borrow.

13 And the LORD ſhall make thee the head, and not the tail; and thou ſhalt be above only, and thou ſhalt not be beneath: if that thou hearken unto the commandments of the LORD thy God, which I command thee this day to obſerve and to do *them*.

14 And thou ſhalt not go aſide from any of the words which I command thee this day, to the right hand or to the left, to go after other gods to ſerve them.

15 ¶ But it ſhall come to paſs, if thou wilt not hearken unto the voice of the LORD thy God, to obſerve to do all his commandments and his ſtatutes which I command thee this day: that all theſe curſes ſhall come upon thee, and overtake thee.

16 Curſed *ſhalt* thou *be* in the city, and curſed *ſhalt* thou *be* in the field.

17 Curſed *ſhall be* thy baſket and thy ſtore.

18 Curſed *ſhall be* the fruit of thy body, and the fruit of thy land, the increaſe of thy kine, and the flocks of thy ſheep.

19 Curſed *ſhalt* thou *be* when thou comeſt

Notes on Chap. XXVIII.

Ver. 5. *Bleſſed ſhall be thy baſket and thy ſtore.*] Thy baſkets ſhall be full of fruits, and thy barns or ſtorehouſes full of corn.

Ver. 7. *Flee before thee ſeven ways.*] Fleeing ſeven ways denotes a total overthrow, when every man ſhifted for himſelf, as ſoldiers do when they are entirely routed.

Ver. 12. *The Lord ſhall open unto thee his good treaſure, &c.*] The Lord ſhall cauſe the rain of heaven to fall upon thy land; thoſe magazines of water which are ſuſpended in the clouds, for the purpoſes of watering and fertilizing the ground, being called *God's good treaſure,* becauſe rain is ſo beneficial to the earth; and it ſpeaks his goodneſs to ſhower down his bleſſings in ſuch quantities, as he thinks proper for the ſuſtenance of man and beaſt.

Ver. 14. *And thou ſhalt not go aſide.*] Remember that all this extenſive and delightful proſpect depends entirely upon thy religious conformity to the laws that are enjoined thee; eſpecially to thoſe calculated on purpoſe to keep thee from the ſuperſtitious and abominable idolatries of the heathen world.

Ver. 15, 16, 17, 18, 19. *But—if thou wilt not hearken, &c.*] If thou wilt not obſerve the commandments of the Lord; eſpecially that great commandment, *Not to go after other gods to ſerve them*; all the former bleſſings ſhall be reverſed, and thou ſhalt feel the woeful effects of thy folly, wickedneſs, and ingratitude.

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meſt in, and curſed *ſhalt* thou *be* when thou goeſt out.

20 The LORD ſhall ſend upon thee curſing, vexation, and rebuke, in all that thou ſetteſt thine hand unto, for to do; until thou be deſtroyed, and until thou periſh quickly; becauſe of the wickedneſs of thy doings whereby thou haſt forſaken me.

21 the LORD ſhall make the peſtilence cleave unto thee, until he have conſumed thee from off the land, whither thou goeſt to poſſeſs it.

22 The LORD ſhall ſmite thee with a conſumption, and with a fever, and with an inflammation, and with an extreme burning, and with the ſword, and with blaſting, and with mildew: and they ſhall purſue thee until thou periſh.

23 And thy heaven that *is* over thy head ſhall be braſs, and the earth that *is* under thee *ſhall be* iron.

24 The LORD ſhall make the rain of thy land powder and duſt: from heaven ſhall it come down upon thee, until thou be deſtroyed.

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25 The LORD ſhall cauſe thee to be ſmitten before thine enemies: thou ſhalt go out one way againſt them, and flee ſeven ways before them; and ſhalt be removed into all the kingdoms of the earth.

26 And thy carcaſe ſhall be meat unto all fowls of the air, and unto the beaſts of the earth, and no man ſhall fray *them* away.

27 The LORD will ſmite thee with the botch of Egypt, and with the emerods, and with the ſcab, and with the itch, whereof thou canſt not be healed.

28 The LORD ſhall ſmite thee with madneſs, and blindneſs, and aſtoniſhment of heart.

29 And thou ſhalt grope at noon-days, as the blind gropeth in darkneſs, and thou ſhalt not proſper in thy ways: and thou ſhalt be only oppreſſed, and ſpoiled evermore, and no man ſhall ſave *thee*.

30 Thou

Ver. 21. *The Lord ſhall make the peſtilence cleave unto thee.*] Will ſcourge thee with peſtilence, with fevers, and a thouſand other diſtempers, that will cut off the people in great numbers.

Ver. 22. *With an extreme burning, and with the ſword.*] Both theſe words ſeem to relate to the bad diſpoſition of the air, by extreme heat and drought; for what we render ſword, may, with equal propriety, be tranſlated *dryneſs*.

Ver. 23. *Thy heaven—braſs, and the earth—iron.*] Thy heaven ſhall be ſhut up without diſtilling any refreſhing ſhowers; and thy earth, by that means, become hard as iron. OURANON POLUCHALCON is a ſimilar expreſſion frequent in Homer, though their difference muſt be allowed; that whereas the heathens entertained a notion of the ſolidity of the heavens, Moſes only ſpeaks figuratively, ſee Lev. xxvi. 19.

Ver. 24. *The Lord ſhall make the rain of thy land powder and duſt.*] By reaſon of the long drought, duſt blown up into the air by the wind, ſhall fall down in ſhowers inſtead of rain. Theſe dry ſhowers, ſays the author of a voyage to the Eaſt-Indies, moſt grievouſly annoy all thoſe among whom they fall, enough to ſmite them with preſent blindneſs, filling their eyes, ears, noſtrils, &c.

Ver. 25. *The Lord ſhall cauſe thee to be ſmitten.*] If theſe judgments prove ineffectual to reclaim you, God will deliver you over to ſlavery and captivity under foreign powers.

Shalt be removed into all the kingdoms of the earth.] Which has been fully verified ſince their diſperſion by the Romans. But what renders the completion of this prophecy moſt amazingly remarkable is, that the Jews are the only people that ever ſubſiſted in ſuch a wandering ſtate, after the diſſolution of their laws and government.

Ver. 26. *Thy carcaſe ſhall be meat unto all fowls of the air.*] Nothing was accounted a greater calamity among the ancients, than to have their bodies lie expoſed to be devoured by birds and beaſts. This is what Jeremiah calls *being buried with the burial of an aſs*, xxii. 19. And the Pſalmiſt bewails it as one of the soreſt judgments that had befallen his nation, Pſal. lxxix. 2, 3. How far this terrible threatning was fulfilled in the Babyloniſh captivity, will appear by conſulting thoſe pathetic deſcriptions of that calamity in the book of Lamentations, where it is often declared, that thoſe judgments inflicted upon them, was a conſequence of the breach of God's covenant.

No man ſhall fray them away.] That is, no man ſhall take ſo much compaſſion on them, as to chace away the birds and beaſts of prey from them; and to inter the remains of their carcaſſes, which thoſe devourers had not conſumed.

Ver. 27. *The botch of Egypt.*] The leproſy, a diſeaſe common in Egypt; or, as others think, *the boil breaking out in blains*, Exod. ix. 10.

The emerods.] Thoſe painful tumours in the fundament, which often degenerate into ulcers, *viz.* the piles.

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30 Thou ſhalt betroth a wife, and another man ſhall lie with her: thou ſhalt build an houſe, and thou ſhalt not dwell therein: thou ſhalt plant a vineyard, and ſhalt not gather the grapes thereof.

31 Thine ox *ſhall be* ſlain before thine eyes, and thou ſhalt not eat thereof: thine aſs *ſhall be* violently taken away from before thy face, and ſhall not be reſtored to thee: thy ſheep *ſhall be* given unto thine enemies, and thou ſhalt have none to reſcue *them*.

32 Thy ſons and thy daughters *ſhall be* given unto another people, and thine eyes ſhall look, and fail *with longing* for them all the day long; and *there ſhall be* no might in thine hand.

33 The fruit of thy land, and all thy labours, ſhall a nation which thou knoweſt not eat up; and thou ſhalt be only oppreſſed and cruſhed alway:

34 So that thou ſhalt be mad, for the ſight of thine eyes which thou ſhalt ſee.

35 The Lord ſhall ſmite thee in the knees, and in the legs, with a ſore botch that cannot be healed, from the ſole of thy foot unto the top of thy head.

36 The Lord ſhall bring thee, and thy king which thou ſhalt ſet over thee, unto a nation which neither thou, nor thy fathers have known; and there ſhalt thou ſerve other gods, wood and ſtone.

37 And thou ſhalt become an aſtoniſhment, a proverb, and a by-word, among all nations whither the Lord ſhall lead thee.

38 Thou ſhalt carry much ſeed out into the field, and ſhalt gather *but* little in: for the locuſt ſhall conſume it.

39 Thou ſhalt plant vineyards and dreſs *them*, but ſhalt neither drink *of* the wine, nor gather *the grapes*: for the worms ſhall eat them.

40 Thou ſhalt have olive-trees throughout all thy coaſts, but thou ſhalt not anoint thyſelf with the oil: for thine olive ſhall caſt *his fruit*.

41 Thou ſhalt beget ſons and daughters, but thou ſhalt not enjoy them: for they ſhall go into captivity.

42 All thy trees and fruit of thy land ſhall the locuſt conſume.

43 The ſtranger that *is* within thee ſhall get up above thee very high; and thou ſhalt come down very low.

44 He ſhall lend to thee, and thou ſhalt not lend to him: he ſhall be the head, and thou ſhalt be the tail.

45 Moreover, all theſe curſes ſhall come upon thee, and ſhall purſue thee, and overtake thee, till thou be deſtroyed: becauſe thou hearkenedſt not unto the voice of the Lord thy God, to keep his commandments and his ſtatutes which he commanded thee.

46 And they ſhall be upon thee for a ſign and for a wonder, and upon thy ſeed for ever.

47 Becauſe

Ver. 35. *The Lord ſhall ſmite thee in the knees, and in the legs,* &c.] A terrible breaking-out, which ſpread from the ſole of the foot to the crown of the head.

36 *The Lord ſhall bring thee, and thy king, unto a nation which neither thou nor thy fathers have known.*] This was fully accompliſhed in the laſt diſperſion of the Jews by the Romans, *a people which neither they nor their fathers knew.*

37 *Thou ſhalt become an aſtoniſhment, and a proverb.*] Your miſery ſhall excite the wonder and ſcorn of other nations, and your very name ſhall become a proverb of reproach.

45 *All theſe curſes ſhall come upon thee until thou be deſtroyed.*] Meaning, that theſe puniſhments ſhould not ceaſe, but follow one upon the other till they had brought them to utter ruin. And this has been evidently fulfilled; for there are a great many of them remaining in ſeveral parts of the world, yet have they never been ſuffered to increaſe into a nation, but in that ſenſe are, as Moſes here propheſies, utterly deſtroyed.

46 *They ſhall be upon thee for a ſign, and for a wonder.*] The curſes before mentioned ſhall remain fixed, and continue unremoved from age to age, that all may take notice of them. Indeed there is no part of the known world where they are not found; and as they bear witneſs to all of the utter deſolation of the jewiſh nation; ſo are they living memorials and tokens of God's high diſpleaſure, and warnings to all nations to avoid the guilt of infidelity and diſobedience.

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47 Becauſe thou ſerveſt not the Lord thy God with joyfulneſs, and with gladneſs of heart, for the abundance of all *things:*

48 Therefore ſhalt thou ſerve thine enemies which the Lord ſhall ſend againſt thee, in hunger, and in thirſt, and in nakedneſs, and in want of all *things:* and he ſhall put a yoke of iron upon thy neck, until he have deſtroyed thee.

49 The Lord ſhall bring a nation againſt thee from far, from the end of the earth, *as ſwift* as the eagle flieth, a nation whoſe tongue thou ſhalt not underſtand:

50 A nation of fierce countenance, which ſhall not regard the perſon of the old, nor ſhew favour to the young.

51 And he ſhall eat the fruit of thy cattle, and the fruit of thy land, until thou be deſtroyed: which *alſo* ſhall not leave thee *either* corn, wine, or oil, *or* the increaſe of thy kine, or flocks of thy ſheep, until he have deſtroyed thee.

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52 And he ſhall beſiege thee in all thy gates, until thy high and fenced walls come down, wherein thou truſtedſt, throughout all thy land: and he ſhall beſiege thee in all thy gates, throughout all thy land which the Lord thy God hath given thee.

53 And thou ſhalt eat the fruit of thine own body, the fleſh of thy ſons and of thy daughters (which the Lord thy God hath given thee) in the ſiege and in the ſtraitneſs wherewith thine enemies ſhall diſtreſs thee:

54 *So that* the man *that is* tender among you and very delicate, his eye ſhall be evil toward his brother, and toward the wife of his boſom, and towards the remnant of his children which he ſhall leave:

55 So that he will not give to any of them of the fleſh of his children whom he ſhall eat: becauſe he hath nothing left him in the ſiege, and in the ſtraitneſs where-

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Ver. 48 *A yoke of iron.*] Cruel maſters ſhall rule over you. It is but juſt, that they who refuſe the reaſonable ſervice of God ſhould groan under the yoke of tyranny and oppreſſion.

Ver. 49 *The Lord ſhall bring a nation againſt thee from far,* &c.] When you ſhall have filled up the meaſure of your iniquity by crucifying your Great Meſſiah, God will bring upon you the arms of a ſtill more warlike and invincible people, namely, the Romans.

From the end of the earth.] Hence it is plain he ſpeaks of the Romans rather than of the Chaldeans, who did not come from far, much leſs from the ends of the earth; but out of the North Country, which is not very far diſtant from Judea; whereas the Romans came literally from far, and from the end of the earth. Julius Severus was called by the Emperor Adrian to their deſtruction out of this iſle of Britain.

As ſwift as the eagle flieth.] This metaphor is frequently uſed in ſcripture, but here with remarkable propriety, as it alludes to the Roman eagles, or enſigns.

A nation whoſe tongue thou ſhalt not underſtand.] The Jews were abſolute ſtrangers to the variety of dialects ſpoken by the many nations of which the Roman army was compoſed.

Ver. 50 *Shall not regard the perſon of the old, nor ſhew favour to the young.*] The Romans in their wars with the Jews ſpared no body, their rage and fury extinguiſhing all reverence to grey hairs, and all tenderneſs to innocent babes.

Ver. 52 *Until thy high and fenced walls come down.*] This was literally fulfilled by the army of Titus, when all the fenced cities of Judah were taken and deſtroyed, and the very walls of Jeruſalem, together with the temple, razed to the ground.

Ver. 53. *Thou ſhalt eat the fruit of thine own body.*] This dreadful prediction was fulfilled, when Samaria was beſieged by Benhadad king of Syria; and more fully when the Romans reduced Jeruſalem. For Veſpaſian, and his ſon Titus, having vanquiſhed them in the field, they ſo cloſely beſieged Jeruſalem, that they could not ſtir out, and rather than ſurrender, choſe to periſh by famine. Vaſt multitudes of people were ſhut up in the city, who had repaired thither from all parts for ſafety; theſe brought the famine ſooner upon them, and increaſed it when it came. We are farther informed, that this calamity was furthered by a fire, which the ſeditious people kindled; by which means, fourteen hundred magazines were conſumed, ſtored with proviſions, to ſerve two hundred thouſand people for twenty years.

Ver. 55. *So that he will not give to any,* &c.] A deſcription of the ſad effects of the ſore famine, which conſtrained them, after they had eaten up their horſes, dogs, cats, and ſuch like creatures, together with their very belts and ſhoes, to eat even their own children, which Moſes here prophecies they would eat up by themſelves privately, and ſuffer none to ſhare with them.

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with thine enemies ſhall diſtreſs thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to ſet the ſole of her foot upon the ground for delicateneſs and tenderneſs, her eye ſhall be evil towards the huſband of her boſom, and towards her ſon, and towards her daughter,

57 And towards her young one that cometh out from between her feet, and towards her children which ſhe ſhall bear: for ſhe ſhall eat them for want of all *things* ſecretly in the ſiege and ſtraitneſs wherewith thine enemy ſhall diſtreſs thee in thy gates.

58 If thou wilt not obſerve to do all the words of this law *that are* written in this book, that thou mayeſt fear this glorious and fearful name, THE LORD THY GOD;

59 Then the LORD will make thy plagues wonderful, and the plagues of thy ſeed, *even* great plagues and of long continuance, and ſore ſickneſſes, and of long continuance.

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60 Moreover, he will bring upon thee all the diſeaſes of Egypt, which thou waſt afraid of; and they ſhall cleave unto thee.

61 Alſo every ſickneſs, and every plague which *is* not written in the book of this law, them will the LORD bring upon thee, until thou be deſtroyed.

62 And ye ſhall be left few in number, whereas ye were as the ſtars of heaven for multitude: becauſe thou wouldeſt not obey the voice of the LORD thy God.

63 And it ſhall come to paſs, *that* as the LORD rejoiced over you to do you good, and to multiply you: ſo the LORD will rejoice over you to deſtroy you, and to bring you to nought; and ye ſhall be plucked from off the land whither thou goeſt to poſſeſs it.

64 And the LORD ſhall ſcatter thee among all people, from the one end of the earth even unto the other; and there thou ſhalt

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Ver. 56. *The tender and delicate woman that would not adventure to ſet the ſole of her foot upon the ground.*] A deſcription of the greateſt ſoftneſs and delicacy: it ſerves as a fine contraſt, to ſet the miſery to which they were reduced in the ſtrongeſt light.

Ver. 57. *And towards her young one that cometh out from between her feet.*] This paſſage has puzzled all the commentators, *Her eye ſhall be evil*, i. e. ſhe ſhall grudge every morſel eaten *by her huſband, her ſon, her daughter; and her after-birth*, or *ſecundine*, as the word (if there be ſuch a word) is allowed to ſignify—than which nothing can be more abſurd—the laſt article, *her children*, which had been more particularly ſpecified in *her ſon* and *daughter*, ſeems to be totally redundant. A learned critic, by correcting two corrupted words makes it ſenſe, and very happily his conjecture is confirmed by the teſtimony of the oldeſt MS. in the Bodleian library; and this is the tranſlation of the 57th verſe, according to his correction. 56—*towards her ſon, and towards her daughter.* 57 *And* ſhe ſhall boil *that which cometh out from between her feet*, even her children *which ſhe ſhall bear; for ſhe ſhall eat them*, &c. This prophecy was literally fulfilled, 2 Kings vi. 29.

For ſhe ſhall eat them.] Moſes here prophecies, that even parental love and tenderneſs ſhould be extinguiſhed by hunger. This was literally fulfilled (as we have juſt obſerved) in the ſiege of Samaria, wherein a woman boiled her ſon, 2 Kings vi. 28, 29. as a man did in the firſt ſiege of Jeruſalem by the Babylonians, Baruch ii. 3. Sam. ii. 20, and iv. 10. but never ſo exactly as in the laſt ſiege by the Romans, when a noble woman (which fully anſwers this prophecy, ſuch perſons being very delicate) did the ſame, as Joſephus the Jewiſh hiſtorian relates; who obſerves, that it was a moſt unnatural fact, which was never committed either by Greek or barbarian.

Ver. 62. *Ye ſhall be left few in number.*] Joſephus ſays, that in the ſiege of Jeruſalem, there were deſtroyed by peſtilence, famine, and other ways, 1,100,000, beſides above 90,000 carried into captivity; and afterwards, in the reign of Adrian, who ſucceeded the emperor Trajan, there were ſlain in battles and ſkirmiſhes 580,000, beſides a vaſt number conſumed by famine, ſickneſſes, and fire, during the time of this lingering war; ſo that they were *left few in number*, and Judea in a manner laid waſte, and left as a deſert.

Ver. 63. *Ye ſhall be plucked off from the land.*] Adrian publiſhed a decree, that they ſhould not come within view of their own country; and though he did this out of a political reſpect, leſt the ſight of their native ſoil ſhould inſpire them with new reſolution, and they ſhould again rebel; yet he was therein an inſtrument of providence, for the accompliſhment of this prophecy.

Ver. 64. *From the one end of the earth even unto the other.*] One of the Jewiſh writers informs us, that in the Roman captivity, the Jews were diſperſed and diſſipated through all the regions of the eaſt, and of the weſt; for every nation of which the Roman army conſiſted, when they returned to their own countries, carried ſome of them along with them into Greece, Germany, Italy, Spain, France, and all other countries, which either Chriſtians or Mahometans now poſſeſs.

Before Christ 1451. ſhalt ſerve other gods, which neither thou nor thy fathers have known, *even* wood and ſtone.

65 And among theſe nations ſhalt thou find no eaſe, neither ſhall the ſole of thy foot have reſt: but the LORD ſhall give thee there a trembling heart, and failing of eyes, and ſorrow of mind.

66 And thy life ſhall hang in doubt before thee, and thou ſhalt fear day and night, and ſhalt have none aſſurance of thy life.

67 In the morning thou ſhalt ſay, Would God it were even: and at even thou ſhalt ſay, Would God it were morning, for the fear of thine heart, wherewith thou ſhalt fear, and for the ſight of thine eyes which thou ſhalt ſee.

68 And the LORD ſhall bring thee into Egypt again with ſhips, by the way whereof I ſpake unto thee, Thou ſhalt ſee it no more again: and there ye ſhall be ſold unto your enemies for bond-men and bond-women, and no man ſhall buy *you*.

CHAP. XXIX.

2 *Moſes exhorteth them to obedience, by the memory of the works they have ſeen.* 29 *Secret things belonging unto God.*

THeſe *are* the words of the covenant which the LORD commanded Moſes to make with the children of Iſrael, in the land of Moab, beſides the covenant which he made with them in Horeb.

2 ¶ And Moſes called unto all Iſrael, and ſaid unto them, Ye have ſeen all that the LORD did before your eyes in the land of Egypt, unto Pharaoh, and unto all his ſervants, and unto all his land; Before Christ 1451.

3 The great temptations which thine eyes have ſeen, the ſigns and thoſe great miracles:

4 Yet the LORD hath not given you an heart to perceive, and eyes to ſee, and ears to hear, unto this day.

5 And I have led you forty years in the wilderneſs: your clothes are not waxen old upon you, and thy ſhoe is not waxen old upon thy foot.

6 Ye have not eaten bread, neither have you drunk wine, or ſtrong drink: that ye might know that I *am* the LORD your God.

7 And when ye come unto this place, Sihon the king of Heſhbon, and Og the king of Baſhan, came out againſt us unto battel, and we ſmote them.

8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half-tribe of Manaſſeh.

9 Keep therefore the words of this covenant and do them, that ye may proſper in all that ye do.

10 ¶ Ye ſtand this day all of you before the LORD your God; your captains of your

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Ver. 68. *Ye ſhall be ſold and no man ſhall buy you.*] This prophecy, dreadful as it is, was literally fulfilled; when after the deſtruction of Jeruſalem by Titus, ſome Jews were as ſlaves ſent into Egypt, and multitudes were reſerved for the *ſword* and *wild beaſts*, in the public theatres. Some interpreters ſay, this ſhould be rendered, *ye ſhall offer yourſelves to ſale*, becauſe the words ſeem to imply a contradiction; but others underſtand it, that tho' ſome were ſold at a very vile rate, next to nothing, yet others hung on the ſeller's hands; the markets being either ſo over-ſtocked with their numbers, that none would cheapen the greateſt part of them; or they were ſo contemptible, that no one would give what was aſked for ſuch uſeleſs ſlaves.

NOTES on Chap. XXIX.

Ver. 1 *Theſe are the words*, &c.] This firſt verſe with great propriety concludes the 28th chapter in the celebrated editions, printed by Michaelis and Houbigant.

Ver. 4. *The Lord hath not given you*, &c.] i. e. They were amazingly ſtupid and perverſe; not to be convinced by all the mighty works that God had done for them. Le Clerc reads theſe words interrogatively; *Hath not God given you an heart to perceive?*

Ye have not eaten bread, &c.] Ye were not nouriſhed by the ordinary means of ſuſtenance, but were conſtantly ſupported by a miraculous ſupply from God.

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your tribes, your elders, and your officers, *with* all the men of Iſrael,

11 Your little ones, your wives, and thy ſtranger that *is* in thy camp, from the hewer of thy wood, unto the drawer of thy water:

12 That thou ſhouldeſt enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day:

13 That he may eſtabliſh thee to day for a people unto himſelf, and *that* he may be unto thee a God, as he hath ſaid unto thee, and as he hath ſworn unto thy fathers, to Abraham, to Iſaac, and to Jacob.

14 Neither with you only do I make this covenant and this oath;

15 But with *him* that ſtandeth here with us this day before the LORD our God, and alſo with *him* that *is* not here with us this day:

16 (For ye know how we have dwelt in the land of Egypt, and how we came through the nations which ye paſſed by.

17 And ye have ſeen their abominations, and their idols, wood and ſtone, ſilver and gold, which *were* among them)

18 Leſt there ſhould be among you man, or woman, or family, or tribe, whoſe heart turneth away this day from the LORD our God, to go *and* ſerve the gods of theſe nations; leſt there ſhould be among you a root that beareth gall and wormwood,

19 And it come to paſs when he heareth the words of this curſe, that he bleſs himſelf in his heart, ſaying, I ſhall have peace, though I walk in the imagination of mine heart, to add drunkenneſs to thirſt:

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20 The LORD will not ſpare him, but then the anger of the LORD, and his jealouſy ſhall ſmoke againſt that man, and all the curſes *that are* written in this book ſhall lie upon him, and the LORD ſhall blot out his name from under heaven.

21 And the LORD ſhall ſeparate him unto evil, out of all the tribes of Iſrael, according to all the curſes of the covenant, *that are* written in this book of the law:

22 So that the generation to come of your children that ſhall riſe up after you, and the ſtranger that ſhall come from a far land, ſhall ſay, when they ſee the plagues of that land, and the ſickneſſes which the LORD hath laid upon it;

23 *And that* the whole land thereof *is* brimſtone, and ſalt, *and* burning, *that* it is not ſown, nor beareth, nor any graſs groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger and his wrath:

24 Even all nations ſhall ſay, Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?

25 Then men ſhall ſay, Becauſe they have forſaken the covenant of the LORD God of their fathers, which he made with them

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Ver. 12. *A root that beareth gall and wormwood.*] The Hebrew ſignifies *a poiſonous herb:* i. e. a wicked perſon, who might diffuſe his fatal practices, like the venom of an infectious plant.

Ver. 15 *But with him that ſtandeth,* &c.] Inſtead of *but* it might be better tranſlated *as with him that ſtandeth here with us this day before the Lord our God, ſo alſo with him that is not here with us this day.*

Ver. 19. *To add drunkenneſs to thirſt.*] A metaphorical expreſſion, to denote a preſumptuous continuance in ſin: an habitual courſe of wickedneſs does but beget a greater inclination to do wickedly ſtill; as drunkenneſs does not ſlake but increaſe the thirſt.

Ver. 23. *Brimſtone and Salt.*] When your land is quite deſolated, alluding to the deſtruction of Sodom by fire and brimſtone: and *ſalt,* i. e. parched and dried up. Pliny ſays, *omnis locus in quo reperitus ſal, ſterilis eſt, nihilque gignit,* all ground in which ſalt is found, is barren, and produces nothing.

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them when he brought them forth out of the land of Egypt.

26 For they went and ſerved other gods, and wroſhipped them, gods whom they knew not, and *whom* he had not given unto them.

27 And the anger of the LORD was kindled againſt this land, to bring upon it all the curſes *that are* written in this book.

28 And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and caſt them into another land, as *it is* this day.

29 The ſecret *things belong* unto the LORD our God: but thoſe *things which are* revealed *belong* unto us, and to our children for ever, that we may do all the words of this law.

CHAP. XXX.

1 *Great mercies promiſed unto the penitent.*
15 *Death and life are ſet before them.*

AND it ſhall come to paſs when all theſe things are come upon thee, the bleſſing and the curſe which I have ſet before thee, and thou ſhalt call *them* to mind among all the nations whither the LORD thy God hath driven thee,

2 And ſhalt return unto the LORD thy God, and ſhalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy ſoul:

3 That then the LORD thy God will turn thy captivity, and have compaſſion upon thee, and will return and gather thee from all the nations whither the LORD thy God hath ſcattered thee.

4 If *any* of thine be driven out unto the outmoſt *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee.

5 And the LORD thy God will bring thee into the land which thy fathers poſſeſſed, and thou ſhalt poſſeſs it: and he will do thee good, and multiply thee above thy fathers.

6 And the LORD thy God will circumciſe thine heart, and the heart of thy ſeed, to love the LORD thy God with all thine heart, and with all thy ſoul, that thou mayeſt live.

Ver. 29. *Secret things belong unto the Lord.*] Man ſhould not ſearch into thoſe myſteries which God has, in his great wiſdom, thought proper to conceal from the ſons of men. But it is tranſlated in another way, viz. *the ſecrets of the Lord our God are revealed to us and our children.* This ſenſe has been maintained and adopted by the moſt eminent and learned men, and it agrees with thoſe words of the Pſalmiſt, *he hath not dealt ſo with any nation*, &c. It was the peculiar privilege of the Jews, that now God manifeſted to them what before he had kept ſecret; but this at the ſame time rendered their puniſhment the more grievous, if they did not obſerve his will, which he had ſo plainly diſcovered to them.

NOTES on Chap. XXX.

Ver. 1. *And it ſhall come to paſs*, &c.] Moſes, as he approached the period of his diſſolution, encreaſed in his zeal; his laſt moments were employed in teaching thoughtleſs mortals how they might gain the favour of the Almighty, and live ſecure under the ſhadow of his wings; even by true repentance, and a ſincere reformation of life.

Ver. 4. *From thence will the Lord thy God gather thee, and from thence will he fetch thee.*] To this promiſe Nehemiah alludes, in his prayer to God, to proſper his endeavours for the reſtoration of Jeruſalem, Nehemiah i. 8, 9. Ezra tells us, that Cyrus made a proclamation throughout all his kingdom, (which was very large) that all the Jews were permitted to return into their own country: yet the Jews apply this paſſage (and have long done ſo) to their preſent condition; being of opinion, that God hath appointed a prefixed time for their deliverance, though he hath not declared it: yea, and *let the houſe of Iſrael aſſuredly know*, that did they now conſider the cauſe of their captivity, and lay to heart their ſin in crucifying the Lord Chirſt; though their preſent diſperſion is far greater, and into more diſtant regions, than in the Babyloniſh captivity, yet he would have compaſſion on them; and if they did repent, he would ſhorten the days of their baniſhment, and bring them into their own land.

Ver. 6. *The Lord will circumciſe thine heart.*] The Greek tranſlate it, *will purge and cleanſe thine heart.* The Jews reſted too much on the externals of their religion, and particularly the circumciſion of the fleſh; but the circumciſion, which, upon their reſtoration, will take place, and be required of them, is the circumciſion of the heart, i. e. the Chriſtian circumciſion; and the covenant that will then be eſtabliſhed with them ſhall be the Chriſtian covenant.

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7 And the LORD thy God will put all theſe curſes upon thine enemies, and on them that hate thee, which perſecuted thee.

8 And thou ſhalt return and obey the voice of the LORD, and do all his commandments, which I command thee this day.

9 And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:

10 If thou ſhalt hearken unto the voice of the LORD thy God to keep his commandments and his ſtatutes *which are* written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart and with all thy ſoul.

11 ¶ For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off.

12 It *is* not in the heaven, that thou ſhouldeſt ſay, Who ſhall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither *is* it beyond the ſea, that thou ſhouldeſt ſay, Who ſhall go over the ſea for us, and bring it unto us, that we may hear it, and do it?

14 But the word *is* very nigh unto thee, in thy mouth, and in thy heart that thou mayeſt do it.

15 ¶ See I have ſet before thee this day life and good, and death and evil:

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16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his ſtatutes and his judgments, that thou mayeſt live and multiply: and the LORD thy God ſhall bleſs thee in the land whither thou goeſt to poſeſs it.

17 But if thine heart turn away, ſo that thou wilt not hear, but ſhalt be drawn away, and worſhip other gods, and ſerve them:

18 I denounce unto you this day, that ye ſhall ſurely periſh, *and that* ye ſhall not prolong *your* days upon the land, whither thou paſſeſt over Jordan to go to poſſeſs it.

19 I call heaven and earth to record this day againſt you, *that* I have ſet before you life and death, bleſſing and curſing: therefore chooſe life, that both thou and thy ſeed may live:

20 That thou mayeſt love the LORD thy God, *and* that thou mayeſt obey his voice, and that thou mayeſt cleave unto him (for he *is* thy life, and the length of thy days) that thou mayeſt dwell in the land which the LORD ſware unto thy fathers, to Abraham, to Iſaac, and to Jacob, to give them.

CHAP. XXXI.

1 *Moſes encourageth the people:* 7 *He encourageth Joſhua:* 14 *God giveth a charge to Joſhua.*

AND Moſes went and ſpake theſe words unto all Iſrael.

2 And

Ver. 13. *Who ſhall go over the ſea for us?*] The Iſraelites needed not to undertake long and tedious voyages, or laborious and weariſome travels, to fetch their inſtructions from foreign countries; ſuch as the Greek philoſophers took, who travelled into Egypt and the eaſt, to learn wiſdom, which God now taught this people in the wilderneſs, without any pains to attain it.

Ver. 15. *See, I have ſet before thee this day life and good, and death and evil.*] Thus Moſes concludes his exhortation; I have now explained to thee the duties required of thee by thy God, have fully informed thee of the many bleſſings that will reſult from thy obedience, and the dreadful judgments with which God will viſit thee, ſhouldeſt thou neglect to hearken unto his voice.

NOTES on Chap. XXIX.

Ver. 1. *And Moſes went and ſpake theſe words unto all Iſrael.* As ſoon as Moſes had concluded the foregoing diſcourſes,

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2 And he ſaid unto them, I *am* an hundred and twenty years old this day; I can no more go out and come in: alſo the Lord hath ſaid unto me, Thou ſhalt not go over this Jordan.

3 The Lord thy God, he will go over before thee, *and* he will deſtroy theſe nations from before thee, and thou ſhalt poſſeſs them: *and* Joſhua, he ſhall go over before thee, as the Lord hath ſaid.

4 And the Lord ſhall do unto them, as he did to Sihon, and to Og, kings of the Amorites, and unto the land of them, whom he deſtroyed.

5 And the Lord ſhall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

6 Be ſtrong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he *it is* that doth go with thee, he will not fail thee nor forſake thee.

7 ¶ And Moſes called unto Joſhua, and ſaid unto him in the ſight of all Iſrael, Be ſtrong and of a good courage: for thou muſt go with this people unto the land which the Lord hath ſworn unto their fathers to give them; and thou ſhalt cauſe them to inherit it.

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8 And the Lord, he *it is* that doth go before thee, he will be with thee, he will not fail thee neither forſake thee: fear not, neither be diſmayed.

9 ¶ And Moſes wrote this law, and delivered it unto the prieſts the ſons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Iſrael.

10 And Moſes commanded them, ſaying, At the end of *every* ſeven years, in the ſolemnity of the year of releaſe, in the feaſt of tabernacles,

11 When all Iſrael is come to appear before the Lord thy God, in the place which he ſhall chooſe: thou ſhalt read this law before all Iſrael in their hearing.

12 Gather the people together, men, and women, and children, and thy ſtranger that *is* within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and obſerve to do all the words of this law:

13 And *that* their children which have not known *any thing*, may hear and learn

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courſes, he ſent a new ſummons to the Iſraelites, to acquaint them that the time, both of his government and his life, was very ſoon to expire; and though, by the particular favour of God, his ſtrength and faculties were not decayed, even at the great age of an hundred and twenty years, yet it was the decree of heaven, as he had before intimated to them, that he was not the perſon deſtined to lead them into the land of Canaan: that he was now to commit them to the conduct of Joſhua, a faithful and valiant general; to whom, therefore, he exhorted them to pay all due reſpect, and follow him with an undaunted heart, and firm reliance upon the divine power and goodneſs, which would not fail to give them the ſame ſucceſs againſt the Canaanites, as they had already experienced in their wars with other nations, and to ſecure them a ſettlement in that country.

Ver. 2. *Alſo the Lord hath ſaid unto me*, &c.] This paſſage would have been more properly rendered, *for the Lord hath ſaid unto me*, and then the ſenſe is obvious, aſſigning the reaſon why he could no longer take the charge of them, namely, becauſe the Almighty had thought proper to order it otherwiſe.

Ver. 3. *The Lord thy God, he will go over before thee*, &c.] That is, the ark of the Lord thy God, the ſymbol of his preſence, will go over before thee.

Ver. 7. *And Moſes called unto Joſhua*, &c.] Moſes hereupon ſent for Joſhua, and having placed him at the head of the aſſembly, gave him his commiſſion, earneſtly exhorting him to ſignalize himſelf as an example of courage and conſtancy; aſſuring him, at the ſame time, that God would render his enterpriſes ſucceſsful.

Ver. 8. *Neither be diſmayed.*] The word, in the original Hebrew, implies ſuch a degree of terror, as diſables a man from doing his duty.

Ver. 9. *And Moſes wrote this law*, &c.] By the law we ſhould, in this place, underſtand the whole pentateuch.

Ver. 10, 11. *In the feaſt of tabernacles*, &c.] This was of all ſeaſons, the beſt adapted to that purpoſe, ſince they, at that time, had gathered in the fruits of the earth, and conſequently had ſufficient leiſure to attend to the reading of the law.

Before Christ 1451. to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to poſſeſs it.

14 And the LORD ſaid unto Moſes, Behold, thy days approach that thou muſt die: call Joſhua, and preſent yourſelves in the tabernacle of the congregation, that I may give him a charge. And Moſes and Joſhua went, and preſented themſelves in the tabernacle of the congregation.

15 And the LORD appeared in the tabernacle in a pillar of a cloud; and the pillar of the cloud ſtood over the door of the tabernacle.

16 ¶ And the LORD ſaid unto Moſes, Behold, thou ſhalt ſleep with thy fathers, and this people will riſe up, and go a whoring after the gods of the ſtrangers of the land whither they go *to be* amongſt them, and will forſake me, and break my covenant which I have made with them.

17 Then my anger ſhall be kindled againſt them that day, and I will forſake them, and I will hide my face from them, and they ſhall be devoured, and many evils and troubles ſhall befal them, ſo that they will ſay in that day, Are not theſe evils come upon us, becauſe our God *is* not amongſt us?

18 And I will ſurely hide my face in that day, for all the evils which they ſhall have wrought, in that they are turned unto other gods.

19 Now therefore write ye this ſong for you, and teach it the children of Iſrael: put it in their mouths, that this ſong may be a witneſs for me againſt the children of Iſrael. Before Christ 1451.

20 For when I ſhall have brought them into the land which I ſware unto their fathers, that floweth with milk and hony; and they ſhall have eaten and filled themſelves, and waxen fat; then will they turn unto other gods, and ſerve them, and provoke me, and break my covenant.

21 And it ſhall come to paſs when many evils and troubles are befallen them, that this ſong ſhall teſtify againſt them as a witneſs: for it ſhall not be forgotten out of the mouths of their ſeed: for I know their imagination which they go about, even now before I have brought them into the land which I ſware.

22 ¶ Moſes therefore wrote this ſong the ſame day, and taught it the children of Iſrael.

23 And he gave Joſhua the ſon of Nun a charge, and ſaid, Be ſtrong and of a good courage: for thou ſhalt bring the children of Iſrael into the land which I ſware unto them: and I will be with thee.

24 ¶ And it came to paſs when Moſes had made an end of writing the words of this law in a book, until they were finiſhed;

25 That Moſes commanded the Levites which bare the ark of the covenant of the LORD, ſaying,

26 Take this book of the law, and put it in the ſide of the ark of the covenant of the LORD your God, that it may be there for a witneſs againſt thee.

27 For

Ver. 15. *And the Lord appeared*, &c.] That is, the Shekinah, or ſymbol of the divine preſence appeared unto them, and unto the people.

Ver. 16. *Thou ſhalt ſleep with thy fathers*, &c.] This metaphorical expreſſion is frequent in ſcripture, and ſleep is, with particular propriety, uſed to ſignify death, as it is not to have everlaſting dominion over men, but ſhall be followed by the reſurrection, as ſleep is diſpelled by the return of morning. The ſimilitude between death and ſleep, has indeed been taken notice of by many profane authors, thus Virgil, *ſummus mortus imago*. Æneid 6th.

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27 For I know thy rebellion, and thy ſtiff neck: behold, while I am yet alive with you this day, ye have been rebellious againſt the Lord; and how much more after my death?

28 ¶ Gather unto me all the elders of your tribes, and your officers, that I may ſpeak theſe words in their ears, and call heaven and earth to record againſt them.

29 For I know that after my death ye will utterly corrupt *yourſelves*, and turn aſide from the way which I have commanded you: and evil will befal you in the latter days, becauſe ye will do evil in the ſight of the Lord, to provoke him to anger through the work of your hands.

30 And Moſes ſpake in the ears of all the congregation of Iſrael the words of this ſong, until they were ended.

CHAP. XXXII.

1 *Moſes ſong, which ſetteth forth Gods mercy, and vengeance.* 48 *God ſendeth him up to mount Nebo to ſee the land, and die.*

Give ear, O ye heavens, and I will ſpeak; and hear, O earth, the words of my mouth.

2 My doctrine ſhall drop as the rain: my ſpeech ſhall diſtil as the dew, as the ſmall rain upon the tender herb, and as the ſhowers upon the graſs:

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3 Becauſe I will publiſh the name of the Lord: aſcribe ye greatneſs unto our God.

4 *He is* the rock, his work *is* perfect: for all his ways *are* judgment: a God of truth, and without iniquity, juſt and right *is* he.

5 They have corrupted themſelves, their ſpot *is* not *the ſpot* of his children: *they are* a perverſe and crooked generation.

6 Do ye thus requite the Lord, O fooliſh people and unwiſe? *is* not he thy father *that* hath bought thee? hath he not made thee, and eſtabliſhed thee?

7 ¶ Remember the days of old, conſider the years of many generations: aſk thy father, and he will ſhew thee, thy elders, and they will tell thee.

8 When the moſt High divided to the nations their inheritance, when he ſeparated the ſons of Adam, he ſet the bounds of the people according to the number of the children of Iſrael.

9 For the Lords portion *is* his people: Jacob *is* the lot of his inheritance.

10 He found him in a deſert land, and

Notes on Chap. XXXII.

Ver. 1. *Give ear, O ye heavens, &c.*] Theſe figurative and animated modes of ſpeech, were of great tendency to awaken the attention.

Ver. 2. *My doctrine ſhall drop, &c.*] *Let my doctrine drop, &c.* He prays that his words might have ſuch effect, as to ſoften their hearts, as the drops of rain and dew do the earth, and cauſe them to produce the fruits of obedience.

Ver. 5. *Their ſpot is not the ſpot of his children.*] Or, *the ſons of pollution are not his.* For the characteriſtic of the ſons of God, is to imitate and reſemble God himſelf, 1 John iii. 10. It is true, they have their ſpots through infirmity to which all are ſubject; but the crimes of the Iſraelites were ſuch, as ſpoke them degenerate from their profeſſion of God's peculiar people; they were the ſpots of a crooked and perverſe generation, that refuſed to be reformed.

Ver. 8. *When the moſt high divided to the nations their inheritance—he ſet the bounds of the people, according to the number of Iſrael.*] Bochart gives the words this plain and ſimple meaning, "God ſo diſtributed the bounds and "ſettlements of the ſeveral people and nations, as to "reſerve in his counſel, ſuch a part of the earth for the "Iſraelites, as he knew would be a commodious habitation for ſo numerous a race." So, St. Paul ſays, that God *hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitations,* Acts xvii. 26.

Ver. 9. *Jacob is the lot of his inheritance.*] Or, *the cord of his inheritance* that is to ſay, his inheritance by a line or meaſure alloted him.

Ver. 10. *He found him in a deſert land.*] The word rendered *found,* ſignifies likewiſe to *ſuffice,* or *provide for;* therefore the meaning is, he ſuſtained and provided for them in the wilderneſs. The Iſraelites were in the wilderneſs of Arabia, when they firſt made a covenant with God.

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in the waſte howling wilderneſs: he led him about, he inſtructed him, he kept him as the apple of his eye.

11 As an eagle ſtirreth up her neſt, fluttereth over her young, ſpreadeth abroad her wings, taketh them, beareth them on her wings;

12 *So* the LORD alone did lead him, and *there was* no ſtrange god with him.

13 He made him ride on the high places of the earth, that he might eat the increaſe of the fields, and he made him to ſuck hony out of the rock, and oil out of the flinty rock.

14 Butter of kine, and milk of ſheep, with fat of lambs, and rams of the breed of Baſhan, and goats, with the fat of kidneys of wheat, and thou didſt drink the pure blood of the grape.

15 ¶ But Jeſhurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatneſs*; then he forſook God *which* made him, and lightly eſteemed the Rock of his ſalvation.

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16 They provoked him to jealouſy with ſtrange *gods*, with abominations provoked they him to anger.

17 They ſacrificed unto devils, not to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not.

18 Of the Rock *that* begat thee thou art unmindful, and haſt forgotten God that formed thee.

19 And when the LORD ſaw *it*, he abhorred *them*, becauſe of the provoking of his ſons, and of his daughters.

20 And he ſaid, I will hide my face from them, I will ſee what their end *ſhall be*: for they *are* a very froward generation, children in whom *is* no faith.

21 They have moved me to jealouſy with *that which is* not God, they have provoked me to anger with their vanities: and I will move them to jealouſy with

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Howling wilderneſs.] Where nothing was heard but the yellings and howlings of wild beaſts.

He led him about.] Or, as in the margin, *he compaſſed him about*, i. e. with his divine protection.

Ver. 11. *As the eagle ſtirreth up her neſt.*] This expreſſes the care of providence over the Iſraelites, which could not be done more emphatically; the eagle being a bird remarkably careful of her young, which ſhe *ſtirs up*, and provokes to fly, by fluttering over them with her wings ſtretched out. See note on Exod. xix. 4.

Ver. 13. *He made him ride on the high places of the earth.*] It is moſt probable, that by the word *ride*, is meant fareing ſumptuouſly, and living deliciouſly: Thus, in Hoſea, *I will make Ephraim to ride, Judah ſhall plow, and Jacob ſhall break his clods*, that is, the people of Iſrael ſhall live in pleaſure, while Judah ſhall live laboriouſly. Some indeed interpret this paſſage of ſubduing and conquering; but the former ſenſe is preferable, as it agrees with the remainder of this and the next verſe, which ſeems to be only an explanation, and is the beſt comment on this expreſſion.

Suck honey out of the rock.] He brought them to a country where *honey and oil flowed from the rocks*. This is a proverbial expreſſion, and denotes great fertility.

Ver. 14. *Rams of the breed of Baſhan.*] Of the faireſt and beſt kind; Baſhan being famous for excellent paſturage.

With the fat of kidneys of wheat.] This expreſſion may ſound ſomewhat oddly in our language; but it is to be remembered, that the Hebrews called the beſt of every thing by the name of *fat*: by the *kidneys of wheat*, is meant large and plump corn, and ſuch as yielded plenty of flour—It would be better rendered *the fineſt and plumpeſt of wheat*.

Ver. 15. *Jeſhurun waxed fat and kicked.*] The word *Jeſhurun*, by which the Iſraelites are often meant in ſcripture, may be derived from *Jaſher*, righteouſneſs; they being a people who profeſſed righteouſneſs, and who were governed by righteous laws. Moſes here ſpeaks in the prophetic ſtile, which often repreſents things to come, as already paſt, to denote the certainty of what is foretold. He means that Iſrael, in the days of their proſperity, would make a very bad uſe of the bleſſings of providence; that they would ſpurn at God's laws, and become wanton and inſolent, like a pampered horſe.

Ver. 19. *The provoking of his ſons and of his daughters.*] The women were notoriouſly guilty of provoking God by their idolatry. *The women ſat weeping for Tammuz.* Ezek. viii. 14.

Ver. 21. *I will move them to jealouſy.*] Cauſing the Gentiles, whom they ſo much deſpiſed to be their conquerors; and alſo would take them into his covenant, while themſelves were excluded, See Matth. xxi. 43, 44.

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with *thoſe which are* not a people, I will provoke them to anger with a fooliſh nation.

22 For a fire is kindled in mine anger, and ſhall burn unto the loweſt hell, and ſhall conſume the earth with her increaſe, and ſet on fire the foundations of the mountains.

23 I will heap miſchiefs upon them, I will ſpend mine arrows upon them.

24 *They ſhall be* burnt with hunger, and devoured with burning heat, and with bitter deſtruction: I will alſo ſend the teeth of beaſts upon them, with the poiſon of ſerpents of the duſt.

25 The ſword without, and terror within ſhall deſtroy both the young man and the virgin, the ſuckling *alſo* with the man of gray hairs.

26 I ſaid, I would ſcatter them into corners, I would make the remembrance of them to ceaſe from among men:

27 Were it not that I feared the wrath of the enemy, leſt their adverſaries ſhould behave themſelves ſtrangely, *and* leſt they ſhould ſay, Our hand *is* high, and the LORD hath not done all this.

28 For they *are* a nation void of counſel, neither *is there any* underſtanding in them.

29 O that they were wiſe, *that* they underſtood this, *that* they would conſider their latter end!

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30 How ſhould one chaſe a thouſand, and two put ten thouſand to flight, except their Rock had ſold them, and the LORD had ſhut them up?

31 For their rock *is* not as our Rock, even our enemies themſelves *being* judges.

32 For their vine *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their cluſters *are* bitter.

33 Their wine *is* the poiſon of dragons, and the cruel venom of aſps.

34 *Is* not this laid up in ſtore with me, *and* ſealed up among my treaſures?

35 To me *belongeth* vengeance, and recompence, their foot ſhall ſlide in *due* time: for the day of their calamity *is* at hand, and the things that ſhall come upon them make haſte.

36 For the LORD ſhall judge his people, and repent himſelf for his ſervants; when he ſeeth that *their* power is gone, and *there is* none ſhut up, or left.

37 And he ſhall ſay, Where *are* their gods, *their* rock in whom they truſted,

38 Which did eat the fat of their ſacrifices, *and* drank the wine of their drink-offerings? let them riſe up and help you, *and* be your protection.

39 See now that I, *even* I, *am* he, and *there is* no god with me: I kill, and I make alive; I wound, and I heal: neither

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With thoſe which are not a people.] They are called *not a people*, either becauſe, that as yet they had not a being; or elſe that they were ſo ignoble, as not to be worthy the name of a nation.

Ver. 22. *A fire is kindled in mine anger.*] This verſe emphatically paints the waſting calamities, which providence would bring upon the Jews. Some think, this is no obſcure intimation of the diſſolution of the world by fire.

Ver. 23. *I will ſpend mine arrows upon them.*] I will ſend all my judgments and plagues among them.

Ver. 26, 27. *I would make the remembrance of them to ceaſe,—were it not that I feared the wrath of the enemy.*] This is ſpoken in the language of men, for God fears no man; it means, that he would totally extirpate them, but that ſuch deſtruction of his choſen people, would occaſion the heathen to inſult God himſelf; aſcribing the ruin of the Iſraelites to their own valour, or the power of their idols, rather than his righteous judgments.

Ver. 32. *Their vine is of the vine of Sodom.*] The ſoil about Sodom produced nothing but blaſted fruits of a black hue, and without ſubſtance.

Ver. 33. *Their wine is the poiſon of dragons.*] That is, their works are ſo pernicious, that they reſemble the poiſon of dragons.

Ver. 38. *Which did eat the fat of their ſacrifices.*] The ſame rites were in uſe among the Gentiles as Jews, who offered all the fat upon the altar, and there poured out the wine that accompanied the meat offering.

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is there any that can deliver out of my hand.

40 For I lift up my hand to heaven, and ſay, I live for ever.

41 If I whet my glittering ſword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with blood (and my ſword ſhall devour fleſh) *and that* with the blood of the ſlain, and of the captives, from the beginning of revenges upon the enemy.

43 Rejoice, O ye nations, *with* his people: for he will avenge the blood of his ſervants, and will render vengeance to his adverſaries, and will be merciful unto his land, *and* to his people.

44 ¶ And Moſes came and ſpake all the words of this ſong in the ears of the people, he, and Hoſhea the ſon of Nun.

45 And Moſes made an end of ſpeaking all theſe words to all Iſrael.

46 And he ſaid unto them, Set your hearts unto all the words which I teſtify among you this day; which ye ſhall command your children to obſerve to do, all the words of this law.

47 For it *is* not a vain thing for you: becauſe it *is* your life; and through this thing ye ſhall prolong *your* days in the land whither ye go over Jordan to poſſeſs it.

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48 And the LORD ſpake unto Moſes that ſelf-ſame day, ſaying,

49 Get thee up into this mountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over againſt Jericho; and behold the land of Canaan which I give unto the children of Iſrael for a poſſeſſion.

50 And die in the mount whither thou goeſt up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people:

51 Becauſe ye treſpaſſed againſt me among the children of Iſrael, at the waters of Meribah-kadeſh, in the wilderneſs of Zin; becauſe ye ſanctified me not in the midſt of the children of Iſrael.

52 Yet thou ſhalt ſee the land before *thee*, but thou ſhalt not go thither unto the land which I give the children of Iſrael.

CHAP. XXXIII.

1 *The majeſty of God.* 6 *The bleſſings of the twelve tribes.*

AND this *is* the bleſſing wherewith Moſes the man of God bleſſed the children of Iſrael before his death.

2 And he ſaid, The LORD came from Sinai, and roſe up from Seir unto them; he ſhined forth from mount Paran, and he came with ten thouſands of ſaints: from

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Ver. 40. *I lift up my hand to heaven.*] I ſwear ſolemnly. It was uſual to ſtretch out the hand in ſwearing; a cuſtom not peculiar to the Jews alone, but uſed among other people. Thus we read in Virgil

Suſpiciens cœlum, tenditque ad ſidera dextram.

Ver. 43. *Rejoice, O ye nations, with his people.*] This is a prediction of the bringing in of the Gentiles to ſhare with the Jews in the privileges of the goſpel, and their becoming one church and people of God.

Notes on Chap. XXXIII.

Ver. 1. *And this is the bleſſing,* &c.] As Jacob bleſſed his children, a little before his deceaſe, when the promiſe made to Abraham of a numerous offſpring began to be fulfilled; ſo Moſes takes his farewel of the Iſraelites with a bleſſing pronounced upon the people in general, and each tribe in particular, having ſeen them vaſtly increaſed, and ready to enter upon the promiſed land. It is in part prophetic, as the bleſſing of Jacob was, and delivered in the prophetic ſtile.

Ver. 2. *Roſe up from Seir unto them; he ſhined,* &c.] The ſame divine preſence, which appeared to them on mount Sinai, accompanied them through all their journies; he roſe upon them as the ſun from Seir, and ſpread abroad his beams upon them from mount Paran.

With ten thouſand of ſaints.] This is a circumſtance no where mentioned in ſcripture. Mr. Kennicot has beautifully illuſtrated this paſſage, by proving that it ſhould be tranſlated, *he came from Meribah-Kadeſh;* as Moſes is referring the Iſraelites back to the remarkable event recorded, Exod. xvii. 7.

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from his right hand *went* a fiery law for them.

3 Yea, he loved the people; all his ſaints *are* in thy hand: and they ſat down at thy feet; *every one* ſhall receive of thy words.

4 Moſes commanded us a law: *even* the inheritance of the congregation of Jacob.

5 And he was king in Jeſhurun, when the heads of the people *and* the tribes of Iſrael were gathered together.

6 ¶ Let Reuben live, and not die; and let *not* his men be few.

7 ¶ And this *is the bleſſing* of Judah: and he ſaid, Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be ſufficient for him, and be thou an help *to him* from his enemies.

8 ¶ And of Levi he ſaid, *Let* thy Thummim and thy Urim *be* with thy holy one, whom thou didſt prove at Maſſah, *and with* whom thou didſt ſtrive at the waters of Meribah;

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9 Who ſaid unto his father, and to his mother, I have not ſeen him, neither did he acknowledge his brethren, nor knew his own children: for they have obſerved thy word, and kept thy covenant.

10 They ſhall teach Jacob thy judgments, and Iſrael thy law: they ſhall put incenſe before thee, and whole burnt-ſacrifice upon thine altar.

11 Bleſs, Lord, his ſubſtance, and accept the work of his hands: ſmite through the loins of them that riſe againſt him, and of them that hate him, that they riſe not again.

12 ¶ *And* of Benjamin he ſaid, The beloved of the Lord ſhall dwell in ſafety by him; *and the LORD* ſhall cover him all the day long, and he ſhall dwell between his ſhoulders.

13 ¶ And of Joſeph he ſaid, Bleſſed of the Lord *be* his land, for the precious

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Ver. 3. *All his ſaints are in thy hand.*] Kennicot renders it, *he bleſſed all his ſaints.*

They ſat down at thy feet, &c.] They fell down at his feet, and they received of his words.

Moſes commanded.] He commanded &c. that is, *Jehovah.*

Ver. 6. *Let not his men be few.*] As the word *not* is wanting in the Hebrew, the verſe may be tranſlated, *let Reuben live and not die, though his men be few*; which ſeems to agree better with Jacob's prophecy, *that he ſhould not excel.* As there is no mention of Simeon, it is generally thought that his tribe is included in the bleſſing of Judah, with whom his poſſeſſions were mixed. What renders this the more probable is, that he was joined with Judah in thoſe wars againſt the Canaanites, in which the divine aid is here implored for Judah.

Ver. 7. *Hear, Lord, the voice of Judah,* &c.] Dr. Sherlock in his learned diſſertations on the bleſſing of Judah obſerves, that this benediction cannot relate to the time when it was given, but to the return of the Iſraelites from Babylon; when Judah, with Benjamin, the Levites, and the remnant of Iſrael, made only 42, 360. Ezra. ii. 64. Now Moſes by the ſpirit of prophecy, ſeeing the deſolation of all the tribes; thoſe of the kingdom of Iſrael carried away by the Aſſyrians, the people of Judah by the Babylonians; ſeeing that Judah ſhould again return weak, harraſſed, and hardly able to maintain himſelf in his own country, puts up for them this prophetic prayer, *Hear, Lord, the voice of Judah, and bring him unto his people; let his hands be ſufficient for him, and be thou an help to him from his enemies.*

Ver. 8. *Let thy Thummin and thy Urim be with thy holy one.*] Let the tribe of Judah perpetually enjoy the prieſthood, and be endued with that uprightneſs in the diſcharge of their duty, and that light and knowledge of divine things, that are ſignified by the Urim and Thummin.

Ver. 9. *Who ſaid unto his father,* &c.] This reſpects the tribe of Levi, who fired with an holy zeal for God and the public intereſt, put the idolatrous worſhippers of the golden calf to the ſword, without reſpect of perſons, not ſo much as ſparing their neareſt relations.

Ver, 11. *Accept the work of his hands.*] Namely, the acts of his miniſterial office.

Ver. 12. *The beloved of the Lord ſhall dwell in ſafety by him.*] Benjamin ſhall be eſtabliſhed about the dwelling of Jehovah; which was accordingly accompliſhed (the temple of Jeruſalem, the place where the divine majeſty eſpecially reſided) being in the tribe of Benjamin.

He ſhall dwell between his ſhoulders.] Rather, as the ſame word is tranſlated, Numb. xxxiv. 11, *he ſhall dwell on his ſides borders*; for the temple ſtood on the borders of Benjamin.

Ver. 13, 14. *For the precious things of heaven.*] Moſes in this place foretells, that this tribe ſhould be ſituated in a moſt plentiful country, and enriched by the divine bleſſing, *for the precious things of heaven,* fruitful ſhowers things of heaven, for the dew, and for the deep that coucheth beneath,

14 And for the precious fruits *brought forth* by the ſun, and for the precious things put forth by the moon,

15 And for the chief things of the ancient mountains, and for the precious things of the laſting hills,

16 And for the precious things of the earth, and fulneſs thereof, and for the good will of him that dwelt in the buſh: let *the bleſſing* come upon the head of Joſeph, and upon the top of the head of him that was ſeparated from his brethren.

17 His glory *is like* the firſtling of his bullock, and his horns *are like* the horns of unicorns: with them he ſhall puſh the people together, to the ends of the earth: and they *are* the ten thouſands of Ephraim, and they *are* the thouſands of Manaſſeh.

18 ¶ And of Zebulun he ſaid, Rejoice, Zebulun in thy going out; and Iſſachar in thy tents.

19 They ſhall call the people unto the mountain, there they ſhall offer ſacrifices of righteouſneſs: for they ſhall ſuck *of* the abundance of the ſeas, and *of* treaſures hid in the ſand.

20 ¶ And of Gad he ſaid, Bleſſed *be* he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

21 And he provided the firſt part for himſelf, becauſe there, *in* a portion of the law-giver *was he* ſeated; and he came with the heads of the people, he executed the juſtice of the LORD, and his judgments with Iſrael.

22 ¶ And of Dan he ſaid, Dan *is* a lions whelp: he ſhall leap from Baſhan.

23 ¶ And of Naphtali he ſaid, O Naphtali, ſatisfied with favour, and full with the bleſſing of the LORD: poſſeſs thou the weſt and the ſouth.

24 ¶ And of Aſher he ſaid, *Let* Aſher *be* bleſſed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

25 Thy ſhoes *ſhall be* iron and braſs; and as thy days *ſo ſhall* thy ſtrength *be*.

26 ¶ *There*

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from heaven; *for the dew*, the evening and morning dews are equally refreſhing to the earth as rain; *and for the deep that coucheth beneath*, for ſprings of water that burſt out of the bowels of the earth, for the uſe of man and beaſt; *for the precious fruits brought forth by the ſun*, as corn, &c. by the influence of the ſun; and *for the precious things put forth by the moon*, ſuch productions of the earth as are gathered oftener than once a year, even within the courſe of a few moons.

Ver. 16. *Of him that dwelt in the buſh.*] Viz. of God who was revealed to Moſes in the buſh. Exod. iii. 2.

Ver. 17. *Like the horns of unicorns.*] It ſhould be rendered, like the horns of the Rhinoceros.

Ver. 18. *Of Zebulun he ſaid, rejoice Zebulun, at thy going out.*] The chief pleaſure of Zebulun, he pronounces, ſhould lie in merchandize, and going out to traffic with the neighbouring nations, which they exerciſed by their convenient ſituation near the ports of the Mediterranean.

Iſſachar, in thy tents.] The people of Iſſachar are to rejoice in the pleaſures of a country life, in huſbandry, or agriculture. Dr. Shaw obſerves, that their portion was the moſt fertile of all the land of Canaan, ſo that they might well be ſuppoſed *to rejoice in their tents.*

Ver. 19. *They ſhall ſuck of the abundance of the ſeas.*] That is, they ſhall import abundance of various commodities.

Ver. 20. *And teareth the arm, with the crown of the head.*] He ſhall deſtroy the princes with their kings; the arm denoting ſubordinate rulers, and the crown of the head, ſupreme or chief commanders.

Ver. 21. *There, in a portion of the lawgiver was he ſeated.*] Gad was one of thoſe tribes who had their portion aſſigned by Moſes their law-giver; whereas nine tribes and an half, had theirs given them by Joſhua.

Ver. 22. *Dan is a lions whelp.*] *As a lions whelp.* The Chaldaic paraphraſe has it, *ſtrong as a lions whelp.*

He ſhall leap from Baſhan.] Not that Baſhan did belong to the tribe of Dan, but having likened that tribe to young lions; he riſes ſtill higher in his character of the valour and courage of that people, and likens them to the young lions of Baſhan, a mountain famous for breeding lions, and thoſe very fierce.

Ver. 23. *O Naphtali, ſatisfied with favour.*] This refers to the country poſſeſſed by this tribe, which was celebrated for its pleaſant and fruitful ſoil.

Ver. 25. *Thy ſhoes ſhall be iron and braſs.*] Alluding to the many mines of thoſe metals, with which that country a bounds.

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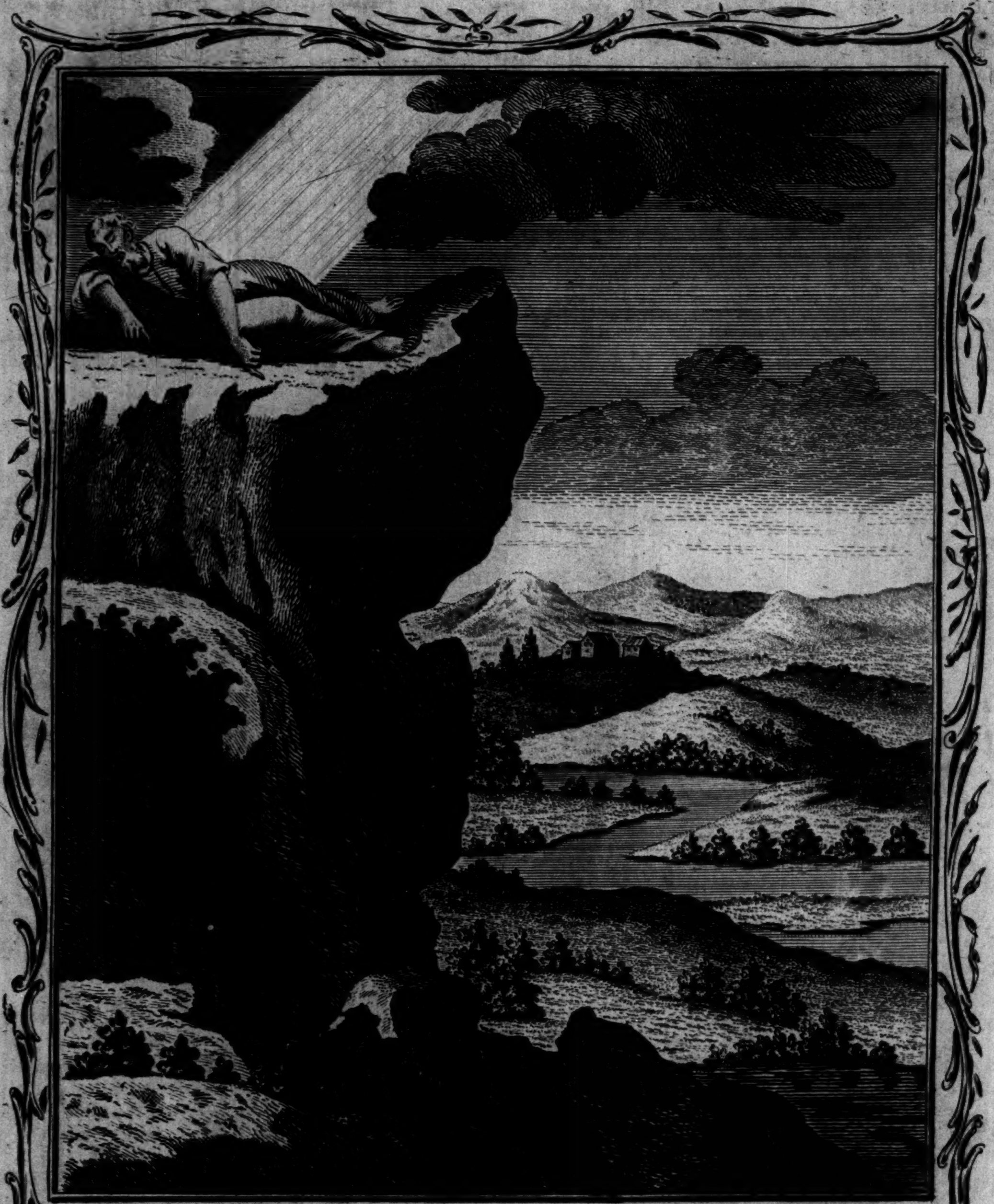

So Moses the servant of the Lord died there in the Land of Moab. according to the word of the Lord. — Deut. Chap. XXXIV. Ve. 5.

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26 ¶ *There is* none like unto the God of Jeſhurun, *who* rideth upon the heaven in thy help, and in his excellency on the ſky.

27 The eternal God *is thy* refuge, and underneath *are* the everlaſting arms: and he ſhall thruſt out the enemy from before thee, and ſhall ſay, Deſtroy *them*.

28 Iſrael then ſhall dwell in ſafety alone: the fountain of Jacob *ſhall be* upon a land of corn and wine, alſo his heavens ſhall drop down dew.

29 Happy *art* thou, O Iſrael: who *is* like unto thee, O people ſaved by the LORD, the ſhield of thy help, and who *is* the ſword of thy excellency! and thine enemies ſhall be found liars unto thee, and thou ſhalt tread upon their high places.

CHAP. XXXIV.

1 *Moſes from mount Nebo vieweth the land:* 5 *He dieth there:* 6 *His burial:* 7 *His age:* 9 *Joſhua ſucceedeth him.*

Before Christ 1451.

AND Moſes went up from the plains of Moab, unto the mountain of Nebo, to the top of Piſgah, that *is* over againſt Jericho: and the LORD ſhewed him all the land of Gilead, unto Dan,

2 And all Naphtali, and the land of Ephraim, and Manaſſeh, and all the land of Judah, unto the utmoſt ſea,

3 And the ſouth, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar.

4 And the LORD ſaid unto him, This *is* the land which I ſware unto Abraham, unto Iſaac, and unto Jacob, ſaying, I will give it unto thy ſeed: I have cauſed thee to ſee *it* with thine eyes, but thou ſhalt not go over thither.

5 ¶ So Moſes the ſervant of the LORD died,

Ver. 26. *There is none like unto the God of Jeſhurun.*] The gods of other nations are not like our God, who is ſupereminent in all perfections.

Ver. 28. *The fountain of Jacob.*] That is, the poſterity of Jacob, who flowed from him as a river from a fountain.

Ver. 29. *Their high places.*] By this, ſome interpreters underſtand *the necks of their kings*; others their ſtrong holds, or idolatrous places of worſhip,

Notes on Chap. XXXIV.

This chapter (and indeed the preceding one) is generally thought not to have been wrote by Moſes, but by ſome later hand; though there are ſome few interpreters, who think it was penned by Moſes himſelf, in conſequence of the preſcience which God was pleaſed to communicate to him; but the generality are of another opinion, and aſcribe it either to Joſhua, Eleazar, the ſeventy elders, or Samuel, or Ezra, who, after the Babyloniſh captivity, made a reviſal of the ſacred books: and there is an opinion quite conſonant to reaſon, and matter of fact; that this laſt book of Moſes ended with his prophetic bleſſing upon the twelve tribes, *Happy art thou, O Iſrael*, &c. and that the chapter now before us, was formerly the firſt of Joſhua, but thence removed, and joined to the other by way of ſupplement. And before the invention of ſections, and other diviſions, and when ſometimes ſeveral books were connected together, and followed each other upon the ſame roll (as the ancient method was) it is no difficult matter to conceive, how eaſily the beginning of one book might be transferred to the end of another, and, in proceſs of time, make that be reputed the concluſion of Deuteronomy, which was originally intended for the introduction to the book of Joſhua.

Ver. 1. *And Moſes went up*, &c.] Moſes having given his prophetic bleſſing to all the tribes, obeyed the commands of his God, whom he had ſo long, and ſo faithfully ſerved: and from the top of Piſgah, God gave him a ſight of the land of Canaan.

Ver. 4. *I have cauſed thee to ſee it with thine eyes.*] It is an idle notion which the Jews have, that God laid before him a map of the whole country, and ſhewed him therein how every part of it was ſituated, where each valley lay, each mountain ſtood, each river ran, and for what remarkable product each place was famed: but if this had been all, we cannot ſee for what reaſon Moſes was commanded to go upon the higheſt part of the mountain, ſince in the loweſt plains of Moab, he might have given him equally as well, a demonſtration of this kind; and it ſurely could not be for no purpoſe, that the ſacred hiſtorian informs us, that though Moſes was an hundred and twenty years old, yet *his eyes were not dim*; and it may be ſuppoſed, that upon this occaſion, God ſtrengthened them with a greater vigour than ordinary, to enable him to take a large proſpect; and that, as the extent of the country was above the ſtretch of mere human ſight, God was pleaſed to aſſiſt the viſive faculties, and to give them greater power.

Ver. 5. *So Moſes the ſervant of the Lord died.*] Moſes was the ſon of Amram and Jochebed, and was born in Egypt, in the year of the world 2433. His father and mother were of the tribe of Levi; he had a brother named Aaron, and

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died there in the land of Moab, according to the word of the LORD.

6 ¶ And he buried him in a valley in the land of Moab, over againſt Beth-peor: but no man knoweth of his ſepulcher unto this day.

7 ¶ And Moſes *was* an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

8 ¶ And the children of Iſrael wept for Moſes in the plains of Moab thirty days: ſo the days of weeping *and* mourning for Moſes were ended.

9 ¶ And Joſhua the ſon of Nun was full of the ſpirit of wiſdom; for Moſes had laid his hands upon him: and the children of Iſrael hearkened unto him, and did as the LORD commanded Moſes.

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10 ¶ And there aroſe not a prophet ſince in Iſrael like unto Moſes, whom the LORD knew face to face:

11 In all the ſigns and the wonders which the LORD ſent him to do in the land of Egypt, to Pharaoh, and to all his ſervants, and to all his land,

12 And in all that mighty hand, and in all the great terror which Moſes ſhewed in the ſight of all Iſrael.

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and a ſiſter named Miriam, who was elder than they both, and who ſtood by, when her brother was diſcovered among the reeds on the banks of the Nile. He was named Moſes by Pharaoh's daughter, who found him, which name, in the Egyptian language, ſignifies one that is drawn out of the water. This illuſtrious prophet, and ſervant of God, died in the year of the world 2553, in the hundred and twentieth year of his age. Nothing can be plainer from the text, than that Moſes died, and was really buried; notwithſtanding ſome of the Jewiſh doctors poſitively affirm he was tranſlated into heaven.

According to the word of the Lord.] According to the ſentence of the Lord, or as he declared he ſhould, intimating, that he died not of any diſeaſe, but merely becauſe God had ſo ordered it. He departed this life in a moſt delectable ſenſe and taſte of the divine love; and as he knew the place and manner of his death, and that it was the will and pleaſure of the Almighty to take his ſoul, he parted with it willingly, and without fear, committing himſelf with a placid mind, and compoſed ſpirit to God, in whoſe embraces (if we may ſo ſpeak) he expired: and this, it is likely, the ancient Jews meant, when they ſaid, *his ſoul departed with a kiſs*; ALL PI JEHOVAH, literally, *upon the mouth of the Lord.*

Ver. 6. *No man knoweth of his ſepulchre.*] The reaſon why this great prophet was ſo ſecretly buried was, to prevent the people from paying any idolatrous worſhip to his remains. No ſpecies of idolatry was more common among the ancients, than that of paying divine honours to their anceſtors; a practice which ſtill prevails among the Chineſe, and is extant in other countries, witneſs the journies of the Mahometans to the tomb of their prophet at Mecca; and the idolatrous worſhip of the Roman Catholics at the tombs of their canonized ſaints.

Ver. 10. *There aroſe not a prophet ſince in Iſrael like unto Moſes.*] The commendation which the author of Eccleſiaſticus gives Moſes is conceived in theſe words, "Moſes was beloved of God and men, and his memorial is bleſſed. The Lord made him like to the glorious ſaints, and magnified him ſo that his enemies ſtood in fear of him. By his words he cauſed the wonders to ceaſe, and he made him glorious in the ſight of kings, and gave him a commandment for his people, and ſhewed him part of his glory: He ſanctified him in his faithfulneſs and meekneſs, and choſe him out of all men: He made him to hear his voice, and brought him into the dark cloud, and gave him commandments before his face, even the law of life and knowledge, that he might teach Jacob his covenant, and Iſrael his judgments." Eccluſ. lxv. 1. *&c.* Joſephus gives him a character to this effect, "He was a man of admirable wiſdom, and one that made the beſt uſe of what he underſtood; an excellent ſpeaker, and no man better ſkilled in moving the affections of the people than himſelf; and ſo great a maſter of his paſſions, that he lived as though he had none, or as if he only knew them by their names, or by obſerving them in others. Never was there a greater captain, nor a prophet equal to him, for all his words were oracles."

Thus ends the pentateuch, containing the hiſtory of the world in general, and of the family of Abraham in particular, for the firſt two thouſand five hundred and fifty three years; that is to ſay, from the creation, to the arrival of the Iſraelites in the land of Canaan.

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The End of the Book of DEUTERONOMY.

The BOOK of JOSHUA.

The ARGUMENT.

This book is for the moſt part hiſtorical, giving an account of the many ſignal victories obtained by Joſhua over the Canaanites, the diviſion of the land among the tribes, Joſhua's charge to the Iſraelites, together with the death of that great general, and alſo of Eleazar the high prieſt; containing in all an hiſtory of about ſeventeen years.

1 *The Lord appointeth Joſhua to ſucceed Moſes.*

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NOW after the death of Moſes the ſervant of the LORD, it came to paſs, that the LORD ſpake unto Joſhua the ſon of Nun, Moſes miniſter, ſaying,

2 Moſes my ſervant is dead; now therefore ariſe, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Iſrael.

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3 Every place that the ſole of your foot ſhall tread upon, that I have given unto you, as I ſaid unto Moſes.

4 From the wilderneſs and this Lebanon, even unto the great river the river Euphrates, all the land of the Hit-

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Notes on Chap. I.

Ver. 1. *The Lord ſpake unto Joſhua,* &c.] Joſhua had been trained up under Moſes, during the greateſt part of the time that the Iſraelites wandered in the wilderneſs; had been an eye-witneſs of the wonderful works which God wrought by Moſes; he was well acquainted with the nature and diſpoſition of the people; had been one of the twelve ſpies ſent to ſearch out the promiſed land, and one of the two who gave a faithful account of it; and conſequently every way qualified for this important office of conducting the children of Iſrael.

Ver. 4. *From the wilderneſs, and this Lebanon,* &c.] Meaning from the wilderneſs ſouth, to Lebanon north; and from Euphrates eaſt, to the great ſea weſt.

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tites, and unto the great ſea, toward the going down of the ſun, ſhall be your coaſt.

5 There ſhall not any man be able to ſtand before thee all the days of thy life: as I was with Moſes, *ſo* I will be with thee: I will not fail thee, nor forſake thee.

6 Be ſtrong and of a good courage: for unto this people ſhalt thou divide for an inheritance the land which I ſware unto their fathers to give them.

7 Only be thou ſtrong and very courageous; that thou mayeſt obſerve to do according to all the law, which Moſes my ſervant commanded thee: turn not from it to the right hand or to the left, that thou mayeſt proſper whitherſoever thou goeſt.

8 This book of the law ſhall not depart out of thy mouth, but thou ſhalt meditate therein day and night, that thou mayeſt obſerve to do according to all *that is* written therein: for then thou ſhalt make thy way proſperous, and then thou ſhalt have good ſucceſs.

9 Have not I commanded thee? Be ſtrong and of a good courage, be not afraid, neither be thou diſmayed: for the LORD thy God *is* with thee whitherſoever thou goeſt.

10 ¶ Then Joſhua commanded the officers of the people, ſaying,

11 Paſs through the hoſt, and command the people, ſaying, Prepare you victuals; for within three days ye ſhall paſs over this Jordan, to go in to poſſeſs the land which the LORD your God giveth you to poſſeſs it.

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12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manaſſeh, ſpake Joſhua, ſaying,

13 Remember the word which Moſes the ſervant of the LORD commanded you, ſaying, The LORD your God hath given you reſt, and hath given you this land:

14 Your wives, your little ones, and your cattle ſhall remain in the land which Moſes gave you on this ſide Jordan; but ye ſhall paſs before your brethren armed, all the mighty men of valour, and help them:

15 Until the LORD have given your brethren reſt, as *he hath given* you, and they alſo have poſſeſſed the land which the LORD your God giveth them: then ye ſhall return unto the land of your poſſeſſion, and enjoy it, which Moſes the LORDS ſervant gave you on this ſide Jordan toward the ſun-riſing.

16 ¶ And they anſwered Joſhua, ſaying, All that thou commandeſt us, we will do, and whitherſoever thou ſendeſt us, we will go.

17 According as we hearkened unto Moſes in all things, ſo will we hearken unto thee: only the LORD thy God be with thee, as he was with Moſes.

18 Whoſoever *he be* that doth rebel againſt thy commandment, and will not hearken unto thy words, in all that thou commandeſt him, he ſhall be put to death:

Ver. 6. *Be ſtrong and of a good courage.*] This exhortation, joined with the preceding and following encouragement, was neceſſary to animate this new leader, and to inſpire him into the execution of the momentous charge he had undertaken: for, notwithſtanding he ſaw himſelf at the head of 600,000 fighting men, yet the nations he was to conquer, were a warlike and gigantic people, had already taken the alarm, and made early preparations for a defence, had fortified cities, and confederated their forces againſt him.

Ver 11. *Prepare you victuals.*] They were to provide themſelves with ſuch proviſion as the country of Sihon and Og, which they had lately conquered, afforded: for, in three days time, being to remove early in the morning, they perhaps would not have had time to gather a ſufficient quantity of manna, and to prepare it, before they began their march.

Ver. 18. *Only be ſtrong, &c.*] *Therefore be ſtrong.*

Before Chriſt 1451. death: only be ſtrong and of a good courage.

CHAP. II.

1 *Rahab receiveth and concealeth the two ſpies ſent from Shittim.* 8 *The covenant between her and them.* 23 *Their return and relation.*

AND Joſhua the ſon of Nun ſent out of Shittim two men, to ſpy ſecretly, ſaying, Go view the land, even Jericho: and they went, and came into an harlots houſe, named Rahab, and lodged there.

2 And it was told the king of Jericho, ſaying, Behold there came men in hither to night of the children of Iſrael, to ſearch out the country.

3 And the king of Jericho ſent unto Rahab, ſaying, Bring forth the men that are come to thee, which are entered into thine houſe: for they be come to ſearch out all the country.

4 And the woman took the two men, and hid them, and ſaid thus, There came men unto me, but I wiſt not whence they *were*: Before Chriſt 1451.

5 And it came to paſs *about the time* of ſhutting of the gate, when it was dark, that the men went out: whither the men went, I wot not: purſue after them quickly, for ye ſhall overtake them.

6 But ſhe had brought them up to the roof of the houſe, and hid them with the ſtalks of flax, which ſhe had laid in order upon the roof.

7 And the men purſued after them the way to Jordan, unto the fords: and as ſoon as they which purſued after them were gone out, they ſhut the gate.

8 ¶ And before they were laid down, ſhe came up unto them upon the roof;

9 And ſhe ſaid unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that

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NOTES on Chap. II.

Ver. 1. *Jericho.*] This was a city of Canaan, about ſeven leagues diſtant from Jeruſalem, and two from Jordan; it fell afterwards to the lot of the tribe of Benjamin. Moſes likewiſe calls it *the city of palm-trees*, Deut. xxxiv. 3. on account of the great numbers of them which grew in the plains of Jericho.

An harlot's houſe.] The word, in the original, ſignifies an *hoſteſs*, as well as an *harlot*. It is not to be denied, however, but that in ancient times, there was a great affinity between the buſineſs of each of them, their bodies being as public as their houſes; and for this reaſon, perhaps it was, that in the Hebrew tongue, but one word was uſed, to ſignify a perſon of both profeſſions. The ſeptuagint likewiſe gives her the appellation of an *harlot*; and both St. Paul and St. James following that tranſlation, uſe the ſame expreſſion: but the Chaldee paraphraſt calls her by a word which comes from the Greek PANDOCHEUTRIA, or a woman who kept a public-houſe; carrying with it no import of infamy. Seeing therefore the expreſſion is capable of a double ſenſe, when we conſider the faith which Rahab expreſſed in God, and her behaviour to the two Iſraelites, charity will incline us to take it here in the better ſenſe, and to put the moſt favourable conſtruction, both upon the expreſſion and her character; eſpecially when we conſider, that it is not likely Salmon would have married her afterwards, had ſhe been a public woman; for he was a prince of the houſe of Judah, and one of the anceſtors of the Meſſiah, ſee Matth. xv.

Ver. 4. *I wiſt not whence they were.*] Thoſe caſuiſts who would excuſe Rahab for this untruth urge, that to ſave the lives of the innocent is certainly commendable; and that ſometimes circumſtances may ſo happen, as to make it both lawful and neceſſary not only to diſguiſe the truth, but to impoſe upon others by a falſe information; but it is queſtionable how far this may be allowed. The beſt apology that has been made for her, is founded on the ſuppoſition that the deſign of God had by ſome means been revealed to the king and people of Jericho, and that they had therefore ſufficient warning to ſave themſelves from the approaching deſtruction; now if they would not obey, but if Rahab did, and acted conformably to the information given her, ſhe ſtands clear of any guilty imputation, and is deſervedly ranked among thoſe worthies whom the apoſtle propoſes to our imitation, as being a perſon juſtified not only by her *faith*, but her *works* likewiſe, *when ſhe received the meſſengers, and ſent them out another way*. James ii. 25. This ſuppoſition is countenanced by the author of the epiſtle to the Hebrews, who when he ſays *ſhe periſhed not with them that believed not*, Heb. xi. 13. does not make uſe of the words TOIS APISTOIS, *with the unbelievers*, but TOIS APEITHESAOI, with the diſobedient; viz. ſuch as would not be perſuaded of the truth of what was told them.

Ver. 8. *She came up unto them upon the roof.*] The inhabitants of theſe countries made the roofs of their houſes flat, having battlements round them; and here they uſed to walk.

Before Christ 1451. that all the inhabitants of the land faint becauſe of you.

10 For we have heard how the LORD dried up the water of the Red ſea for you, when you came out of Egypt; and what you did unto the two kings of the Amorites that *were* on the other ſide Jordan, Sihon and Og, whom ye utterly deſtroyed.

11 And as ſoon as we had heard *theſe things*, our hearts did melt, neither did there remain any more courage in any man, becauſe of you: for the LORD your God, he *is* God in heaven above, and in earth beneath.

12 Now therefore, I pray you, ſwear unto me by the LORD, ſince I have ſhewed you kindneſs, that ye will alſo ſhew kindneſs unto my fathers houſe; and give me a true token:

13 And *that* ye will ſave alive my father and my mother, and my brethren, and my ſiſters, and all that they have, and deliver our lives from death.

14 And the men anſwered her, Our life for yours, if ye utter not this our buſineſs. And it ſhall be when the LORD hath given us the land, that we will deal kindly and truly with thee.

15 Then ſhe let them down by a cord through the window: for her houſe *was* upon the town-wall, and ſhe dwelt upon the wall.

16 And ſhe ſaid unto them, Get you to the mountain, leſt the purſuers meet you; and hide yourſelves there three days until the purſuers be returned: and afterward may ye go your way. Before Christ 1451.

17 And the men ſaid unto her, We *will be* blameleſs of this thine oath which thou haſt made us ſwear.

18 Behold, *when* we come into the land, thou ſhalt bind this line of ſcarlet thread in the window which thou didſt let us down by: and thou ſhalt bring thy father, and thy mother, and thy brethren, and all thy fathers houſhold home unto thee.

19 And it ſhall be, *that* whoſoever ſhall go out of the doors of thy houſe into the ſtreet, his blood *ſhall be* upon his head, and we *will be* guiltleſs: and whoſoever ſhall be with thee in the houſe, his blood *ſhall be* on our head, if *any* hand be upon him.

20 And if thou utter this our buſineſs, then we will be quit of thine oath which thou haſt made us to ſwear.

21 And ſhe ſaid, According unto your words, ſo *be* it. And ſhe ſent them away, and they departed; and ſhe bound the ſcarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the purſuers were returned. And the purſuers ſought *them* throughout all the way, but found *them* not.

23 ¶ So the two men returned, and deſcended from the mountain, and paſſed over, and came to Joſhua the ſon of Nun, and told him all *things* that befel them;

24 And they ſaid unto Joſhua, Truly the

Ver. 10. *We have heard how the Lord dried up the water of the Red-ſea for you,* &c.] If Joſhua was obliged to offer peace (as the ſcripture ſeems to intimate) before he made uſe of the ſword againſt any of the Canaanitiſh nations; then it was lawful for this woman, who had heard of the two kings on the eaſt of Jordan, to provide for her own ſafety, and accept this peace, as it was glorious perhaps for a monarch to refuſe it.

Ver. 15. *Her houſe was upon the town wall.*] This was a very fortunate ſituation for the ſpies, for the gates of the city had been ſhut up by the king's order; but from thence, as ſoon as it was dark, ſhe let them down by a ſcarlet cord from one of her windows.

Ver. 18. *Line of ſcarlet thread.*] Verſe 15 it is called a *cord*; probably therefore it conſiſted of ſuch a number of threads twiſted together, as to make a line ſtrong enough to bear the weight of a man.

Ver. 24. *Truly the Lord hath delivered into our hand all the land.*] They found the people of the land under ſuch a general conſternation, that they were fully perſuaded God would deliver them into their hands, and crown the armies of Iſrael with ſucceſs.

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the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint becauſe of us.

CHAP. III.

1 *Joſhua cometh to Jordan.* 14 *The waters of Jordan are divided.*

AND Joſhua roſe early in the morning, and they removed from Shittim, and came to Jordan, he and all the children of Iſrael, and lodged there before they paſſed over.

2 And it came to paſs after three days, that the officers went through the hoſt;

3 And they commanded the people, ſaying, When ye ſee the ark of the covenant of the Lord your God, and the prieſts the Levites bearing it, then ye ſhall remove from your place, and go after it.

4 Yet there ſhall be a ſpace between you and it, about two thouſand cubits by meaſure: come not near unto it, that ye may know the way by which ye muſt go: for ye have not paſſed *this* way heretofore.

5 And Joſhua ſaid unto the people, Sanctify yourſelves: for to morrow the Lord will do wonders among you.

6 And Joſhua ſpake unto the prieſts, ſaying, Take up the ark of the covenant, and paſs over before the people. And they took up the ark of the covenant, and went before the people.

7 ¶ And the Lord ſaid unto Joſhua, This day will I begin to magnify thee in the ſight of all Iſrael, that they may know that as I was with Moſes, *ſo* I will be with thee.

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8 And thou ſhalt command the prieſts that bear the ark of the covenant, ſaying, When ye are come to the brink of the water of Jordan, ye ſhall ſtand ſtill in Jordan.

9 ¶ And Joſhua ſaid unto the children of Iſrael, Come hither, and hear the words of the Lord your God.

10 And Joſhua ſaid, Hereby ye ſhall know that the living God *is* among you, and *that* he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgaſhites, and the Amorites, and the Jebuſites.

11 Behold, the ark of the covenant of the Lord of all the earth, paſſeth over before you into Jordan.

12 Now therefore take ye twelve men out of the tribes of Iſrael, out of every tribe a man.

13 And it ſhall come to paſs, as ſoon as the ſoles of the feet of the prieſts that bear the ark of the Lord, the Lord of all the earth, ſhall reſt in the waters of Jordan, *that* the waters of Jordan ſhall be cut off *from* the waters that come down from above: and they ſhall ſtand upon an heap.

14 ¶ And it came to paſs when the people removed from their tents, to paſs over Jordan, and the prieſts bearing the ark of the covenant before the people;

Notes on Chap. III.

Ver. 1. *Joſhua roſe early in the morning,* &c.] Pleaſed with the report of the ſpies, he ordered the Iſraelites immediately to decamp, and march in regular order to the banks of Jordan.

Ver. 4. *That ye may know the way by which ye muſt go.*] The pillar of the cloud which had hitherto conducted them through the wilderneſs, it is ſuppoſed now left them, being arrived on the borders of Canaan; the ark therefore ſupplied its place, and went before them, as that, had been uſed to do.

Ver. 6. *Take up the ark of the covenant and paſs over.*] The paſſage over Jordan was to be miraculous; therefore the prieſts were ordered to take up the ark, that the preſent generation of Iſraelites might be convinced, that the waters of the Red-ſea over which their fathers paſt, were divided by an Almighty power, as the waters of Jordan were before their eyes, and thereby a paſſage made for their whole army to paſs over.

Ver. 9. *Come hither.*] Viz. to the ſanctuary, where Joſhua now was.

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15 And as they that bare the ark were come unto Jordan, and the feet of the prieſts that bare the ark were dipped in the brim of the water (for Jordan overfloweth all his banks all the time of harveſt,)

16 That the waters which came down from above, ſtood *and* roſe up upon an heap very far from the city Adam, that *is* beſide Zaretan: and thoſe that came down toward the ſea of the plain, *even* the ſalt-ſea, failed, *and* were cut off: and the people paſſed over right againſt Jericho.

17 And the prieſts that bare the ark of the covenant of the LORD, ſtood firm on dry ground in the midſt of Jordan, and all the Iſraelites paſſed over on dry ground, until all the people were paſſed clean over Jordan.

CHAP. IV.

1 *Twelve men are appointed to take twelve ſtones for a memorial out of Jordan.* 14 *God magnifieth Joſhua.*

AND it came to paſs when all the people were clean paſſed over Jordan, that the LORD ſpake unto Joſhua, ſaying,

2 Take you twelve men out of the people, out of every tribe a man, Before Chriſt 1451.

3 And command you them, ſaying, Take you hence out of the midſt of Jordan, out of the place where the prieſts feet ſtood firm, twelve ſtones, and ye ſhall carry them over with you, and leave them in the lodging-place where you ſhall lodge this night.

4 Then Joſhua called the twelve men, whom he had prepared of the children of Iſrael, out of every tribe a man.

5 And Joſhua ſaid unto them, Paſs over before the ark of the LORD your God into the midſt of Jordan, and take ye up every man of you a ſtone upon his ſhoulder, according unto the number of the tribes of the children of Iſrael:

6 That this may be a ſign among you, *that* when your children aſk *their fathers* in time to come, ſaying, What *mean* you by theſe ſtones?

7 Then ye ſhall anſwer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD, when it paſſed over Jordan, the waters of Jordan were cut off: and theſe ſtones ſhall be for

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Ver. 15. *Jordan now overfloweth all his banks in the time of harveſt.*] The time of harveſt in thoſe hot countries, happens early in the ſpring, when, by reaſon of haſty rains, and the melting of the ſnow upon mount Lebanon, and other neighbouring mountains, the river Jordan is always full of water, and generally overflows all its banks.

Modern travellers inform us, that the largeneſs of this river is far from being equal to its extent. It may be ſaid to have two banks, of which the firſt and outermoſt, is that to which the river does, or at leaſt anciently did overflow, at ſome ſeaſons of the year; but at preſent (whether the rapidity of the current has worn its channel deeper, or its waters are directed ſome other way) ſo it is, that it ſeems to have forgot its ancient greatneſs.

Ver. 16. *The city of Adam.*] Or, *Adom*; it was ſituated on the banks of the river Jordan, ſouth of the ſea of Galilee.

The people paſſed over right againſt Jericho.] And having that famous city in view, from whence, perhaps, the people on the walls might, with amazement, ſee the Iſraelites walk through the river on dry ground. No ſooner did the ſoles of the prieſts feet, who bare the ark of the living God, touch the waters of Jordan, but they divided, and the rapid ſtream ſtopped its courſe, and roſe up in heaps like a mountain; ſo that a paſſage of above ſixteen miles broad, was opened for the Iſraelites; nor could the waters reſume their uſual courſe, till the prieſts were come up out of Jordan.

Notes on Chap. IV.

Ver. 3. *Take ye hence out of the midſt of Jordan—twelve ſtones.*] The river continuing dry for ſome time after they were all gone over, i. e. till the prieſts removed from thence.

Ver. 7. *Theſe ſtones ſhall be a memorial.*] It has been a cuſtom in all nations to erect monuments of ſtone, in order to preſerve the memory of covenants, victories, and other great tranſactions; and though there was no inſcription upon theſe ſtones, yet the number of them, and the place where they lay (which was not at all ſtony) was ſufficient to ſignify ſome memorable thing, which poſterity would not fail to hand down from one generation to another.

Before Christ 1451. for a memorial unto the children of Iſrael for ever.

8 And the children of Iſrael did ſo as Joſhua commanded, and took up twelve ſtones out of the midſt of Jordan, as the Lord ſpake unto Joſhua, according to the number of the tribes of the children of Iſrael, and carried them them over with them unto the place where they lodged, and laid them down there.

9 And Joſhua ſet up twelve ſtones in the midſt of Jordan, in the place where the feet of the prieſts which bear the ark of the covenant ſtood: and they are there unto this day.

10 ¶ For the prieſts which bear the ark, ſtood in the midſt of Jordan, until every thing was finiſhed that the Lord commanded Joſhua to ſpeak unto the people, according to all that Moſes commanded Joſhua: and the people haſted and paſſed over.

11 And it came to paſs when all the people were clean paſſed over, that the ark of the Lord paſſed over, and the prieſts in the preſence of the people.

12 And the children of Reuben, and the children of Gad, and half the tribe of Manaſſeh, paſſed over armed before the children of Iſrael, as Moſes ſpake unto them.

13 About forty thouſand prepared for war, paſſed over before the Lord unto battel, to the plains of Jericho.

14 ¶ On that day the Lord magnified Joſhua in the ſight of all Iſrael, and they feared him, as they feared Moſes, all the days of his life.

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15 And the Lord ſpake unto Joſhua, ſaying,

16 Command the prieſts that bear the ark of the teſtimony, that they come up out Jordan.

17 Joſhua therefore commanded the prieſts, ſaying, Come ye up out of Jordan.

18 And it came to paſs when the prieſts, that bear the ark of the covenant of the Lord, were come up out of the mids of Jordan, *and* the ſoles of the prieſts feet were lift up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as *they did* before.

19 ¶ And the people came up out of Jordan on the tenth *day* of the firſt month, and encamped in Gilgal, in the eaſt-border of Jericho.

20 ¶ And thoſe twelve ſtones which they took out of Jordan, did Joſhua pitch in Gilgal.

21 And he ſpake unto the children of Iſrael, ſaying, When your children ſhall aſk their fathers in time to come, ſaying, What *mean* theſe ſtones?

22 Then ye ſhall let your children know, ſaying, Iſrael came over this Jordan on dry land.

23 For the Lord your God dried up the waters of Jordan from before you, until ye were paſſed over, as the Lord your God did to the Red ſea, which he

dried

Ver. 9. *They are there unto this day.*] Meaning, until that time, when the book of Joſhua was written.

Ver. 13. *About forty thouſand prepared for war.*] In the laſt muſter of the army, they conſiſted of above 100,000 able ſoldiers; and we can hardly ſuppoſe, that at this time their number was decreaſed. The 40,000 therefore, that went over Jordan, were but a part of them; the reſt, viz. of the two tribes and an half, being left behind to guard their new conqueſts againſt the vanquiſhed nations.

Ver. 19. *On the tenth day of the firſt month.*] So that there wanted juſt five days of forty years, ſince they left Egypt; for they came out from thence, on the fifteenth day of the firſt month.

Gilgal.] This place lay about two miles eaſtward of Jericho, and had its name from the rite of circumciſion, which was there renewed. St. Jerom ſays, that in his time, it was held in great veneration by the inhabitants of the country. Here the ſtones, taken out of Jordan, were pitched, and the people commanded to inform their children of the reaſon of their being placed there, that they might not be ignorant of the amazing miracle which God was pleaſed to work for his people.

Before Chriſt 1451.

dried up from before us until we were gone over.

24 That all the people of the earth might know the hand of the LORD, that it *is* mighty: that ye might fear the LORD your God for ever.

CHAP. V.

1 *The Canaanites are afraid.* 12 *Manna ceaſeth.* 13 *An angel appeareth to Joſhua.*

AND it came to paſs when all the kings of the Amorites, which *were* on the ſide of Jordan weſtward, and all the kings of the Canaanites, which *were* by the ſea, heard that the LORD had dried up the waters of Jordan from before the children of Iſrael until we were paſſed over, that their heart melted; neither was there ſpirit in them any more, becauſe of the children of Iſrael.

2 ¶ At that time the LORD ſaid unto Joſhua, Make thee ſharp knives, and circumciſe again the children of Iſrael the ſecond time.

3 And Joſhua made him ſharp knives, and circumciſed the children of Iſrael at the hill of the foreſkins.

4 And this *is* the cauſe why Joſhua did circumciſe: All the people that came out of Egypt, *that were* males, *even* all the men of war died in the wilderneſs by the way, after they came out of Egypt.

5 Now all the people that came out, were circumciſed; but all the people *that were* born in the wilderneſs by the way, as they came forth out of Egypt, *them* they had not circumciſed.

Before Chriſt 1451.

6 For the children of Iſrael walked forty years in the wilderneſs, till all the people *that were* men of war which came out of Egypt were conſumed, becauſe they obeyed not the voice of the LORD: unto whom the LORD ſware that he would not ſhew them the land which the LORD ſware unto their fathers that he would give us, a land that floweth with milk and hony.

7 And their children, *whom* he raiſed up in their ſtead, them Joſhua circumciſed: for they were uncircumciſed, becauſe they had not circumciſed them by the way.

8 And it came to paſs when they had done circumciſing all the people, that they abode in their places in the camp, till they were whole.

9 And the LORD ſaid unto Joſhua, This day have I rolled away the reproach of Egypt from off you: wherefore the name of the place is called Gilgal unto this day.

10 ¶ And the children of Iſrael encamped in Gilgal, and kept the paſſover, on the fourteenth day of the month at even, in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the paſſover unleavened cakes, and parched *corn* in the the ſelf-ſame day.

12 ¶ And the manna ceaſed on the morrow after they had eaten of the old corn of the land, neither had the children of Iſrael manna any more, but they did eat of the fruit of the land of Canaan that year.

13 ¶ And

NOTES on Chap. V.

Ver. 1. *And it came to paſs when all the kings of the Amorites,* &c.] The conſternation of the Amorites is not to be wondered at, as they thought themſelves perfectly ſecured from an invaſion by the river Jordan.

Ver. 2. *Make thee ſharp knives, and circumciſe again the children of Iſrael,* &c.] From hence it appears, that the rite of circumciſion was of the greateſt importance; ſince, though it had been diſcontinued in Egypt, orders were given for renewing it at a time when the Iſraelites were upon the point of engaging the enemy.

Ver. 9. *This day have I rolled away the reproach of Egypt from off you,* &c,] We ſhould underſtand, by the reproach of Egypt, uncircumciſion, with which the Iſraelites were accuſtomed to upbraid other people, and particularly the Egyptians.

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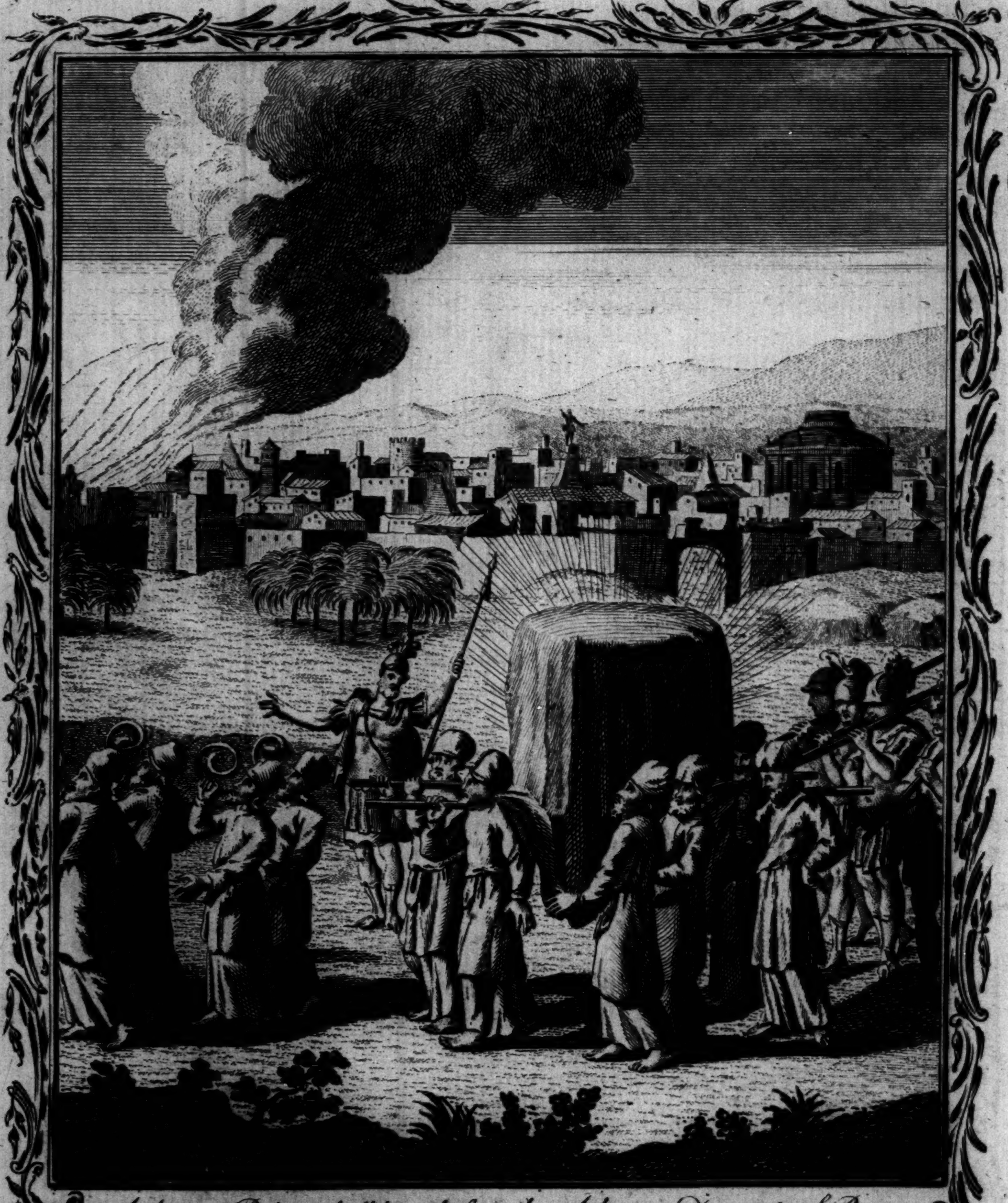

And seven Priests shall bear before the Ark seven Trumpets of Rams-horns: and the seventh day ye shall compaſs the City seven times, and the Priests shall blow with the Trumpets. Joſhua Chap. VI. Ve. 4.

Before Chriſt 1451.

13 ¶ And it came to paſs when Joſhua was by Jericho, that he lift up his eyes and looked, and behold, there ſtood a man over againſt him, with his ſword drawn in his hand: and Joſhua went unto him, and ſaid unto him, *Art* thou for us or our adverſaries?

14 And he ſaid, Nay, but *as* captain of the hoſt of the Lord am I now come. And Joſhua fell on his face to the earth, and did worſhip, and ſaid unto him, What ſaith my Lord unto his ſervant!

15 And the captain of the Lords hoſt ſaid unto Joſhua, Looſe thy ſhoe from off thy foot, for the place whereon thou ſtandeſt *is* holy: and Joſhua did ſo.

CHAP. VI.

1 *Jericho is ſhut up.* 2 *God inſtructeth Joſhua how to beſiege it.* 12 *The city is compaſſed.* 20 *The walls fall down.*

NOW Jericho was ſtraightly ſhut up becauſe of the children of Iſrael: none went out, and none came in.

2 And the Lord ſaid unto Joſhua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour.

3 And ye ſhall compaſs the city, all *ye* men of war, *and* go round about the city once: thus ſhalt thou do ſix days.

Before Chriſt 1451.

4 And ſeven prieſts ſhall bear before the ark ſeven trumpets of rams horns: and the ſeventh day ye ſhall compaſs the city ſeven times, and the prieſts ſhall blow with the trumpets.

5 And it ſhall come to paſs that when they make a long *blaſt* with the rams horn, *and* when ye hear the ſound of the trumpet, all the people ſhall ſhout with a great ſhout: and the wall of the city ſhall fall down flat, and the people ſhall aſcend up every man ſtraight before him.

6 ¶ And Joſhua the ſon of Nun called the prieſts, and ſaid unto them, Take up the ark of the covenant, and let ſeven prieſts bear ſeven trumpets of rams horns before the ark of the Lord.

7 And he ſaid unto the people, Paſs on, and compaſs the city, and let him that is armed paſs on before the ark of the Lord.

8 ¶ And it came to paſs when Joſhua had ſpoken unto the people, that the ſeven prieſts bearing the ſeven trumpets of rams horns, paſſed on before the Lord, and blew with the trumpets: and the ark of the covenant of the Lord followed them.

9 ¶ And the armed men went before

Ver. 13. *There ſtood a man over againſt him, with his ſword drawn in his hand,* &c.] It is not eaſily determined who this perſon was that appeared to Joſhua. Some commentators are of opinion, that it was the angel Gabriel, becauſe he is called Gebir, in the original. But it ſeems much more probable, that he was rather a divine than a created Being, for the following reaſons. Firſt, he calls himſelf the captain of the Lord's hoſt, which title in ſcriptue is frequently given to God himſelf. Secondly, Joſhua calls him Jehovah or Lord, a name which Joſhua would not have given him, and he would not have accepted, had he been only an angel. And Thirdly, from his falling down and worſhipping him; ſince if the perſon that appeared to Joſhua had been only an angel, he would have reproved him for ſo doing, as the angel did St. John, Rev. xxii. 10. It is therefore reaſonable to conclude, that the appearance was divine, for inſtead of reproving Joſhua, we find him ordering him to looſe his ſhoes from his feet, which in the eaſt was the uſual method of acknowledging a divine preſence. It ſeems moſt probable, that it was Jeſus Chriſt, the ever-bleſſed ſon of God, that appeared to Joſhua upon this occaſion.

Notes on Chap. VI.

Ver. 1. *Now Jericho was ſtraightly ſhut up,* &c.] The Iſraelites having paſſed the river in a miraculous manner, the inhabitants of the country immediately took refuge in their fenced cities, and Jericho being not far from the camp of Iſrael, was cloſe ſhut up, in order to prevent a ſurprize. As it was the intention of the Almighty, that the Iſraelites ſhould ſee that the conqueſt of Canaan was due to him, and not to human power, he ordered Joſhua not to attack it, but compaſs it about ſeven days, at the end of which the wall ſhould fall down flat, and open a paſſage for the Iſraelites to enter the city.

Before Christ 1451. the prieſts that blew with the trumpets, and the rere-ward came after the ark, *the prieſts* going on, and blowing with the trumpets.

10 And Joſhua had commanded the people, ſaying, Ye ſhall not ſhout, nor make any noiſe with your voice, neither ſhall *any* word proceed out of your mouth, until the day I bid you ſhout, then ſhall ye ſhout.

11 So the ark of the Lord compaſſed the city, going about *it* once: and they came into the camp, and lodged in the camp.

12 ¶ And Joſhua roſe early in the morning, and the prieſts took up the ark of the Lord.

13 And ſeven prieſts bearing ſeven trumpets of rams horns before the ark of the Lord, went on continually, and blew with the trumpets: and the armed men went before them, but the rere-ward came after the ark of the Lord, *the prieſts* going on, and blowing with the trumpets.

14 And the ſecond day they compaſſed the city once, and returned into the camp: ſo they did ſix days.

15 And it came to paſs on the ſeventh day, that they roſe early about the dawning of the day, and compaſſed the city after the ſame manner ſeven times: only on that day they compaſſed the city ſeven times.

16 And it came to paſs at the ſeventh time, when the prieſts blew with the trumpets, Joſhua ſaid unto the people, Shout, for the Lord hath given you the city. Before Christ 1451.

17 ¶ And the city ſhall be accurſed, *even* it, and all that *are* therein, to the Lord: only Rahab the harlot ſhall live, ſhe and all that *are* with her in the houſe, becauſe ſhe hid the meſſengers that we ſent.

18 And you, in any wiſe keep *yourſelves* from the accurſed thing, leſt ye make *yourſelves* accurſed when ye take of the accurſed thing, and make the camp of Iſrael a curſe, and trouble it.

19 But all the ſilver and gold, and veſſels of braſs and iron, *are* conſecrated unto the Lord: they ſhall come into the treaſury of the Lord.

20 So the people ſhouted when *the prieſts* blew with the trumpets: and it came to paſs when the people heard the ſound of the trumpet, and the people ſhouted with a great ſhout, that the wall fell down flat, ſo that the people went up into the city, every man ſtraight before him, and they took the city.

21 And they utterly deſtroyed all that *was* in the city, both man and woman, young and old, and ox, and ſheep, and aſs, with the edge of the ſword.

22 But Joſhua had ſaid unto the two men that had ſpied out the country, Go into the harlots houſe, and bring out thence the woman, and all that ſhe hath, as ye ſware unto her.

23 And the young men that were ſpies

Vere. 9 *The rere-ward.*] Namely, thoſe who had no arms; old men, women, and children.

Ver. 15 *On the ſeventh day.*] The jewiſh writers ſay that this was the ſabbath. That great Lord then who commanded to keep the ſabbath, now diſpenſed with it. It is certain, that one of theſe days muſt have been the ſabbath; yet we find the Jews rigorous to the higheſt degree in the obſervation of this day. In the time of the Maccabees they ſuffered their throats to be cut rather than to defend themſelves upon it; whereas this example of their forefathers inveſting, if not ſacking Jericho, muſt one would imagine, have taught them that it was not only allowable to defend themſelves, but even to fall upon, and deſtroy their enemies, whenever a favourable opportunity preſented on that day.

Ver. 17. *The city ſhall be accurſed.*] *The city ſhall be devoted*: ſept. and margin, and ver. 18, ſept.—*Keep yourſevles from what is devoted, leſt you being greedy to take of the devoted thing, do make the camp of Iſrael a curſe, and undo yourſelves.*

Ver. 20. *The wall fell down flat.*] In the Hebrew, *fell under it*: ſeeming to ſignify, that the wall was ſubverted, ſo that it ſunk, and fell into the ditch; or as the Jews explain it, ſunk into the ground where it ſtood, ſo as to leave no ruins; and what added to the miracle, that part of it on which Rahab lived, was feft ſtanding.

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ſpies, went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that ſhe had: and they brought out all her kindred, and left them without the camp of Iſrael.

24 And they burnt the city with fire, and all that *was* therein: only the ſilver and the gold, and the veſſels of braſs and of iron, they put into the treaſury of the houſe of the Lord.

24. And Joſhua ſaved Rahab the harlot alive, and her fathers houſhold, and all that ſhe had; and ſhe dwelleth in Iſrael *even* unto this day: becauſe ſhe hid the meſſengers which Joſhua ſent to ſpy out Jericho.

26 ¶ And Joſhua adjured *them* at that time, ſaying, Curſed *be* the man before the Lord, that riſeth up and buildeth this city Jericho: he ſhall lay the foundation thereof in his firſt-born, and in his youngeſt *ſon* ſhall he ſet up the gates of it.

27 So the Lord was with Joſhua, and his fame was *noiſed* throughout all the country.

CHAP. VII.

1 *The Iſraelites are ſmitten at Ai.* 6 *Joſhuas complaint.* 16 *Achan is taken by the lot:* 22 *He and all he had are deſtroyed in the valley of Achor.*

Before Christ 1451.

BUT the children of Iſrael committed a treſpaſs in the accurſed thing: for Achan the ſon of Carmi, the ſon of Zabdi, the ſon of Zerah, of the tribe of Judah, took of the accurſed thing: and the anger of the Lord was kindled againſt the children of Iſrael.

2 And Joſhua ſent men from Jericho to Ai, which *is* beſide Beth-aven, on the eaſt ſide of Bethel, and ſpake unto them, ſaying, Go up and view the country. And the men went up and viewed Ai.

3 And they returned to Joſhua, and ſaid unto him, Let not all the people go up: but let about two or three thouſand men go up and ſmite Ai, *and* make not all the people to labour thither; for they *are but* few.

4 So there went up thither of the people about three thouſand men, and they fled before the men of Ai.

5 And the men of Ai ſmote of them about thirty and ſix men: for they chaſed them *from* before the gate *even* unto Shebarim, and ſmote them in the going down: wherefore the hearts of the people melted, and became as water.

6 ¶ And Joſhua rent his clothes, and fell to the earth upon his face, before the ark of the Lord, until the even-tide, he and

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Ver. 26. *Curſed be the man before the Lord,* &c.] Notwithſtanding this anathema, Hiel, in the reign of Abab, cauſed Jericho to be rebuilt on account of the beauty of its ſituation. After Hiel had ventured to rebuild it, no ſcruple was made of inhabiting it, for it was afterwards celebrated upon many accounts; the prophet Eliſha, Herod, and the Redeemer of mankind contributed to raiſe its fame.

Notes on Chap. VII.

Ver. 1. *But the children of Iſrael committed a treſpaſs,* &c.] Joſhua had given expreſs orders to the people, before the taking of Jericho, not to ſpare any thing that was in it, but to burn and deſtroy every thing that they met with, except the ſilver, gold, braſs, and iron, which were to be conſecrated to the Almighty. But, notwithſtanding this ſtrict charge, Achan took ſome of the rich plunder, and hid it in his tent.

Ver. 5. *And the men of Ai ſmote of them about thirty and ſix men,* &c.] It was thought that a ſmall body of men might be ſufficient to reduce Ai, as it was a ſmall city about twenty miles diſtant from Jericho, and neither populous or well fortified; but, contrary to their expectation, the inhabitants of the place made a ſally upon them, and having ſlain ſome few, put the reſt to flight, and purſued them as far as their own camp. This defeat, though very inconſiderable, almoſt reduced the people to deſpair. The finger of God is viſible in this tranſaction, in ſending ſo ſmall a party againſt Ai: for, if the flight of three thouſand men threw the Iſraelites into ſuch a conſternation, how greatly muſt they have been dejected, had the whole hoſt been ſent to reduce the city, and met with a repulſe, as they doubtleſs muſt have done, whilſt the guilt of Achan remained unexpiated.

Before Christ 1451. and the elders of Iſrael, and put duſt upon their heads.

7 And Joſhua ſaid, Alas, O Lord God, wherefore haſt thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to deſtroy us? would to God we had been content, and dwelt on the other ſide Jordan.

8 O Lord, what ſhall I ſay, when Iſrael turneth their backs before their enemies!

9 For the Canaanites, and all the inhabitants of the land ſhall hear *of it*, and ſhall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

10 ¶ And the Lord ſaid unto Joſhua, Get thee up, wherefore lieſt thou thus upon thy face?

11 Iſrael hath ſinned, and they have alſo tranſgreſſed my covenant which I commanded them: for they have even taken of the accurſed thing, and have alſo ſtolen, and diſſembled alſo, and they have put *it* even amongſt their own ſtuff.

12 Therefore the children of Iſrael could not ſtand before their enemies, *but* turned *their* backs before their enemies, becauſe they were accurſed: neither will I be with you any more, except ye deſtroy the accurſed from amongſt you.

13 Up, ſanctify the people, and ſay, Sanctify yourſelves againſt to morrow: for thus ſaith the Lord God of Iſrael, *There is* an accurſed thing in the midſt of thee, O Iſrael: thou canſt not ſtand before thine enemies, until ye take away the accurſed thing from among you.

Before Christ 1451. 14 In the morning therefore ye ſhall be brought according to your tribes: and it ſhall be *that* the tribe which the Lord taketh, ſhall come according to the families *thereof*; and the family which the Lord ſhall take, ſhall come by houſholds; and the houſhold which the Lord ſhall take, ſhall come man by man.

15 And it ſhall be, *that* he that is taken with the accurſed thing, ſhall be burnt with fire, he and all that he hath: becauſe he hath tranſgreſſed the covenant of the Lord, and becauſe he hath wrought folly in Iſrael.

16 ¶ So Joſhua roſe up early in the morning, and brought Iſrael by their tribes; and the tribe of Judah was taken:

17 And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken:

18 And he brought his houſhold man by man; and Achan the ſon of Carmi, the ſon of Zabdi, the ſon of Zerah, of the tribe of Judah, was taken.

19 And Joſhua ſaid unto Achan, My ſon, give, I pray thee, glory to the Lord God of Iſrael, and make confeſſion unto him; and tell me now what thou haſt done, hide *it* not from me.

20 And Achan anſwered Joſhua, and ſaid, Indeed I have ſinned againſt the Lord God of Iſrael, and thus and thus have I done.

21 When I ſaw among the ſpoils a goodly Babyloniſh garment, and two hundred ſhekels of ſilver, and a wedge of gold of

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Ver. 16. *So Joſhua roſe up early in the morning*, &c.] Various are the conjectures of commentators, concerning the meaſures which Joſhua took to diſcover the guilty perſon; but the moſt probable opinion is, that they caſt lots: but it is not eaſily determined in what manner theſe lots were caſt. We are informed by the Jews, that in the caſe of Achan, the people of every tribe, &c. were made to paſs before the ark, and that the high prieſt was directed by the Urim, to pitch upon the right tribe, family, &c.

Ver. 21. *A goodly Babyloniſh garment*, &c.] The words, in the original Hebrew, ſignify *a garment of Shinar*, that is, of Babylon. It was valued chiefly upon account of its colour, the ſcarlet or Tyrian dye being highly eſteemed by the ancients.

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of fifty ſhekels weight, then I coveted them, and took them, and behold, they *are* hid in the earth in the midſt of my tent, and the ſilver under it.

22 ¶ So Joſhua ſent meſſengers, and they ran unto the tent, and behold, *it was* hid in his tent, and the ſilver under it.

23 And they took them out of the midſt of the tent, and brought them unto Joſhua, and unto all the children of Iſrael, and laid them out before the LORD.

24 And Joſhua and all Iſrael with him, took Achan the ſon of Zerah, and the ſilver, and the garment, and the wedge of gold, and his ſons, and his daughters, and his oxen, and his aſſes, and his ſheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

25 And Joſhua ſaid, Why haſt thou troubled us? the LORD ſhall trouble thee this day. And all Iſrael ſtoned him with ſtones, and burned them with fire, after they had ſtoned them with ſtones.

26 And they raiſed over him a great heap of ſtones unto this day: So the LORD turned from the fierceneſs of his anger: wherefore the name of that place was called, The valley of Achor, unto this day.

CHAP. VIII.

1 God encourageth Joſhua. 3 The ſtratagem whereby Ai was taken. 33 Joſhua propoundeth bleſſings and curſings.

AND the LORD ſaid unto Joſhua, Fear not, neither be thou diſmayed: take all the people of war with thee, and ariſe, go up to Ai: ſee, I have given into thy hand the king of Ai, and his people, and his city, and his land.

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2 And thou ſhalt do to Ai, and her king, as thou didſt unto Jericho and her king: only the ſpoil thereof, and the cattel thereof ſhall ye take for a prey unto yourſelves: lay thee an ambuſh for the city, behind it.

3 ¶ So Joſhua aroſe and all the people of war, to go up againſt Ai: and Joſhua choſe out thirty thouſand mighty men of valour, and ſent them away by night.

4 And he commanded them, ſaying, Behold, ye ſhall lie in wait againſt the city, *even* behind the city: go not very far from the city, but be ye all ready:

5 And I, and all the people that *are* with me, will approach unto the city: and it ſhall come to paſs when they come out againſt us, as at the firſt, that we will flee before them.

6 (For they will come out after us) till we have drawn them from the city; for they will ſay, They flee before us, as at the firſt: therefore we will flee before them.

7 Then ye ſhall riſe up from the ambuſh, and ſeize upon the city: for the LORD your God will deliver it into your hand.

8 And it ſhall be when ye have taken the city, *that* ye ſhall ſet the city on fire: according to the commandment of the LORD ſhall ye do. See, I have commanded you.

9 ¶ Joſhua therefore ſent them forth; and they went to lie in ambuſh, and abode

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Ver. 24. *The valley of Achor.*] The word *Achor*, in the original Hebrew ſignifies *trouble.*

Ver. 25. *And all Iſrael ſtoned him with ſtones*, &c.] The puniſhment inflicted by the Jewiſh law upon thoſe who were guilty of ſacrilege, was to be burnt alive: it is the opinion of the Jews, that Achan was not ſtoned, according to the courſe of juſtice, but accidentally by the people.

Notes on Chap. VIII.

Ver. 1. *Fear not,—go up to Ai.*] God would not deſtroy Ai by a miracle, as he had Jericho, becauſe the people were now to appear formidable to other nations, on account of their courage and policy.

Before Christ 1451.

between Beth-el and Ai, on the weſt ſide of Ai: but Joſhua lodged that night among the people.

10 And Joſhua roſe up early in the morning, and numbered the people, and went up, he and the elders of Iſrael, before the people to Ai.

11 And all the people, *even the people* of war that *were* with him, went up, and drew nigh, and came before the city, and pitched on the north ſide of Ai: now *there was* a valley between them and Ai.

12 And he took about five thouſand men, and ſet them to lie in ambuſh between Beth-el and Ai, on the weſt ſide of the city.

13 And when they had ſet the people, *even* all the hoſt that *was* on the north of the city, and their liers in wait on the weſt of the city: Joſhua went that night into the midſt of the valley.

14 ¶ And it came to paſs when the king of Ai ſaw *it*, that they haſted and roſe up early, and the men of the city went out againſt Iſrael to battel, he and all his people, at a time appointed, before the plain; but he wiſt not that *there were* liers in ambuſh againſt him, behind the city.

15 And Joſhua and all Iſrael made as if they were beaten before them, and fled by the way of the wilderneſs.

16 And all the people that *were* in Ai, were called together to purſue after them: and they purſued after Joſhua, and were drawn away from the city.

17 And there was not a man left in Ai, or Beth-el, that went not out after Iſrael: and they left the city open, and purſued after Iſrael.

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18 And the LORD ſaid unto Joſhua, Stretch out the ſpear that *is* in thy hand, toward Ai; for I will give it into thine hand. And Joſhua ſtretched out the ſpear that *he had* in his hand toward the city.

19 And the ambuſh aroſe quickly out of their place, and they ran as ſoon as he had ſtretched out his hand: and they entered into the city, and took it, and haſted, and ſet the city on fire.

20 And when the men of Ai looked behind them, they ſaw, and behold the ſmoke of the city aſcended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderneſs turned back upon the purſuers.

21 And when Joſhua and all Iſrael ſaw that the ambuſh had taken the city, and that the ſmoke of the city aſcended, then they turned again, and ſlew the men of Ai.

22 And the other iſſued out of the city againſt them, ſo they were in the midſt of Iſrael, ſome on this ſide, and ſome on that ſide: and they ſmote them, ſo that they let none of them remain, or eſcape.

23 And the king of Ai they took alive, and brought him to Joſhua.

24 And it came to paſs, when Iſrael had made an end of ſlaying all the inhabitants of Ai, in the field, in the wilderneſs wherein they chaſed them, and when they were all

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Ver. 15. *All Iſrael made as if they were beaten before them.*] God could have put his people in poſſeſſion of Canaan, without their ſtriking a blow, yet choſe to act by a ſecondary means, proceeding in the ordinary way, and leaving a great deal to the ſkill and conduct of Joſhua, aſſiſting him only at ſome critical conjunctures; that, as by a prolongation of the war, the reputation of his people might be raiſed, and more frequent opportunities occur for the diſplay of his miraculous works. Hence we have a good preſumption to think, that ſtratagems are lawful in war, from God's directing Joſhua, or at leaſt permitting him to make uſe of one.

Ver. 17. *Or Bethel.*] By theſe words, it appears, that the men of Bethel were come to the aſſiſtance of Ai, before any of the army of Iſrael arrived; for afterwards they could not, becauſe the ambuſh lay between Beth-el and Ai. But ſince Beth-el is not mentioned in the Greek verſion, ſome think it was not in the original Hebrew; and that, if the men of Beth-el purſued, as well as thoſe of Ai, it would have been ſaid, that they left the cities, and not the city open. However, the former ſuppoſition anſwers this objection.

Before Christ 1451. all fallen on the edge of the ſword, until they were conſumed, that all the Iſraelites returned unto Ai, and ſmote it with the edge of the ſword.

25 And *ſo* it was, *that* all that fell that day, both of men and women, *were* twelve thouſand, *even* all the men of Ai.

26 For Joſhua drew not his hand back wherewith he ſtretched out the ſpear, until he had utterly deſtroyed all the inhabitants of Ai.

27 Only the cattle and the ſpoil of that city Iſrael took for a prey unto themſelves, according unto the word of the LORD, which he commanded Joſhua.

28 And Joſhua burnt Ai, and made it an heap for ever, *even* a deſolation unto this day.

29 And the king of Ai he hanged on a tree until even-tide: and as ſoon as the ſun was down, Joſhua commanded that they ſhould take his carcaſe down from the tree, and caſt it at the entering of the gate of the city, and raiſe thereon a great heap of ſtones *that remaineth* unto this day.

30 ¶ Then Joſhua built an altar unto the LORD God of Iſrael in mount Ebal,

31 As Moſes the ſervant of the LORD commanded the children of Iſrael, as it is written in the book of the law of Moſes, an altar of whole ſtones, over which no man hath lift up *any* iron: and they offered thereon burnt-offerings unto the LORD, and ſacrificed peace-offerings.

32 And he wrote there upon the ſtones a copy of the law of Moſes, which he wrote in the preſence of the children of Iſrael.

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33 And all Iſrael and their elders, and officers and their judges, ſtood on this ſide the ark, and on that ſide, before the prieſts the Levites, which bare the ark of the covenant of the LORD, as well the ſtranger, as he that was born among them; half of them over againſt mount Gerizzim, and half of them over againſt mount Ebal: as Moſes the ſervant of the LORD had commanded before, that they ſhould bleſs the people of Iſrael.

34 And afterward he read all the words of the law, the bleſſings and curſings, according to all *that is* written in the book of the law.

35 There was not a word of all that Moſes commanded, which Joſhua read not before all the congregation of Iſrael, with the women, and the little ones, and the ſtrangers that were converſant among them.

CHAP. IX.

1 *The kings combine againſt Iſrael.* 3 *The Gibeonites by craft obtain a league,* 16 *for which they are condemned to perpetual bondage.*

AND it came to paſs, when all the kings which *were* on this ſide Jordan, in the hills, and in the valleys, and in all the coaſts of the great ſea over againſt Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebuſite heard *thereof.*

2 That

Ver. 30. *Joſhua built an altar—in mount Ebal.*] That is, when they were in poſſeſſion of the country about Shechem, Mr. Kennicot ſuppoſes this paſſage, as well as Deut. xxvii. 4. to have been corrupted by the Jews, becauſe the Samaritan chronicon, inſtead of Ebal, reads Gerizim, ſee note on Deut. xxvii. 4.

Ver. 32. *He wrote there upon the ſtones a copy of the law.*] i. e. The ten commandments, ſee note on Deut. xxvii. 3.

Notes on Chap. XI.

Ver. 1. *The great ſea.*] The Mediterranean.

Over againſt Lebanon.] Dr. Wall obſerves, that there are at leaſt an hundred texts, where the adverb which is tranſlated in the bible *over againſt*, ſhould be rendered *nigh to.*

Heard thereof.] Viz. Of the taking of Jericho and Ai.

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2 That they gathered themſelves together to fight with Joſhua, and with Iſrael, with one accord.

3 ¶ And when the inhabitants of Gibeon heard what Joſhua had done unto Jericho and to Ai,

4 They did work wilily, and went and made as if they had been ambaſſadors, and took old ſacks upon their aſſes, and wine-bottles, old, and rent, and bound up,

5 And old ſhoes, and clouted upon their feet, and old garments upon them, and all the bread of their proviſion was dry *and* mouldy.

6 And they went to Joſhua unto the camp at Gilgal, and ſaid unto him, and to the men of Iſrael, We be come from a far country: now therefore make ye a league with us.

7 And the men of Iſrael ſaid unto the Hivites, Peradventure ye dwell among us, and how ſhall we make a league with you?

Before Chriſt 1451.

8 And they ſaid unto Joſhua, We *are* thy ſervants. And Joſhua ſaid unto them, Who *are* ye? and from whence come ye?

9 And they ſaid unto him, From a very far country thy ſervants are come, becauſe of the name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt,

10 And all that he did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heſhbon, and to Og king of Baſhan, which *was* at Aſhtaroth.

11 Wherefore our elders and all the inhabitants of our country, ſpake to us, ſaying, Take victuals with you for the Journey, and go to meet them, and ſay unto them, We *are* your ſervants: therefore now make ye a league with us.

Ver. 2. *They gathered themſelves together to fight with Joſhua.*] Entered into a league for their mutual defence, and determined to fight the Iſraelites with their united forces. The Jews have a tradition, that Joſhua before he declared war againſt the ſeven nations, wrote letters to them, in which he offered them three conditions; that if they were minded to depart, they ſhould quit the country immediately; if they were deſirous to make peace, they ſhould come and treat with the Iſraelites; but if they intended to fight it out, they might betake themſelves to their arms; and they farther add, that the firſt of theſe conditions, the Gergaſhites embraced, and fled into Egypt; the ſecond, the Gibeonites accepted, and made a league with Joſhua; and the third, the confederate kings made choice of, taking up arms againſt the Iſraelites, but were all defeated.

Ver. 4. *They did work wilily.*] It being too late to ſurrender their city to Joſhua, upon ſuch terms as he is ſuppoſed to have offered, (for there was no mercy to be ſhewn them, after they had ſtood out againſt the three proclamations, which (ſay the jews) were made to them; and therefore they contrived to put a fallacy upon the Iſraelites, and procure their favour by craft and cunning.

It is a queſtion among caſuiſts, whether the Gibeonites could, with a good conſcience, pretend that they were foreigners, and tell a lie to ſave their lives. Puffendorf thinks them not blameable, but his oppinion ſeems erroneous. Had the Iſraelites indeed been only a company of banditti, who were carrying blood and deſolation into countries where they had no right; or had the Gibeonites been ignorant that a miraculous providence conducted thoſe conquerors, the fraud which they here practiſed, might have been deemed innocent; for there is no law that obliges us, under the pretence of ſincerity, to ſubmit to ſuch incendiaries as are ſetting fire to our cities, and putting us and our families to the ſword. But the caſe of the Gibeonites was particular; the idea which they had conceived of the God of Iſrael ſhould have put them upon ſome other expedient, than that of lying and deceit. They ſhould have enquired (as far as the obſcure diſpenſation they were under would permit them) into the cauſe of God's ſeverity againſt them; they ſhould have acknowledged, that it was their grievous ſins which drew down his heavy judgments upon their nation; and after they had repented thereof, they ſhould have left the reſt to providence; not doubting but that he who had changed the very courſe of nature to puniſh the guilty, would alſo find out ſome means to ſave the penitent.

Wine bottles old and rent.] Theſe bottles were made of leather, in which they formerly (and even now in ſome countries) kept their wine.

Bound up.] Where they had been rent.

Ver. 7. *Unto the Hivites.*] Thoſe who came from Gibeon, who were really Hivites, as it is expreſsly ſaid Chap. ii. 9.

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12 This our bread we took hot *for* our proviſion out of our houſes, on the day we came forth to go unto you; but now behold, it is dry, and it is mouldy:

13 And theſe bottles of wine which we filled, *were* new, and behold, they be rent: and theſe our garments and our ſhoes are become old, by reaſon of the very long journey.

14 And the men took of their victuals, and aſked not *counſel* at the mouth of the Lord.

15 And Joſhua made peace with them, and made a league with them, to let them live: and the princes of the congregation ſware unto them.

16 And it came to paſs at the end of three days, after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them.

17 And the children of Iſrael journeyed, and came unto their cities on the third day: now their cities *were* Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim.

18 And the children of Iſrael ſmote them not, because the princes of the congregation had ſworn unto them by the Lord God of Iſrael: and all the congregation murmured againſt the princes.

19 But all the princes ſaid unto all the congregation, We have ſworn unto them by the Lord God of Iſrael: now therefore we may not touch them.

20 This we will do to them; we will even let them live, leſt wrath be upon us, becauſe of the oath which we ſware unto them.

Before Chriſt 1451.

21 And the princes ſaid unto them, Let them live (but let them be hewers of wood, and drawers of water unto all the congregation) as the princes had promiſed them.

22 ¶ And Joſhua called for them, and he ſpake unto them, ſaying, Wherefore have ye beguiled us, ſaying, We *are* very far from you; when ye dwell among us?

23 Now therefore ye *are* curſed, and there ſhall none of you be freed from being bond-men, and hewers of wood, and drawers of water for the houſe of my God.

24 And they anſwered Joſhua, and ſaid, Becauſe it was certainly told thy ſervants how that the Lord thy God commanded his ſervant Moſes to give you all the land, and to deſtroy all the inhabitants of the land from before you, therefore we were ſore afraid of our lives becauſe of you, and have done this thing.

25 And now behold we *are* in thine hand: as it ſeemeth good and right unto thee to do unto us, do.

26 And ſo did he unto them, and delivered them out of the hand of the children of Iſrael, that they ſlew them not.

27 And Joſhua made them that day hewers of wood, and drawers of water for the congregation, and for the altar of the Lord, even unto this day, in the place which he ſhould chooſe.

Ver. 15. *Joſhua made peace with them.*] It has been debated whether this league was lawful and obligatory, becauſe it was contrary to a poſſitive law of God, by which the Iſraelites were enjoined to make no peace with the inhabitants of Canaan. But this law ſeems to admit of ſome exception, the true intention of it being to preſerve the children of Iſrael from being tainted with idolatry, and other abominations, by cohabiting with them; therefore when that objection was removed, if they were willing to relinquiſh their idolatry, and other crimes, and embrace the true religion, they might be ſpared.

Ver. 21. *Hewers of wood and drawers of water.*] Theſe were offices of the meaneſt ſlaves.

Ver. 25. *Now are ye curſed.*] *i. e.* Devoted to a ſervile ſtate of life.

Before Christ 1451.

CHAP. X.

1 *Five kings war againſt Gibeon:* 12 *The ſun and moon ſtand ſtill at the word of Joſhua.* 28 *Seven kings more are conquered.* 43 *Joſhua returneth to Gilgal.*

NOW it came to paſs, when Adoni-zedek king of Jeruſalem had heard how Joſhua had taken Ai, and had utterly deſtroyed it, (as he had done to Jericho and her king, ſo he had done to Ai and her king) and how the inhabitants of Gibeon had made peace with Iſrael, and were among them;

2 That they feared greatly, becauſe Gibeon *was* a great city, as one of the royal cities, and becauſe it *was* greater than Ai, and all the men thereof *were* mighty.

3 Wherefore Adoni-zedek king of Jeruſalem, ſent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachiſh, and unto Debir king of Eglon, ſaying,

4 Come up unto me, and help me, that we may ſmite Gibeon: for it hath made peace with Joſhua, and with the children of Iſrael.

5 Therefore the five kings of the Amorites, the king of Jeruſalem, the king of Hebron, the king of Jarmuth, the king of Lachiſh, the king of Eglon, gathered themſelves together, and went up, they and all their hoſts, and encamped before Gibeon, and made war againſt it.

Before Christ 1451.

6 ¶ And the men of Gibeon ſent unto Joſhua, to the camp to Gilgal, ſaying, Slack not thy hand from thy ſervants; come up to us quickly, and ſave us, and help us; for all the kings of the Amorites that dwell in the mountains, are gathered together againſt us.

7 So Joſhua aſcended from Gilgal, he and all the people of war with him, and all the mighty men of valour.

8 ¶ And the Lord ſaid unto Joſhua, Fear them not: for I have delivered them into thine hand; there ſhall not a man of them ſtand before thee.

9 Joſhua therefore came unto them ſuddenly, *and* went up from Gilgal all night.

10 And the Lord diſcomfited them before Iſrael, and ſlew them with a great ſlaughter at Gibeon, and chaſed them along the way that goeth up to Beth-horon, and ſmote them to Azekah, and unto Makkedah.

11 And it came to paſs as they fled from before Iſrael, *and* were in the going down to Beth-horon, that the Lord caſt down great ſtones from heaven upon them unto Azekah, and they died: *there were* more which died with hailſtones, than *they* whom the children of Iſrael ſlew with the ſword.

12 ¶ Then ſpake Joſhua to the Lord

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Notes on Chap. X.

Ver. 1. *Adoni-zedeck.*] This prince ſeems to have been the moſt potent in Canaan; and if we were to judge from his name, famous for his juſtice and virtue; for Adoni-zedeck literally ſignifies, *prince of righteouſneſs.*

Jeruſalem.] This city in the time of Abraham was called Salem, and ſeems to have retained the ſame name till the Iſraelites came into Canaan, when it was called Jeruſalem.

Ver. 2. [*Gibeon was a great city, as one of the royal cities.*] Gibeon was not a Royal city, but was governed by elders; nevertheleſs it had ſeveral cities depending on it, as the royal cities had.

Ver. 10. *Beth-horon.*] This city was not in being when the event happened, but was built a little before this book was written. It ſeems to have taken its name, which ſignifies *the houſe or place of fury*, from the miraculous ſtorm mentioned in the next verſe.

Azekah, and Makkedah. Afterwards, two cities in the tribe of Judah, ſouth of Gibeon; whereas Beth-horon lay to the north of it. chap. xv. 35, 41.

Ver. 11. *The Lord caſt down great hailſtones from heaven upon them.*] The ſeptuagint call them, LITHOUS CHALAZES; hailſtones of a vaſt bigneſs.

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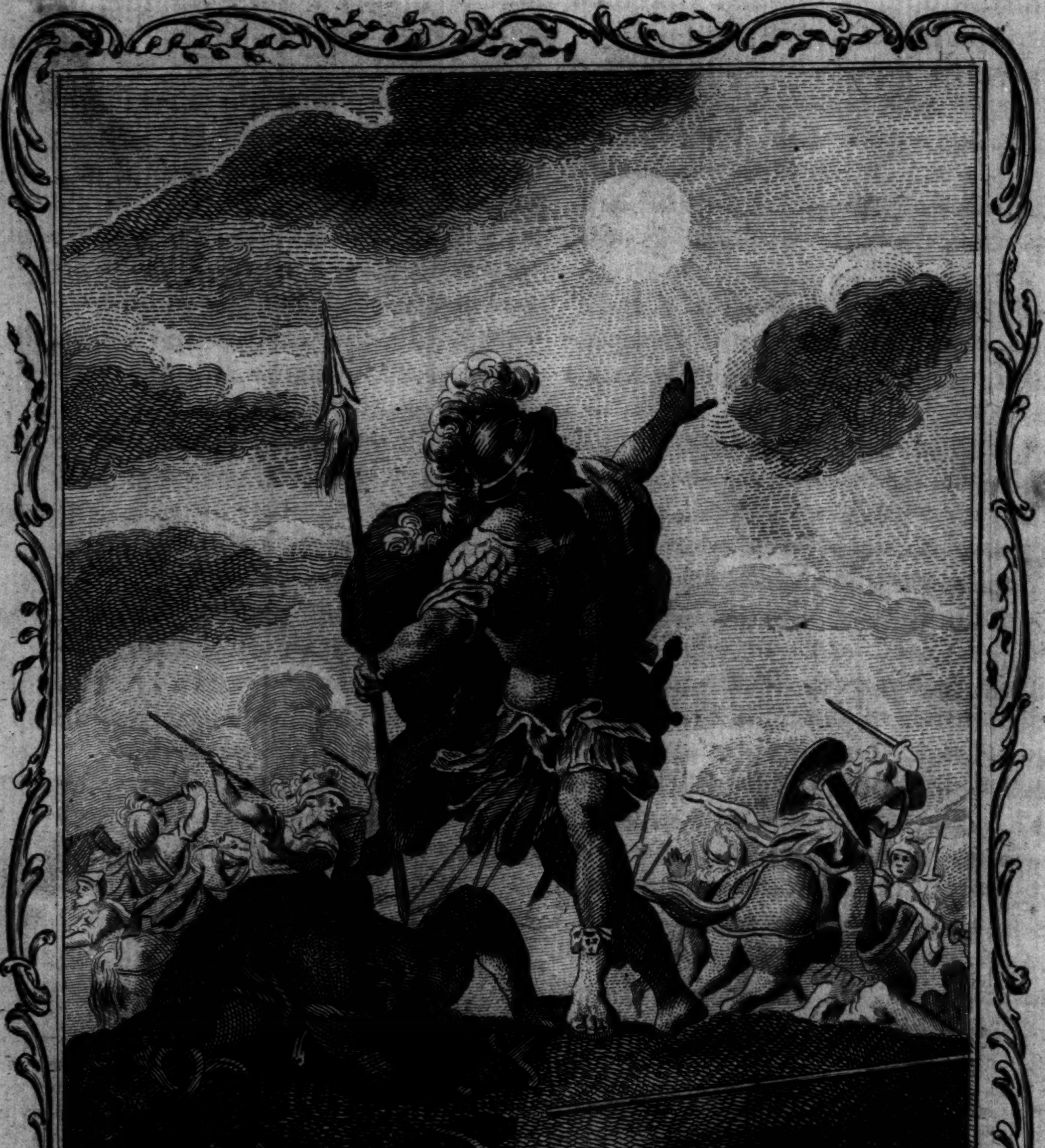

And the Sun stood still, and the Moon stayed, untill the People had avenged themselves upon their Enemies.

Jos. X. 13.

Before Christ 1451.

in the day when the LORD delivered up the Amorites before the children of Iſrael; and he ſaid in the ſight of Iſrael, Sun, ſtand thou ſtill upon Gibeon, and thou moon, in the valley of Ajalon.

13 And the ſun ſtood ſtill, and the moon ſtayed, until the people had avenged themſelves upon their enemies. *Is* not this written in the book of Jaſher? ſo the ſun ſtood ſtill in the midſt of heaven, and haſted not to go down about a whole day.

14 And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Iſrael.

15 ¶ And Joſhua returned, and all Iſrael with him, unto the camp to Gilgal.

16 But theſe five kings fled, and hid themſelves in a cave at Makkedah.

17 And it was told Joſhua, ſaying, The five kings are found hid in a cave at Makkedah.

18 And Joſhua ſaid, Roll great ſtones upon the mouth of the cave, and ſet men by it for to keep them.

19 And ſtay you not, *but* purſue after your enemies, and ſmite the hindmoſt of them, ſuffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

Before Christ 1451.

20 And it came to paſs when Joſhua and the children of Iſrael had made an end of ſlaying them with a very great ſlaughter till they were conſumed, that the reſt *which* remained of them, entered into fenced cities.

21 And all the people returned to the camp to Joſhua at Makkedah in peace: none moved his tongue againſt any of the children of Iſrael.

22 Then ſaid Joſhua, Open the mouth of the cave, and bring out thoſe five kings unto me out of the cave.

23 And they did ſo, and brought forth thoſe five kings unto him out of the cave, the king of Jeruſalem, the king of Hebron, the king of Jarmuth, the king of Lachiſh, *and* the king of Eglon.

24 And it came to paſs when they brought out thoſe kings unto Joſhua, that Joſhua called for all the men of Iſrael, and ſaid unto the captains of the men of war, which went with him, Come near, put your feet upon the necks of theſe kings. And they came near, and put their feet upon the necks of them.

25 And Joſhua ſaid unto them, Fear not nor be diſmayed, be ſtrong and of good courage: for thus ſhall the LORD do to all your enemies againſt whom ye fight.

Ver. 12. *Sun ſtand thou ſtill.*] That the Almighty ſhould ſtop the courſe of nature, and ſuſpend the revolution of the earth about its axis, in order to give the people an opportunity of obtaining a complete victory over their enemies, is very amazing. But it ſhould be remembered that it was the work of that omnipotent Being, who firſt created the beautiful ſyſtem of the univerſe; and that all nature is under his immediate direction.

As to the expreſſion of the *ſun ſtanding ſtill*, this was agreeable to the common notion; for they never dreamed then of the earth's rotation upon its own axis, but were perſwaded that the ſun and moon had their reſpective courſes; and had Joſhua uſed the expreſſion *earth reſt upon thy axis*, words ſo contrary to the rules of ſcience, they would have thought him diſtracted, and would have imagined it to have been ſome wild fancy or blunder of his own.

This miracle of ſtopping the two great luminaries in the height of their career, which muſt have been univerſally ſeen and felt; was to convince thoſe poor deluded people the Canaanites, that the gods whom they truſted in (*viz.* the ſun and moon) were entirely ſubject to the God of Iſrael, and that the Lord is *he who made and ruleth the heavens.*

Ver. 13. *The book of Jaſher.*] In the marginal tranſlation it is, *the book of the upright.* Some think it was certain annals of the lives and adventures of jewiſh worthies, and other remarkable occurencies happening to that nation; others that it was a collection of verſes which they learned by heart, the better to remember the miracles which God wrought for them.

Ver. 16. *In a cave at Makkedah.*] Near Makkedah; for that city was not yet taken.

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26 And afterward Joſhua ſmote them, and ſlew them, and hanged them on five trees: and they were hanging upon the trees until the evening.

27 And it came to paſs at the time of the going down of the ſun, *that* Joſhua commanded, and they took them down off the trees, and caſt them into the cave wherein they had been hid, and laid great ſtones in the caves mouth, *which remain* until this very day.

28 ¶ And that day Joſhua took Makkedah, and ſmote it with the edge of the ſword, and the king thereof he utterly deſtroyed, them, and all the ſouls that *were* therein, he let none remain: and he did to the king of Makkedah, as he did unto the king of Jericho.

29 Then Joſhua paſſed from Makkedah, and all Iſrael with him, unto Libnah, and fought againſt Libnah.

30 And the LORD delivered it alſo, and the king thereof, into the hand of Iſrael, and he ſmote it with the edge of the ſword, and all the ſouls that *were* therein: he let none remain in it, but did unto the king thereof, as he did unto the king of Jericho.

31 ¶ And Joſhua paſſed from Libnah, and all Iſrael with him, unto Lachiſh, and encamped againſt it, and fought againſt it.

32 And the LORD delivered Lachiſh into the hand of Iſrael, which took it on the ſecond day, and ſmote it with the edge of the ſword, and all the ſouls that *were* therein, according to all that he had done to Libnah.

33 ¶ Then Horam king of Gezer, came up to help Lachiſh; and Joſhua ſmote him and his people, until he had left him none remaining.

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34 ¶ And from Lachiſh, Joſhua paſſed unto Eglon, and all Iſrael with him, and they encamped againſt it, and fought againſt it.

35 And they took it on that day, and ſmote it with the edge of the ſword, and all the ſouls that *were* therein, he utterly deſtroyed that day, according to all that he had done to Lachiſh.

36 And Joſhua went up from Eglon, and all Iſrael with him, unto Hebron, and they fought againſt it.

37 And they took it, and ſmote it with the edge of the ſword, and the king thereof, and all the cities thereof, and all the ſouls that *were* therein: he left none remaining (according to all that he had done to Eglon) but deſtroyed it utterly, and all the ſouls that *were* therein.

38 ¶ And Joſhua returned, and all Iſrael with him to Debir, and fought againſt it.

39 And he took it, and the king thereof, and all the cities thereof, and they ſmote them with the edge of the ſword, and utterly deſtroyed all the ſouls that *were* therein, he left none remaining: as he had done to Hebron, ſo he did to Debir, and to the king thereof, as he had done alſo to Libnah, and to her king.

40 ¶ So Joſhua ſmote all the country of the hills, and of the ſouth, and of the vale, and of the ſprings, and all their kings: he left none remaining, but utterly deſtroyed all that breathed, as the LORD God of Iſrael commanded.

41 And Joſhua ſmote them from Kadeſh-barnea, even unto Gaza, and all the country of Goſhen, even unto Gibeon.

42 And all theſe kings, and their land did Joſhua take at one time: becauſe the LORD God of Iſrael fought for Iſrael.

43 And

Ver. 41. *Kadeſh-barnea unto Gaza.*] Kadeſh-barnea was in the ſouth of Canaan, and Gaza was a city of the Philiſtines.

Goſhen.] This was on the ſouth of Canaan, and took its name from its excellent paſtures. Gen. xlvi. 34.

Before Christ 1450.

43 And Joſhua returned, and all Iſrael with him, unto the camp to Gilgal.

CHAP. XI.

1 *Divers kings overcome at the waters of Merom.* 21 *The Anakims cut off.*

AND it came to paſs, when Jabin king of Hazor had heard *thoſe things*, that he ſent to Jobab king of Madon, and to the king of Shimron, and to the king of Achſhaph,

2 And to the kings that *were* on the north of the mountains, and of the plains ſouth of Cinneroth, and in the valley, and in the borders of Dor, on the weſt;

3 *And to* the Canaanite on the eaſt and on the weſt, and *to* the Amorite, and the Hittite, and the Perizzite, and the Jebuſite in the mountains, and *to* the Hivite under Hermon, in the land of Mizpeh.

4 And they went out, they and all their hoſts with them, much people, even as the ſand that *is* upon the ſea-ſhore in multitude, with horſes and chariots very many.

Before Christ 1450.

5 And when all theſe kings were met together, they came and pitched together at the waters of Merom, to fight againſt Iſrael.

6 ¶ And the LORD ſaid unto Joſhua, Be not afraid becauſe of them: for to morrow about this time will I deliver them up all ſlain before Iſrael: thou ſhalt hough their horſes, and burn their chariots with fire.

7 So Joſhua came, and all the people of war with him, againſt them by the waters of Merom ſuddenly, and they fell upon them.

NOTES on Chap. XI.

Ver. 1. *Jabin king of Hazor.*] Hazor was the metropolis of the northern part of Canaan, it fell to the ſhare of the tribe of Naphtali. Jabin was the name of the king of the Canaanites in that part of the country in latter times, and reigned in this very city, Judges iv. 2.

Madon.] This place was doubtleſs ſubject to Hazor, but is mentioned no where elſe in ſcripture.

Shimrom.] This was afterwards in the tribe of Zebulun.

Achſhaph.] A place of the tribe of Aſher.

Ver. 2. *On the north of the mountains.*] In the mountainous country near Lebanon.

The plains ſouth of Cinneroth.] In the flat country which lay ſouth of the lake, afterwards called Geneſareth.

In the valley.] The valley of Jezreel; a pleaſant country between mount Hermon and Gilboa.

Ver. 3. *Amorite, Hittite, Perizzite.*] There were other Amorites ſcattered up and down the country, beſides thoſe abovementioned, who were now aſſembled together by Jabin, in order to compoſe a very powerful army.

The Jebuſite in the mountains.] About Jeruſalem, where they kept a ſtrong hold till the days of David.

Hermon.] A famous mountain in the north-eaſt part of Canaan.

Mizpeh.] There were ſeveral cities of the ſame name; but that, in or near the tribe of Manaſſeh, ſeems to be here intended.

Ver. 4. *Much people, even as the ſand that is upon the ſea-ſhore.*] Joſephus makes their whole army amount to 300,000 foot, 10,000 horſe, and 2000 chariots; and the Iſraelites had nothing to oppoſe theſe beſides foot, God having forbid them a traffic with Egypt for horſes, leſt it ſhould prove a ſnare to entangle them in idolatry.

Chariots.] Theſe chariots made terrible ſlaughter among an army of foot. The ancient hiſtorians call them *currus falciferi, quadrigæ falcatæ & armata drepanephora*, and deſcribe them in the following manner: the beam to which the horſes were faſtened, was armed with ſpikes with iron points, which projected forward; the yokes of the horſes had two cutting falcheons, of three cubits length; the axle-trees had fixed to them two iron ſpits, with ſcythes at their extremities; the ſpokes of the wheels were armed with javelins, and the very fellows with ſcythes, which tore every thing they met with to pieces; the axle-tree was longer, and the wheels ſtronger than uſual, that they might be the better able to bear a ſhock, and the chariot leſs liable to be overturned; the charioteer, who was covered all over with armour, ſat in a kind of tower, made of very ſolid wood, about breaſt high; and ſometimes men, well armed, were placed in the chariot, and fought from thence with darts and arrows.

Ver. 5. *The waters of Merom.*] Generally ſuppoſed to be the lake *Semechon*, lying between the head of the river Jordan, and the lake of Geneſareth; it being agreed on all hands, that the city Hazor, where Jabin reigned, was ſituated upon this lake. Others think, that theſe *waters* were ſomewhere about the brook Kiſhon, whether the confederate kings advanced, in order to hinder Joſhua from penetrating their country; and ſay, that it does not ſeem reaſonable that they ſhould wait for him in the midſt of their own country, and leave all Galilee at his mercy, and that whole tract, from the brook Kiſhon, to the lake Semechon.

Ver. 6. *Hough their horſes.*] Cut their hamſtrings, to render them unfit for ſervice.

Before Chriſt 1450.

8 And the LORD delivered them into the hand of Iſrael, who ſmote them, and chaſed them unto great Zidon, and unto Miſrephoth-maim, and unto the valley of Mizpeh eaſtward, and they ſmote them, until they left them none remaining.

9 And Joſhua did unto them as the LORD bade him: he houghed their horſes, and burned their chariots with fire.

10 ¶ And Joſhua at that time turned back, and took Hazor, and ſmote the king thereof with the ſword: for Hazor before-time was the head of all thoſe kingdoms.

11 And they ſmote all the ſouls that *were* therein with the edge of the ſword, utterly deſtroying *them*: there was not any left to breathe; and he burnt Hazor with fire.

12 And all the cities of thoſe kings, and all the kings of them did Joſhua take, and ſmote them with the edge of the ſword, *and* he utterly deſtroyed them, as Moſes the ſervant of the LORD commanded.

13 But *as for* the cities that ſtood ſtill in their ſtrength, Iſrael burned none of them, ſave Hazor only; *that* did Joſhua burn.

14 And all the ſpoil of theſe cities, and the cattle, the children of Iſrael took for a prey unto themſelves: but every man they ſmote with the edge of the ſword, until they had deſtroyed them, neither left they any to breathe.

Before Chriſt 1450.

15 ¶ As the LORD commanded Moſes his ſervant, ſo did Moſes command Joſhua, and ſo did Joſhua: he left nothing undone of all that the LORD commanded Moſes.

16 So Joſhua took all that land, the hills, and all the ſouth-country, and all the land of Goſhen, and the valley, and the plain, and the mountain of Iſrael, and the valley of the ſame:

17 *Even* from the mount Halak, that goeth up to Seir, even unto Baal-gad, in the valley of Lebanon, under mount Hermon: and all their kings he took, and ſmote them, and ſlew them.

18 Joſhua made war a long time with all thoſe kings.

19 There was not a city that made peace with the children of Iſrael, ſave the Hivites the inhabitants of Gibeon; all *other* they took in battel.

20 For it was of the LORD to harden their hearts, that they ſhould come againſt Iſrael in battel, that he might deſtroy them utterly, *and* that they might have no favour, but that he might deſtroy them, as the LORD commanded Moſes.

21 ¶ And at that time came Joſhua and cut off the Anakims from the mountains, From Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Iſrael:

Joſhua

Ver. 8. *Great Zidon.*] This was a large and famous city, built by the eldeſt ſon of Canaan, from whom it had its name. It lay on the ſea-coaſt in the north-weſt part of Canaan.

Ver. 13. *The cities ſtood ſtill in their ſtrength.*] Biſhop Patrick takes the meaning of this to be, thoſe cities whoſe walls were not battered down in the taking of them.

Ver. 16. *The mountain of Iſrael.*] This it is moſt probable was Beth-el, where God appeared to Jacob when he went to Padan-aran, and promiſed to give him this land, Gen. xxviii. 12, 13. Here he dwelt by God's direction, after he returned from ſerving Laban; and God again appeared to him there, renewed his promiſe, and changed his name from Jacob to Iſrael, Gen. xxxv.

Ver. 21. *The Anakims.*] Theſe were a fierce, cruel, tyrannical, and withal a gigantic people. They had fixed their habitations in the mountains, and fortified themſelves, which probably was the reaſon why Joſhua did not attack them, before he had finiſhed his other conqueſts.

The mountains of Judah.] The mountainous country which fell to the tribe of Judah, together with the three laſt mentioned cities.

The mountains of Iſrael.] The mountainous country in the reſt of the tribes of Iſrael, whither theſe people fled for ſhelter.

Before Christ 1450. Joſhua deſtroyed *them* utterly with their cities.

22 There was none of the Anakims left in the land of the children of Iſrael: only in Gaza, in Gath, and in Aſhdod, there remained.

23 So Joſhua took the whole land, according to all that the LORD ſaid unto Moſes, and Joſhua gave it for an inheritance unto Iſrael, according to their diviſions by their tribes. And the land reſted
1445. from war.

CHAP. XII.

1 *The two kings whoſe countries Moſes took and diſpoſed of.* 7 *The one and thirty kings on the other ſide Jordan which Joſhua ſmote.*

NOW theſe *are* the kings of the land, which the children of Iſrael ſmote, and poſſeſſed their land on the other ſide Jordan, toward the riſing of the ſun: from the river Arnon, unto mount Hermon, and
1452. all the plain on the eaſt.

2 Sihon king of the Amorites, who dwelt in Heſhbon, *and* ruled from Aroer, which *is* upon the bank of the river Arnon, and from the middle of the river, and from half Gilead even unto the river Jabbok, *which is* the border of the children of Ammon:

3 And from the plain to the ſea of Cinneroth on the eaſt, and unto the ſea of the plain, *even* the ſalt-ſea on the eaſt, the way to Beth-jeſhimoth: and from the ſouth, under Aſhdoth-piſgah.

4 And the coaſt of Og king of Baſhan, *which was* of the remnant of the giants that dwelt at Aſhtaroth, and at Edrei,

5 And reigned in mount Hermon, and in Salcah, and in all Baſhan, unto the border of the Geſhurites, and the Maachathites, and half Gilead, the border of Sihon king of Heſhbon. Before Christ 1452.

6 Them did Moſes the ſervant of the LORD, and the children of Iſrael ſmite, and Moſes the ſervant of the LORD gave it *for* a poſſeſſion unto the Reubenites, and Gadites, and the half-tribe of Manaſſeh.

7 ¶ And theſe *are* the kings of the country which Joſhua and the children of Iſrael ſmote on this ſide Jordan on the weſt, from Baal-gad in the valley of Lebanon, even unto the mount Halak, that goeth up to Seir, which Joſhua gave unto the tribes of Iſrael *for* a poſſeſſion, according to their diviſions:

8 In the mountains, and in the valleys, and in the plains, and in the ſprings, and in the wilderneſs, and in the ſouth-country: the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebuſites.

9 ¶ The king of Jericho, one: the 1451.
king of Ai, which *is* beſide Beth-el, one:

10 The king of Jeruſalem, one: the king of Hebron, one:

11 The king of Jarmuth, one: the king of Lachiſh, one:

12 The king of Eglon, one: the king of Gezer, one:

13 The king of Debir, one: the king of Geder, one:

14 The king of Hormah, one: the king of Arad, one:

15 The king of Libnah, one: the king of Adullam, one:

16 The king of Makkedah, one: the king of Beth-el, one:

17 The

Ver. 22. *Gaza, Gath, and Aſhdod.*] Belonging to the Philiſtines.

Notes on Chap. XII.

Ver. 12, 14. *The king of Gezer—Hormah—Arad.*] Theſe cities lay in the tribe of Judah; but we find no mention made of the kings before.

Ver. 16. *Beth-el.*] This town depended upon Ai, chap. viii. 17.

Before Christ 1451. 17 The king of Tappuah, one: the king of Hepher, one:

18 The king of Aphek, one: the king of Laſharon, one:

19 The king of Madon, one: the king of Hazor, one:

1450. 20 The king of Shimron-meron, one: the king of Achſhaph, one:

21 The king of Taanach, one: the king of Megiddo, one:

22 The king of Kedeſh, one: the king of Jokneam of Carmel, one:

23 The king of Dor in the coaſt of Dor, one: the king of the nations of Gilgal, one:

24 The king of Tirzah, one: all the kings thirty and one.

CHAP. XIII.

The bounds of the land not yet conquered.

Before Christ 1445. NOW Joſhua was old *and* ſtricken in years; *and* the LORD ſaid unto him, Thou art old *and* ſtricken in years, and there remaineth yet very much land to be poſſeſſed.

2 This *is* the land that yet remaineth: all the borders of the Philiſtines, and all Geſhuri.

3 From Sihor, which *is* before Egypt, even unto the borders of Ekron northward, *which* is counted to the Canaanite: five lords of the Philiſtines; the Gazathites, and the Aſhdothites, the Eſhkalonites, the Gittites, and the Ekronites; alſo the Avites.

4 From

Ver. 17. *Tappuah.*] A city in the tribe of Benjamin.

Hepher.] Hepher was in the tribe of Zebulun; the land of Hepher is mentioned, 1 Kings iv. 10.

Ver. 18. *Aphek.*] There were two cities of the ſame name, one in the tribe of Judah, the other in that of Aſher; but which is here meant, is not determined.

Laſharon.] This ſeems to be the Sharon ſo famous for its pleaſant and fruitful country, Iſaiah xxxiii. 9. and xxxv. 2. It was ſituated near Lydda, Acts ix. 35.

Ver. 21. *Taanach.*] This city ſtood on the borders of Zebulun, in the tribe of Manaſſeh.

Megiddo.] This city likewiſe fell to the tribe of Manaſſeh, and was ſituated near the river Kiſhon; but the Canaanites were not expelled from it. Judg. i. 27.

Ver. 22. *Kadeſh.*] This city was in the tribe of Naphtali.

Jockneam of Carmel.] Jockneam was in the tribe of Benjamin, ſituated at the foot of mount Carmel, near the river Belus. It was one of the Levitical cities.

Ver. 23. *Dor, in the coaſt of Dor.*] This city ſtood in the tribe of Manaſſeh, and had a large territory belonging to it of the ſame name. It was a royal city, one of the oldeſt in Phœnicia, and ſo ſtrong, that the Iſraelites could not take it, or at leaſt keep poſſeſſion of it, when it fell to the portion of Manaſſeh.

The king of the nations of Gilgal.] This is not that Gilgal where Joſhua encamped when he came over Jordan, there being no city in that place, nor any king, except the king of Jericho. St. Jerom tells us, that in his time, there was a place called Gilgal, about ſix miles from Antipatris, ſituated near the ſea, and not far from Joppa. Hither, in all probability, the merchants reſorted from ſeveral countries, and thence the ruler was called, *the king of the nations of Gilgal.*

Ver. 4. *Tirzah.*] It ſeems to have been in the tribe of Ephraim; for Jeroboam, who was of that tribe, made it the royal ſeat, till the city of Samaria was built.

All the kings thirty and one] It is ſurpriſing, that in ſo ſmall a country, there ſhould have been ſo many kings: but it is to be conſidered, they were only petty princes, or lords of cities, having a few villages depending on them; the inhabitants of which were their tenants. The king of Beth-el and Ai, when joined together, had no more than 12,000 ſubjects. Kingdoms were, in thoſe early ages, very ſmall. Cæſar, in his commentaries, ſpeaks of four kings in a ſmall part of Great Britain, viz. in the county of Kent.

NOTES on Chap. XIII.

Ver. 1. *Now Joſhua was old.*] He is ſuppoſed to have been near an hundred years old.

Ver. 2. *Geſhuri.*] A city and country in the north-eaſt, not far from Hermon; it fell to Manaſſeh.

Ver. 3. *Sihor, which is before Egypt.*] *Sihor* was a little ſtream from one of the branches of the Nile, by which Paleſtine was bounded on that ſide. Dr. Shaw ſays, Sihor is the ſame with the Nile, and may properly be ſaid to be *before Egypt*, or *before thouintereſt into it.*

Ekron.] This was a famous city of the Philiſtines, where Beel-zebub was worſhipped.

Which is counted to the Canaanite.] The Philiſtines were not originally the inhabitants of this country, which belonged to the offspring of Canaan, the youngeſt ſon of Ham; whereas the Philiſtines were deſcended from Miſraim his ſecond ſon, who expelled the Avites out of this country; except

Alſo the Avites.] A remnant of thoſe ancient inhabitants who were mixed with the Hivites; but their name is very different in the Hebrew. They inhabited likewiſe different parts of the country; the Hivites dwelling in Hermon in the north, the Avites in the weſt.

Before Chriſt 1445.

4 From the ſouth, all the land of the Canaanites, and Mearah that *is* beſide the Sidonians, unto Aphek, to the borders of the Amorites:

5 And the land of the Giblites, and all Lebanon toward the ſun-riſing, from Baalgad under mount Hermon, unto the entering into Hamath.

6 All the inhabitants of the hill-conutry from Lebanon unto Miſrephoth-maim, *and* all the Sidonians, them will I drive out from before the children of Iſrael: only divide thou it by lot unto the Iſraelites for an inheritance, as I have commanded thee.

7 Now therefore, divide this land for and inheritance unto the nine tribes, and the half-tribe of Manaſſeh,

8 With whom the Reubenites, and the Gadites have received their inheritance, which Moſes gave them, beyond Jordan eaſtward, *even* as Moſes the ſervant of the Lᴏʀᴅ gave them:

9 From Aroer, that *is* upon the bank of the river Arnon, and the city that *is* in the midſt of the river, and all the plain of Medeba unto Dibon:

10 And all the cities of Sihon king of the Amorites, which reigned in Heſhbon, unto the border of the children of Ammon:

11 And Gilead, and the border of the Geſhurites, and Maachathies, and all mount Hermon, and all Baſhan unto Salcah:

12 All the kingdom of Og in Baſhan, which reigned in Aſhtaroth and in Edrei, who remained of the remnant of the giants: for theſe did Moſes ſmite, and caſt them out.

Before Chriſt 1445.

13 Nevertheleſs, the children of Iſrael expelled not the Geſhurites, nor the Maachathites: but the Geſhurites and the Maachathites dwell among the Iſraelites until this day.

14 Only unto the tribe of Levi he gave none inheritance; the ſacrifices of the Lᴏʀᴅ God of Iſrael made by fire, *are* their inheritance, as he ſaid unto them.

15 ¶ And Moſes gave unto the tribe of the children of Reuben, *inheritance* according to their families:

16 And their coaſt was from Aroer that *is* on the bank of the river Arnon, and the city that *is* in the midſt of the river, and all the plain by Medeba:

17 Heſhbon and all her cities that *are* in the plain; Dibon, and Bamoth-baal, and Beth-baal-meon,

18 And Jahaza, and Kedemoth, and Mephaath,

19 And Kirjathaim, and Sibmah, and Zareth-ſhahar, in the mount of the valley,

20 And Beth-peor, and Aſhdoth-piſgah, and Beth-jeſhimoth,

21 And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heſhbon,

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Ver. 4. *Mearab.*] Some do not underſtand this as the name of a country; but tranſlate it a cave, as the Hebrew word ſignifies.

Ver. 5. *Giblites.*] Theſe were a people inhabiting the city Gebal, and the country round it, lying in the neighbourhood of Tyre and Sidon. They are mentioned as ſtone-cutters, ſent by Hiram king of Tyre to king Solomon. 1 Kings. v. 18.

Ver. 6. *Them will I drive out.*] This promiſe was conditional, and depended on the Iſraelites obſerving the laws given them by Moſes; but as they did not perſiſt in the true worſhip of God, great part of theſe places were never conquered. The Sidonians were never ſubdued by the Iſraelites in the days of David.

Divide thou it by lot.] Notwithſtanding the inhabitants are not yet driven out; yet ſince I have promiſed to expel them, and to give it to the Iſraelites for their inheritance. This was a very great aſſurance to them.

Ver. 9. *The city that is in the midſt of the river.*] The ſeptuagint and vulgate read, *in the midſt of the valley*, and ſo ver. 16.

Ver. 19. *In the mount of the valley.*] The vulgat reads, *in the midſt of the valley.*

Before Chriſt 1445. whom Moſes ſmote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon dwelling in the country.

22 ¶ Balaam alſo the ſon of Beor the ſoothſayer did the children of Iſrael ſlay with the ſword, among them that were ſlain by them.

23 And the border of the children of Reuben, was Jordan and the border *thereof*. This *was* the inheritance of the children of Reuben after their families, the cities, and the villages thereof.

24 And Moſes gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad, according to their families:

25 And their coaſt was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that *is* before Rabbah:

26 And from Heſhbon unto Ramath-mizpeh, and Betonim: and from Mahanaim unto the border of Debir:

27 And in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the reſt of the kingdom of Sihon king of Heſhbon, Jordan and *his* border, *even* unto the edge of the ſea of Cinnereth, on the other ſide Jordan eaſtward.

28 This *is* the inheritance of the children of Gad after their families, the cities, and their villages.

29 ¶ And Moſes gave *inheritance* unto the half-tribe of Manaſſeh: and *this* was *the poſſeſſion* of the half-tribe of the children of Manaſſeh, by their families.

30 And their coaſt was from Mahanaim, all Baſhan, all the kingdom of Og king of Baſhan, and all the towns of Jair, which *are* in Baſhan, threeſcore cities:

31 And half Gilead, and Aſhtaroth, and Edrei, cities of the kingdom of Og in Baſhan, *were pertaining* unto the children of Machir the ſon of Manaſſeh, *even* to the one half of the children of Machir by their families. Before Chriſt 1445.

32 Theſe *are the countries* which Moſes did diſtribute for inheritance in the plains of Moab, on the other ſide Jordan by Jericho eaſtward.

33 But unto the tribe of Levi Moſes gave not *any* inheritance: the LORD God of Iſrael *was* their inheritance, as he ſaid unto them.

CHAP. XIV.

1 *The nine tribes and an half are to have their inheritance by lot.* 6 *Caleb by privilege obtaineth Hebron.*

AND theſe *are the countries* which the children of Iſrael inherited in the land of Canaan, which Eleazar the prieſt, and Joſhua the ſon of Nun, and the heads of the fathers of the tribes of the children of Iſrael diſtributed for inheritance unto them. 1444.

2 By lot *was* their inheritance, as the LORD commanded by the hand of Moſes, for the nine tribes, and *for* the half-tribe.

3 For Moſes had given the inheritance of two tribes, and an half-tribe, on the other ſide Jordan: but unto the Levites he gave none inheritance among them.

4 For the children of Joſeph were two tribes, Manaſſeh and Ephraim: therefore they gave no part unto the Levites in the land, ſave cities to dwell *in*, with their ſuburbs for their cattle, and for their ſubſtance.

5 As the LORD commanded Moſes, ſo the children of Iſrael did, and they divided the land.

6 ¶ Then the children of Judah came unto Joſhua in Gilgal; and Caleb the ſon of Jephunneh the Kenezite, ſaid unto him

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NOTES on Chap. XIV.

Ver. 6. *Caleb the ſon of Jephunneh the Kenezite.*] It is difficult to determine why he is called the Kenezite; perhaps becauſe ſeveral of his anceſtors were called Kener. chap. xv. 17. and Judg. i. 13.

Before Christ 1444.

him, Thou knoweſt the thing that the Lord ſaid unto Moſes the man of God, concerning me and thee, in Kadeſh-barnea.

7 Forty years old *was* I when Moſes the ſervant of the Lord ſent me from Kadaſh-barnea, to eſpy out the land; and I brought him word again, as *it was* in mine heart.

8 Nevertheleſs, my brethren that went up with me, made the heart of the people melt: but I wholly followed the Lord my God.

9 And Moſes ſware on that day, ſaying, Surely the land whereon thy feet have trodden, ſhall be thine inheritance, and thy children for ever: becauſe thou haſt wholly followed the Lord my God.

10 And now behold, the Lord hath kept me alive as he ſaid, theſe forty and five years, even ſince the Lord ſpake this word unto Moſes, while *the children of* Iſrael wandered in the wilderneſs: and now lo, I *am* this day fourſcore and five years old.

11 As yet I *am as* ſtrong this day, as *I was* in the day that Moſes ſent me: as my ſtrength *was* then, even ſo *is* my ſtrength now, for war, both to go out and to come in.

12 Now therefore give me this mountain, whereof the Lord ſpake in that day, (for thou heardeſt in that day how the Anakims *were* there, and *that* the cities *were* great *and* fenced) if ſo be the Lord *will be* with me, then I ſhall be able to drive them out, as the Lord ſaid.

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13 And Joſhua bleſſed him, and gave unto Caleb the ſon of Jephunneh, Hebron for an inheritance.

14 Hebron therefore became the inheritance of Caleb the ſon of Jephunneh the Kenezite, unto this day: becauſe that he wholly followed the Lord God of Iſrael.

15 And the name of Hebron before *was* Kirjath-arba, *which Arba was* a great man among the Anakims. And the land had reſt from war.

CHAP. XV.

1 *The borders of the lot of Judah.* 63 *The Jebuſites not conquered.*

THis then was the lot of the tribe of the children of Judah by their families, *even* to the border of Edom; the wilderneſs of Zin ſouthward, *was* the uttermoſt part of the ſouth-coaſt.

2 And their ſouth border was from the ſhore of the ſalt-ſea, from the bay that looketh ſouthward.

3 And it went out to the ſouth ſide to Maaleh-acrabbim, and paſſed along to Zin, and aſcended up on the ſouth ſide unto Kadeſh-barnea: and paſſed along to Hezron,

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Ver. 7. *I brought him word again, as it were in mine heart.*] That is, I delivered my true opinion, without fear or flattery.

Ver. 11. *I am as ſtrong this day, as I was,* &c.] An evident proof this, that God had preſerved him, even as he promiſed.

Ver. 12. *Give me this mountain whereof the Lord ſpake.*] This ſignifies the mountainous country where Hebron lay, and which was promiſed him when he returned from ſpying the land. Numb. xiv. 24.

Ver. 13. *Joſhua bleſſed him.*] Begged of God to proſper him.

Notes on Chap. XV.

Ver. 1. *This was the lot of the tribe of the children of Judah.*] The lot for the tribe of Judah was the firſt that came up; that ſo the prophecy of Jacob, with regard to the pre-eminence of that tribe, might be kept up.

By their families.] A quantity of land for the whole tribe was by lot; but the portion for particular families, was aſſigned by Joſhua and others.

To the border of Edom, and the wilderneſs of Zin, ſouthward.] Edom was ſituated in the wilderneſs of Zin, whither the lot of Judah extended.

Before Chriſt 1444.

Hezron, and went up to Adar, and fetched a compaſs to Karkaa.

4 *From thence* it paſſed toward Azmon, and went out unto the river of Egypt, and the goings out of that coaſt were at the ſea: this ſhall be your ſouth-coaſt.

5 And the eaſt-border *was* the ſalt-ſea, *even* unto the end of Jordan: and *their* border in the north-quarter, *was* from the bay of the ſea, at the uttermoſt part of Jordan.

6 And the border went up to Beth-hogla, and paſſed along by the north of Beth-arabah, and the border went up to the ſtone of Bohan the ſon of Reuben.

7 And the border went up toward Debir from the valley of Achor, and ſo northward looking toward Gilgal, that *is* before the going up to Adummim, which *is* on the ſouth ſide of the river: and the border paſſed towards the waters of En-ſhemeſh, and the goings out thereof were at En-rogel.

8 And the border went up by the valley of the ſon of Hinnom, unto the ſouth ſide of the Jebuſite, the ſame *is* Jeruſalem: and the border went up to the top of the mountain, that *lieth* before the valley of Hinnom, weſtward, which *is* at the end of the valley of the giants northward.

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9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron: and the border was drawn to Baalah, which *is* Kirjath-jearim.

10 And the border compaſſed from Balah weſt-ward unto mount Seir, and paſſed along unto the ſide of mount Jearim (which *is* Cheſalon,) on the north-ſide, and went down to Beth-ſhemeſh, and paſſed on to Timnah.

11 And the border went out unto the ſide of Ekron north-ward: and the border was drawn to Shicron, and paſſed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the ſea.

12 And the weſt border *was* to the great ſea, and the coaſt *thereof*: this *is* the coaſt of the children of Judah round about, according to their families.

13 ¶ And unto Caleb the ſon of Jephunneh, he gave a part among the children of Judah, according to the commandment of the LORD to Joſhua, *even* the city of Arba the father of Anak, which *city is* Hebron.

14 And Caleb drove thence the three ſons of Anak, Sheſhai, and Ahiman, and Talmai, the children of Anak.

15 And

Ver. 3. *Hezron.*] Between Kadeſh-barnea and Adar.

Ver. 6. *Went up to the ſtone of Bohan, the ſon of Reuben.*] Which ſtone was laid here ſince the Iſraelites came into the country, but by whom, or for what reaſon, is not known; perhaps Bohan had performed ſome famous exploit in this place, or was buried here, being one of thoſe who came over Jordan, to aſſiſt their brethren in the conqueſt of the country. There is mention likewiſe made of this ſtone, chap. xviii. 17.

Vere. 8. *The valley of the ſon of Hinnon.*] This valley was on the eaſt ſide of Jeruſalem, ſo delightfully ſhaded, that it invited them to perform their idolatrous worſhip in it, for which it became infamous, 2 Kings xxiii. 10. and Jer. vii. 31. Hinnom, in all probability, was ſome eminent perſon in ancient times, who was the owner of this valley; for it is ſometimes called the valley of the children of Hinnom, which is an indication his family was planted there.

Of the Jebuſite.] Viz. of the city of the Jebuſite.

The ſame is Jeruſalem.] This city is ſometimes called Jebuſi, and ſometimes Jebus; in particular that part of it which was fortified by the Jebuſites, called mount Sion, and lying ſouth of Jeruſalem.

Ver. 12. *This is the coaſt of the children of Judah.*] The meaning of the text is, that their lot was bounded in this manner, in the original draught of it. This being afterwards too large, was reduced into a narrow compaſs, that ſo more room might be made for the tribe of Simeon, who had part of this lot given them. Some places were likewiſe taken out of it, and beſtowed on the tribes of Benjamin and Dan.

Ver. 14. *Caleb drove thence the three ſons of Anak.*] By the aſſiſtance of the armies of Judah and Simeon, he drove this gigantic race from Hebron; he probably had the chief command.

Before Christ 1444.

15 And he went up thence to the inhabitants of Debir: and the name of Debir before *was* Kirjath-ſepher.

16 ¶ And Caleb ſaid, He that ſmiteth Kirjath-ſepher, and taketh it, to him will I give Achſah my daughter to wife.

17 And Othniel the ſon of Kenaz, the brother of Caleb, took it: and he gave him Achſah his daughter to wife.

18 And it came to paſs, as ſhe came *unto him*, that ſhe moved him to aſk of her father a field: and ſhe lighted off *her* aſs; and Caleb ſaid unto her, What wouldeſt thou?

19 Who anſwered, Give me a bleſſing; for thou haſt given me a ſouth-land, give me alſo ſprings of water: and he gave her the upper ſprings, and the nether ſprings.

20 This *is* the inheritance of the tribe of the children of Judah according to their families.

21 And the uttermoſt cities of the tribe of the children of Judah, toward the coaſt of Edom ſouthward, were Kabzeel, and Eder, and Jagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedeſh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor,

26 Aman, and Shemah, and Moladah,

27 And Hazar-gaddah, and Heſhmon, and Beth-palet,

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28 And Hazar-ſhual, and Beer-ſheba, and Bizjothjah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Cheſil, and Hormah,

31 And Ziglag, and Madmannah, and Sanſannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities *are* twenty and nine, with their villages.

33 *And* in the valley, Eſhtaol, and Zoreah, and Aſhnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Jarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, and Gederah, and Gederothaim: fourteen cities with their villages.

37 Zenan, and Hadaſhah, and Migdal-gad,

38 And Dilean, and Mizpeh, and Joktheel,

39 Lachiſh, and Bozkath, and Eglon,

40 And Cabbon, and Lahmas, and Kithliſh,

41 And Gederoth, Beth-dagon, and Naamah, and Makkedah: ſixteen cities with their villages.

42 Libnah, and Ether, and Aſhan,

43 And Jiphtah, and Aſhnah, and Nezib,

44 And Keilah, and Achzib, and Mareſhah: nine cities with their villages.

45 Ekron, with her towns, and her villages.

Ver. 19. *A ſouth land.*] Viz. a dry country, lying in the ſouth, mountainous, and expoſed to the drying winds that come from the deſerts of Arabia.

Give me alſo ſprings of water,] That is, an adjacent field, in which were ſprings of water.

The upper ſprings, and the nether ſprings.] He very generouſly gave her, both the ſprings in the mountains, and in the plain; ſo that neither eminencies, nor the valley might want water.

Ver. 32. *All the cities are twenty and nine, with their villages.*] We were before informed, that the cities which fell to the tribe of Judah, amounted to thirty-eight; but it ſhould be taken into conſideration, that nine of thoſe cities, namely; Beer-ſheba, Moladah, Hazar ſhual, Baalah, Azem, Hormah, Ziglag, Ain, and Rimmon, were taken from Judah, and given to the tribe of Simeon, which nine, together with the twenty-nine, in the preceding verſes, complete the number of thirty-eight.

Ver. 36. *Fourteen cities,* &c.] In all fifteen; but the two laſt, ſeem to be only two diviſions of the ſame city.

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46 From Ekron even unto the ſea, all that *lay* near Aſhdod, with their villages.

47 Aſhdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great ſea, and the border *thereof*.

48 ¶ And in the mountains, Shamir, and Jattir, and Socoh,

49 And Dannah, and Kirjath-ſannah, which *is* Debir,

50 And Anab, and Eſhtemoh, and Anim,

51 And Goſhen, and Holon, and Giloh: eleven cities with their villages.

52 Arab, and Dumah, and Eſhean,

53 And Janum, and Beth-tappuah, and Aphekah,

54 And Humtah, and Kirjath-arba (which *is* Hebron) and Zior: nine cities with their villages.

55 Maon, Carmel, and Ziph, and Juttah,

56 And Jezreel, and Jokdeam, and Zanoah,

57 Cain, Gibeah, and Timnah: ten cities with their villages.

58 Halhul, Beth-zur, and Gedor,

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59 And Maarath, and Beth-anoth, and Eltekon: ſix cities with their villages.

60 Kirjath-baal (which *is* Kirjath-jearim) and Rabbah: two cities with their villages.

61 ¶ In the wilderneſs, Beth-arabah, Middin, and Secacah,

62 And Nibſhan, and the city of Salt, and En-gedi: ſix cities with their villages.

63 As for the Jebuſites the inhabitants of Jeruſalem, the children of Judah could not drive them out: but the Jebuſites dwell with the children of Judah at Jeruſalem unto this day.

CHAP. XVI.

1 *The general borders of the ſons of Joſeph.* 5 *The border of the inheritance of Ephraim.* 10 *The Canaanites not conquered.*

AND the lot of the children of Joſeph fell from Jordan by Jericho, unto the water of Jericho on the eaſt, to the wilderneſs that goeth up from Jericho throughout mount Beth-el,

2 And goeth out from Beth-el to Luz, and paſſeth along unto the borders of Archi to Ataroth,

3 And goeth down weſtward to the coaſt of Japhleti, unto the coaſt of Beth-horon the

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Ver. 55. *Maon, Carmel.*] Theſe two lay together; for Nabal dwelt in the former, and had large poſſeſſions in the latter, 1 Sam. xxv. 2. There was alſo another Maon in the deſerts of Jeſhimon, and another Carmel; for this is not that where Elijah ſlew the prophets of Baal, 1 Kings xviii.

Ver. 60. *Kirjath-baal.*] Here the ſeptuagint has eleven cities, which are entirely omitted in the Hebrew, *viz.* Theco, and Ephrata, (this is Beth-lehem) and Phagon, and Etan, and Kulon, and Tatam, and Thobes, and Carem, and Galem, and Theter, and Manocho: *eleven cities with their villages,* and Kirjath-baal, *&c.* Dr. Wall obſerves, theſe cities were doubtleſs in the Hebrew copy of the LXX; and St. Jerom thinks, they may have been omitted by the ancient Jews, out of malice to Chriſtianity, becauſe Beth-lehem-Ephratah (the place of Chriſt's nativity) is one of theſe cities.

Ver. 62. *The city of Salt.*] Several interpreters are of opinion, that this was the ſame with Zoar, the little city to which Lot retired at the time of the deſtruction of Sodom. It was called the city of Salt, either from its vicinity to the Salt-ſea, or becauſe Lot's wife was, in that neighbourhood, converted into a pillar of ſalt.

Ver. 63. *As for the Jebuſites—the children of Judah could not drive them out,* &c.] This ſuppoſes that Jeruſalem belonged to Judah; and ſo it did in part, though not the whole, for part was likewiſe in the tribe of Benjamin.

Notes on Chap. XVI.

Ver. 1. *The lot of the children of Joſeph.*] That is of Ephraim, and that half of the tribe of Manaſſeh, which was yet unprovided for. One cannot but obſerve the providence of God, in bringing up their lot next to Judah's: for, as Judah had the prerogative of being made chief of all Jacob's children, ſo Joſeph had the privilege of the firſt-born, transferred to his family: and therefore they are conſidered before any of the other tribes, except that of Judah, of which the Meſſiah was to deſcend.

Ver. 2. *Beth-el.*] This was where Jacob had the divine viſion. Gen. xxviii.

Luz.] This was ſo very near to Beth-el, that afterwards they became one city.

Ver. 3. *Japhleti.*] The particular ſpot where this country lay, is not known; it was ſomewhere near the Mediterranean ſea.

Before Chriſt 1444. the nether, and to Gezer: and the goings out thereof are at the ſea.

4 So the children of Joſeph, Manaſſeh and Ephraim, took their inheritance.

5 ¶ And the border of the children of Ephraim, according to their families was *thus:* even the border of their inheritance on the eaſt ſide, was Ataroth-addar, unto Beth-horon the upper.

6 And the border went out toward the ſea, to Michmethah on the north ſide, and the border went about eaſtward unto Taanath-ſhiloh, and paſſed by it on the eaſt to Janohah:

7 And it went down from Janohah, to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan.

8 The border went out from Tappuah weſtward unto the river Kanah: and the goings out thereof were at the ſea. This *is* the inheritance of the tribe of the children of Ephraim by their families.

9 And the ſeparate cities for the children of Ephraim *were* among the inheritance of the children of Manaſſeh, all the cities with their villages.

10 And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and ſerve under tribute.

CHAP. XVII.

1 *The lot of Manaſſeh:* 7 *His coaſt.* 12 *The Canaanites not driven out.* 14 *The children of Joſeph obtain another lot.*

THere was alſo a lot for the tribe of Manaſſeh; (for he *was* the firſt-born of Joſeph) *to wit,* for Machir the firſt-born of Manaſſeh the father of Gilead: becauſe he was a man of war, therefore he had Gilead and Baſhan. Before Chriſt 1444.

2 There was alſo *a lot* for the reſt of the children of Manaſſeh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Aſriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: theſe *were* the male-children of Manaſſeh the ſon of Joſeph by their families.

3 ¶ But Zelophehad the ſon of Hepher, the ſon of Gilead, the ſon of Machir, the ſon of Manaſſeh, had no ſons, but daughters: and theſe *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 And they came near before Eleazar the prieſt, and before Joſhua the ſon of Nun, and before the princes, ſaying, The LORD commanded Moſes to give us an inheritance among our brethren: therefore according to the commandment of the LORD, he gave them an inheritance among the brethren of their father.

5 And there fell ten portions to Manaſſeh, beſide the land of Gilead and Baſhan, which *were* on the other ſide Jordan;

6 Becauſe the daughters of Manaſſeh had an inheritance among his ſons: and the reſt of Manaſſehs ſons had the land of Gilead.

7 ¶ And the coaſt of Manaſſeh was from Aſher to Michmethah, that *lieth* before She-

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Gezer.] This was in the tribe of Judah, and one of the Levitical cities; perhaps the ſame which Joſephus calls Gazara.

Ver. 10. *They drave not out the Canannites.*] But ſubdued them ſo far, as to make them tributaries. Grotius thinks, that the inhabitants of Gezer ſubmitted, and accepted the terms of peace, which Joſhua was bound to offer them before he began the war.

Notes on Chap. XVII.

Ver. 1. *A lot for the tribe of Manaſſeh.*] For half the tribe, which had not yet received their inheritance, and had no portion aſſigned them on the other ſide of Jordan.

For he was the firſt-born of Joſeph.] The particle *for*, ſhould be rendered *though*, and then the ſenſe would be, that the lot of Manaſſeh did not come up till after that of Ephraim, though he was the firſt-born; ſo that the words of Jacob were literally fulfilled, that Ephraim ſhould be before Manaſſeh, Gen. xlviii. 19, 20.

Before Chriſt 1444. Shechem, and the border went along on the right hand, unto the inhabitants of En-tappuah.

8 *Now* Manaſſeh, had the land of Tappuah: but Tappuah on the border of Manaſſeh *belonged* to the children of Ephraim.

9 And the coaſt deſcended unto the river Kanah, ſouthward of the river: theſe cities of Ephraim *are* among the cities of Manaſſeh: the coaſt of Manaſſeh alſo *was* on the north ſide of the river, and the out-goings of it were at the ſea.

10 Southward *it was* Ephraims, and northward *it was* Manaſſehs, and the ſea is his border, and they met together in Aſher on the north, and in Iſſachar on the eaſt.

11 And Manaſſeh had in Iſſachar and in Aſher, Beth-ſhean and her towns, and Ibleam and her towns, *and* the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries.

12 Yet the children of Manaſſeh could not drive out the *inhabitants of* thoſe cities, but the Canaanites would dwell in that land.

13 Yet it came to paſs when the children of Iſrael were waxen ſtrong, that they put the Canaanites to tribute; but did not utterly drive them out.

14 And the children of Joſeph ſpake unto Joſhua, ſaying, Why haſt thou given me *but* one lot and one portion to inherit, ſeeing I *am* a great people, foraſmuch as the LORD hath bleſſed me hitherto? Before Chriſt 1444.

15 And Joſhua anſwered them, If thou *be* a great people, *then* get thee up to the wood-*country*, and cut down for thyſelf there in the land of the Perizzites, and of the giants, if mount Ephraim be too narrow for thee.

16 And the children of Joſeph ſaid, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley, have chariots of iron, *both they* who *are* of Beth-ſhean and her towns, and *they* who *are* of the valley of Jezreel.

17 And Joſhua ſpake unto the houſe of Joſeph, *even* to Ephraim, and to Manaſſeh, ſaying, Thou *art* a great people, and haſt great power: thou ſhalt not have one lot *only*.

18 But the mountain ſhall be thine, for it *is* a wood: and thou ſhalt cut it down: and the outgoings of it ſhall be thine: for thou ſhalt drive out the Canaanites, though they have iron chariots, *and* though they *be* ſtrong.

CHAP. XVIII.

1 *The tabernacle is ſet up a Shiloh.* 2 *The remainder of the land is deſcribed, and divided into ſeven parts.* 10 *Joſhua divideth it by lot.* 11 *The lot and border of Benjamin.* 21 *Their cities.*

AND the whole congregation of the children of Iſrael aſſembled together at Shiloh, and ſet up the tabernacle of the con-

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Ver. 12. *The children of Manaſſeh could not drive out the inhabitants.*] For want of faith in God, and zeal to perform his commands: this made them likewiſe backward in their attempts to expel the inhabitants of this country.

Ver. 15. *If mount Ephraim be too narrow for thee.*] If the mount which was given them, ſhould not afford them ſufficient room, he exhorts them to enlarge their borders, by taking in thoſe wood-lands before-mentioned.

Ver. 16. *Chariots of iron.*] That is, armed with iron, having a kind of ſcythes, of two cubits long, faſtened to long axle-trees, on both wheels, and other cutting inſtruments of iron. See note, chap. xi. 4.

Ver. 18. *For it is a wood: and thou ſhalt cut it down.*] Or, *though* it is a wood, thou ſhalt cut down the trees, and clear the land, in order to make thyſelf a commodious habitation.

Notes on Chap. XVIII.

Ver. 1. *Shiloh.*] This was near Jeruſalem, and in the tribe of Benjamin.

Before Christ 1444.

congregation there, and the land was ſubdued before them.

2 And there remained among the children of Iſrael ſeven tribes, which had not yet received their inheritance.

3 And Joſhua ſaid unto the children of Iſrael, How long *are* you ſlack to go to poſſeſs the land which the Lord God of your fathers hath given you?

4 Give out from among you three men, for *each* tribe: and I will ſend them, and they ſhall riſe, and go through the land, and deſcribe it according to the inheritance of them, and they ſhall come *again* to me.

5 And they ſhall divide it into ſeven parts: Judah ſhall abide in their coaſt on the ſouth, and the houſe of Joſeph ſhall abide in their coaſts on the north.

6 Ye ſhall therefore deſcribe the land *into* ſeven parts, and bring *the deſcription* hither to me, that I may caſt lots for you here before the Lord our God.

7 But the Levites have no part among you, for the prieſthood of the Lord *is* their inheritance: and Gad, and Reuben, and half the tribe of Manaſſeh, have received their inheritance beyond Jordan on the eaſt, which Moſes the ſervant of the Lord gave them.

Before Christ 1444.

8 ¶ And the men aroſe, and went away: and Joſhua charged them that went to deſcribe the land, ſaying, Go, and walk through the land, and deſcribe it, and come again to me, that I may here caſt lots for you before the Lord in Shiloh.

9 And the men went, and paſſed through the land, and deſcribed it by cities, into ſeven parts, in a book, and came *again* to Joſhua to the hoſt at Shiloh.

10 ¶ And Joſhua caſt lots for them in Shiloh, before the Lord: and there Joſhua divided the land unto the children of Iſrael according to their diviſions.

11 ¶ And the lot of the tribe of the children of Benjamin came up according to their families: and the coaſt of their lot came forth between the children of Judah, and the children of Joſeph.

12 And their border on the north ſide was from Jordan, and the border went up to the ſide of Jericho, on the north ſide, and went up through the mountains weſtward, and the goings out thereof were at the wilderneſs of Beth-aven.

13 And the border went over from thence toward Luz, to the ſide of Luz (which *is* Beth-el) ſouthward, and the

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Ver. 2. *Had not yet received their inheritance.*] No lot had been drawn for ſeven tribes in Gilgal. The reaſon perhaps was, becauſe the tribes of the houſe of Joſeph, were not ſatisfied with the diviſion begun there; which induced Joſhua to ſtop his proceedings, till ſuch time as he had made a more accurate ſurvey of the whole country, in order to which God removed him to Shiloh, which being ſituated near the middle of the country, the taſk might be more eaſily performed.

Ver. 5. *Judah ſhall abide in their coaſt on the ſouth, and the houſe of Joſeph—on the north.*] The lot of Judah ſoutherly, and that of Ephraim and Manaſſeh north, (in reſpect of the former) were not to be altered; thoſe tribes were to remain undiſturbed in their poſſeſſions; unleſs it ſhould be found they had more than they needed, and others leſs. This was the reaſon for making a new, and more exact ſurvey of the country than had been before made, that ſo there might be an allotment to every ones ſatisfaction. Accordingly the tribe of Judah (by conſent no doubt) parted with with ſome of their portion to the Simeonites and Danites.

Ver. 10. *Joſhua caſt lots for them,* &c.] The very ſoil and ſituation of the countries falling to each tribe, came to paſs in this diviſion by lot, exactly as Jacob and Moſes foretold. To Judah fell a country, abounding in vines and paſture grounds, Gen. xlix. 11. To Aſher, one plenteous in oil, iron, and braſs, Deut. xxxiii. 21. To Naphtali, one extending from weſt to ſouth of Judea. *ibid.* To Benjamin, one in which the temple was afterwards built. Zebulun and Iſſachar, had plenty of ſea-ports. Ephraim and Manaſſeh, a land ſtored with precious fruits. Simeon and Levi, had no countries in particular, the former having a portion with Judah, and the latter was interſperſed among the ſeveral tribes. It is evident therefore, there was a divine inſpiration in theſe predictions, as well as a divine direction in the lots.

Ver. 11. *The lot of the children of Benjamin came up.*] So God was pleaſed to order it, that Benjamin ſhould have the firſt lot of theſe ſeven, next to the tribe of Joſeph; they two being the only ſons of Rachel, Jacob's beloved wife.

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border deſcended to Ataroth-adar, near the hill that *lieth* on the ſouth ſide of the nether Beth-horon.

14 And the border was drawn *thence*, and compaſſed the corner of the ſea ſouthward, from the hill that *lieth* before Beth-horon ſouthward: and the goings out thereof were at Kirjath-baal (which *is* Kirjath-jearim) a city of the children of Judah: this *was* the weſt-quarter.

15 And the ſouth-quarter *was* from the end of Kirjath-jearim, and the border went out on the weſt, and went out to the well of waters of Nephtoah.

16 And the border came down to the end of the mountain that *lieth* before the valley of the ſons of Hinnom, *and* which *is* in the valley of the giants on the north, and deſcended to the valley of Hinnom, to the ſide of Jebuſi on the ſouth, and deſcended to En-rogel,

17 And was drawn from the north, and went forth to En-ſhemeſh, and went forth toward Geliloth, which *is* over againſt the going up of Adummim, and deſcended to the ſtone of Bohan the ſon of Reuben,

18 And paſſed along toward the ſide over againſt Arabah northward, and went down unto Arabah.

19 And the border paſſed along to the ſide of Beth-hoglah northward: and the out-goings of the border were at the north-bay of the ſalt-ſea at the ſouth-end of Jordan: This *was* the ſouth-coaſt.

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20 And Jordan was the border of it on the eaſt-ſide. This *was* the inheritance of the children of Benjamin, by the coaſts thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin, according to their families, were Jericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Avim, and Parah, and Ophrah,

24 And Chephar-haammonai, and Ophni, and Gaba: twelve cities with their villages.

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zelah, Eleph, and Jebuſi, (which *is* Jeruſalem) Gibeath, *and* Kirjath: fourteen cities with their villages. This *is* the inheritance of the children of Benjamin according to their families.

CHAP. XIX.

1 *The lot of Simeon,* 10 *of Zebulun,* 17 *of Iſſachar,* 24 *of Aſher,* 32 *of Naphtali,* 40 *of Dan.* 49 *The children of Iſrael give an inheritance to Joſhua.*

AND the ſecond lot came forth to Simeon, *even* for the tribe of the children of Simeon according to their families: and their inheritance was within the

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Ver. 14. *Compaſſed the corner of the ſea ſouthward.*] It is very certain this border did not compaſs any corner of the Mediterranean, nor indeed come near it; and therefore Biſhop Patrick underſtands the word tranſlated *Corner*, to ſignify *the ſide* of the ſea; as if it had been ſaid, that it ran along in a parallel line with the ſea. Agreeable to which, the Vulgate has it *over againſt the ſea*, and the LXX. is to the ſame purpoſe. The word *ſouthward*, is joined not to the *ſea*, but to the words that follow next; *over againſt the ſea, ſouthward from the hill.* Vulg.

Ver. 24. *Gaba.*] It was the birth-place of Saul, and thence called *Gibeah of Saul.* 1 Sam. x. 26.

Ver. 28. *The inheritance of the children of Benjamin.*] Which was the ſmalleſt, with reſpect to the quantity of ground they poſſeſſed; but the ſoil was the richeſt of all the other tribes.

NOTES on Chap. XIX.

Ver. 1. *Even for the tribe of the children of Simeon.*] Both the Sept. and Vulg. Tranſlations omit theſe words

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the inheritance of the children of Judah.

2 And they had in their inheritance, Beer-ſheba, and Sheba, and Moladah,

3 And Hazar-ſhual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-ſuſah,

6 And Beth-lebaoth, and Sharuhen: thirteen cities and their villages.

7 Ain, Remmon, and Ether, and Aſhan: four cities and their villages.

8 And all the villages that *were* round about theſe cities, to Baalath-beer, Ramath of the ſouth. This *is* the inheritance of the tribe of the children of Simeon, according to their families.

9 Out of the portion of the children of Judah, *was* the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

10 ¶ And the third lot came up for the children of Zebulun, according to their families: and the border of their inheritance was unto Sarid.

11 And their border went up toward the ſea, and Maralah, and reached to Dabbaſheth, and reached to the river that *is* before Jokneam,

12 And turned from Sarid eaſtward, toward the ſun-riſing, unto the border of Chiſloth-tabor, and then goeth out to Daberath, and goeth up to Japhia,

13 And from thence paſſeth on along on the eaſt to Gittah-epher, to Ittah-kazin, and goeth out to Remmon-methoar to Neah.

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14 And the border compaſſeth it on the north ſide to Hannathon: and the out-goings thereof are in the valley of Jiphthah-el.

15 And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages.

16 This *is* the inheritance of the children of Zebulun according to their families, theſe cities with their villages.

17 ¶ *And* the forth lot came out to Iſſachar, for the children of Iſſachar, according to their families.

18 And their border was *towards* Jezreel, and Cheſulloth, and Shunem,

19 And Hapharaim, and Shihon, and Anaharath,

20 And Rabbith, and Kiſhion, and Abez,

21 And Remeth, and En-gannim, and En-haddah, and Beth-pazzez.

22 And the coaſt reacheth to Tabor, and Shahazimah, and Beth-ſhemeſh, and the out-goings of their border were at Jordan: ſixteen cities with their villages.

23 This *is* the inheritance of the tribe of the children of Iſſachar, according to their families, the cities and their villages.

24 ¶ And the fifth lot came out for the tribe of the children of Aſher, according to their families.

25 And their border was Helkath, and Hali, and Beten, and Achſhaph,

26 And

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as ſuperfluous: but this repetition ſeems to imply, that notwithſtanding their inheritance was included in that of Judah, this tribe had another ſhare by lot, beſides the cities here ſpoken of. Hence one would imagine that the tribe of Simeon ſhould partake of the fate of Judah and Benjamin, and be carried away captive with them: but the tribes that revolted are always called the Ten tribes.

Ver. 2. *Beer-ſheba, and Sheba,*] Or, *Beer-ſhaba,* which is *Sheba*; theſe being only two names for the ſame place.

Ver. 9. *The children of Simeon had their inheritance within the inheritance of them.*] The original is here very juſtly, and ſignificantly tranſlated *within,* though it ſignifies alſo *in the midſt*; which would have been here an improper ſenſe, the lot of Simeon not lying in the midſt, but in the ſkirts of the country of Judah.

Ver. 15 *Beth-lehem:*] Not in the tribe of Judah.

Ver. 16 *Theſe cities with their villages.*] That is, theſe were the bounds of their inheritance; but all the cities belonging to it are not here ſet down; and indeed twelve cities do not ſeem ſufficient for 60,000 men, therefore they were only the principal, and all, perhaps, that the meaſurers of the land had noted in their book.

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26 And Alammelech, and Amad, and Miſheal; and reacheth to Carmel weſtward, and to Shihor-libnath,

27 And turneth toward the ſun-riſing to Beth-dagon, and reacheth to Zebulun, and the valley of Jiphthah-el toward the north ſide of Beth-emek, and Neiel, and goeth out to Cabul on the left hand,

28 And Hebron, and Rehob, and Hammon, and Kanah, *even* unto great Zidon:

29 And *then* the coaſt turneth to Ramah, and to the ſtrong city Tyre, and the coaſt turneth to Hoſah: and the out-goings thereof are at the ſea from the coaſt to Achzib.

30 Ummah alſo, and Aphek, and Rehob: twenty and two cities with their villages.

31 This *is* the inheritance of the tribe of the children of Aſher, according to their families, theſe cities with their villages.

32 ¶ The ſixth lot came out to the children of Naphtali: *even* for the children of Naphtali, according to their families.

33 And their coaſt was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel unto Lakum: and the out-goings thereof were at Jordan.

34 And *then* the coaſt turneth weſtward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the ſouth ſide, and reacheth to Aſher on the weſt ſide, and to Judah upon Jordan toward the ſun-riſing.

35 And the fenced cities *are* Ziddim, Zer, and Hammah, Rakkath, and Cinnereth,

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36 And Adamah, and Rama, and Hazor,

37 And Kedeſh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-ſhemeſh: nineteen cities with their villages.

39 This *is* the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

40 ¶ *And* the ſeventh lot came out for the tribe of the children of Dan, according to their families.

41 And the coaſt of their inheritance was Zorah, and Eſhtaol, and Ir-ſhemeſh,

42 And Shaalabbin, and Ajalon, and Jethlah,

43 And Elon, and Thimnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalath,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border before Japho.

47 And the coaſt of the children of Dan went out *too little* for them: therefore the children of Dan went up to fight againſt Leſhem, and took it, and ſmote it with the edge of the ſword, and poſſeſſed it, and dwelt therein, and called Leſhem, Dan, after the name of Dan their father.

48 This *is* the inheritance of the tribe of the children of Dan according to their families, theſe cities with their villages.

49 ¶ When

Ver. 29. *The ſtrong city Tyre.*] This was not the Tyre ſo famous afterwards, that city being not then built; but another not far from Sidon.

Ver. 34. *Judah upon Jordan.*] It means, that this tribe had a communication with that of Judah by means of the river Jordan; it being not near Judah, for there were ſeveral tribes between them.

Ver. 46. *Japho.*] This was afterwards called Joppa.

Ver. 47. *Went out too little for them.*] The words *too little*, are not in the Hebrew, but run thus; *The coaſt of the children of Dan went out from them*, that is, they were diſpoſſeſſed of it in ſome parts, by their powerful neighbours the Amorites, who drove them into the mountains, and would not permit them to dwell in the valley.

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49 ¶ When they had made an end of dividing the land for inheritance by their coaſts, the children of Iſrael gave an inheritance to Joſhua the ſon of Nun, among them:

50 According to the word of the Lord, they gave him the city which he aſked, *even* Timnath-ſerah in mount Ephraim:

51 Theſe *are* the inheritances which Eleazar the prieſt, and Joſhua the ſon of Nun, and the heads of the fathers of the tribes of the children of Iſrael, divided for an inheritance by lot, in Shiloh before the Lord at the door of the tabernacle of the congregation: ſo they made an end of dividing the country.

CHAP. XX.

1 *God commandeth,* 7 *and the children of Iſrael appoint the ſix cities of refuge.*

THE Lord alſo ſpake unto Joſhua, ſaying,

2 Speak to the children of Iſrael, ſaying, Appoint out for you cities of refuge, whereof I ſpake unto you by the hand of Moſes:

3 That the ſlayer that killeth *any* perſon unawares *and* unwittingly, may flee thither: and they ſhall be your refuge from the avenger of blood.

4 And when he that doth flee unto one of thoſe cities, ſhall ſtand at the entering of the gate of the city, and ſhall declare his cauſe in the ears of the elders of that city, they ſhall take him into the city unto them, and give him a place that he may dwell among them.

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5 And if the avenger of blood purſue after him, then they ſhall not deliver the ſlayer up into his hand: becauſe he ſmote his neighbour unwittingly, and hated him not beforetime.

6 And he ſhall dwell in that city, until he ſtand before the congregation for judgment, *and* until the death of the high prieſt that ſhall be in thoſe days: then ſhall the ſlayer return and come unto his own city, and unto his own houſe, unto the city from whence he fled.

7 ¶ And they appointed Kedeſh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba (which *is* Hebron) in the mountain of Judah.

8 And on the other ſide Jordan by Jericho eaſtward, they aſſigned Bezer in the wilderneſs upon the plain, out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Baſhan out of the tribe of Manaſſeh.

9 Theſe were the cities appointed for all the children of Iſrael, and for the ſtranger that ſojourneth among them, that whoſoever killeth *any* perſon at unawares, might flee thither, and not die by the hand of the avenger of blood, until he ſtood before the congregation.

CHAP. XXI.

1 *Eight and forty cities given by lot out of the other tribes unto the Levites.* 43 *God gave the land, and reſt to the Iſraelites, according unto his promiſe.*

THen came near the heads of the fathers of the Levites unto Eleazar the

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Notes on Chap. XX.

Ver. 1. *The Lord alſo ſpake unto Joſhua.*] From the tabernacle, at the door of which, Eleazar and Joſhua, and the princes had been making a diviſion of the land.

Ver. 6. *Until he ſtand before the congregation for judgment.*] The avenger might bring him before another tribunal, to be tried whether he killed the man by chance, or not.

Ver. 7. *Kedeſh in Galilee, Schechem in mount Ephraim, and Kirjath-arba, (which is Hebron) in the mountain of Judah.*] Theſe three cities were all ſituate on eminencies, ſo that they might be ſeen at a great diſtance, and being diſperſed in ſeveral parts of the country, every one might enjoy the benefit of the one or the other; for Kadeſh was in the north, Hebron on the ſouth, and Shechem between both.

Ver. 8. *Bezer—Ramoth—Golan.*] Which cities were aſſigned by Moſes before he died, Deut. iv. 43. but had not their privileges till now.

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the prieſt, and unto Joſhua the ſon of Nun, and unto the heads of the fathers of the tribes of the children of Iſrael.

2 And they ſpake unto them at Shiloh in the land of Canaan, ſaying, The LORD commanded by the hand of Moſes, to give us cities to dwell in, with the ſuburbs thereof for our cattle.

3 And the children of Iſrael gave unto the Levites out of their inheritance at the commandment of the LORD, theſe cities and their ſuburbs.

4 And the lot came out for the families of the Kohathites: and the children of Aaron the prieſt, *which were* of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

5 And the reſt of the children of Kohath *had* by lot, out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half-tribe of Manaſſeh, ten cities.

6 And the children of Gerſhon *had* by lot, out of the families of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the half-tribe of Manaſſeh in Baſhan, thirteen cities.

7 The children of Merari by their families, *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of of Zebulun, twelve cities.

8 And the children of Iſrael gave by lot unto the Levites theſe cities with their ſuburbs, as the LORD commanded by the hand of Moſes.

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9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, theſe cities which are *here* mentioned by name.

10 Which the children of Aaron *being* of the families of the Kohathites, *who were* of the children of Levi, had: (for theirs was the firſt lot)

11 And they gave them the city of Arba the father of Anak, (which *city is* Hebron in the hill-*country* of Judah, with the ſuburbs thereof round about it.

12 But the fields of the city, and the villages thereof, gave they to Caleb the ſon of Jephunneh, for his poſſeſſion.

13 ¶ Thus they gave to the children of Aaron the prieſt, Hebron with her ſuburbs, *to be* a city of refuge for the ſlayer, and Libnah with her ſuburbs,

14 And Jattir with her ſuburbs, and Eſhtemoa with her ſuburbs,

15 And Holon with her ſuburbs, and Debir with her ſuburbs,

16 And Ain with her ſuburbs, and Juttah with her ſuburbs, *and* Beth-ſhemeſh with her ſuburbs: nine cities out of thoſe two tribes.

17 And out of the tribe of Benjamin, Gibeon with her ſuburbs, Geba with her ſuburbs,

18 Anathoth with her ſuburbs, and Almon with her ſuburbs: four cities.

19 All the cities of the children of Aaron,

Notes on Chap. XXI.

Ver. 4. *The lot came out for the family of the Kohathites.*] After the cities were ſet out, which ſhould belong to the Levites in general; then they were divided by lot among their ſeveral families, and the firſt lot came out for the nobleſt family in the tribe of Levi; Moſes and Aaron being deſcended from Kohath.

Out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin.] By a ſpecial providence directing, the ſhare which fell to the prieſts, was, in thoſe tribes, ſituated neareſt to the city, which God intended ſhould be the fixed place of his reſidence and worſhip.

Ver. 13. *Libnah with her ſuburbs.*] They had no right beyond the city and ſuburbs, and therefore had nothing to do with the fields and villages of Libnah: the ſame is to be noted of all the following cities of the prieſts.

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ron, the prieſts, *were* thirteen cities with their ſuburbs.

20 ¶ And the families of the children of Kohath, the Levites, which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them Shechem with her ſuburbs in mount Ephraim, *to be* a city of refuge for the ſlayer; and Gezer with her ſuburbs,

22 And Kibzaim with her ſuburbs, and Beth-horon with her ſuburbs: four cities.

23 And out of the tribe of Dan, Elteke with her ſuburbs, Gibbethon with her ſuburbs,

24 Aijalon with her ſuburbs, Gathrimmon with her ſuburbs: four cities.

25 And out of the half tribe of Manaſſeh, Tanach with her ſuburbs, and Gathrimmon with her ſuburbs: two cities.

26 All the cities *were* ten with their ſuburbs, for the families of the children of Kohath that remained.

27 ¶ And unto the children of Gerſhon of the families of the Levites, out of the *other* half-tribe of Manaſſeh, *they gave* Golan in Baſhan with her ſuburbs, *to be* a city of refuge for the ſlayer: and Beeſhterah with her ſuburbs: two cities.

28 And out of the tribe of Iſſachar, Kiſhon with her ſuburbs, Dabareh with her ſuburbs,

29 Jarmuth with her ſuburbs, Engannim with her ſuburbs: four cities.

30 And out of the tribe of Aſher, Miſhal with her ſuburbs, Abdon with her ſuburbs,

Before Chriſt 1444.

31 Helkath with her ſuburbs, and Rehob with her ſuburbs: four cities.

32 And out of the tribe of Naphtali, Kedeſh in Galilee with her ſuburbs, *to be* a city of refuge for the ſlayer: and Hammoth-dor with her ſuburbs, and Kartan with her ſuburbs: three cities.

33 All the cities of the Gerſhonites, according to their families, *were* thirteen cities with their ſuburbs.

34 ¶ And unto the families of the children of Merari the reſt of the Levites, out of the tribe of Zebulun, Jokneam with her ſuburbs, and Kartah with her ſuburbs,

35 Dimnah with her ſuburbs, Nahalal with her ſuburbs: four cities.

36 And out of the tribe of Reuben, Bezer with her ſuburbs, and Jahazah with her ſuburbs,

37 Kedemoth with her ſuburbs, and Mephaath with her ſuburbs: four cities.

38 And out of the tribe of Gad, Ramoth in Gilead with her ſuburbs, *to be* a city of refuge for the ſlayer: and Mahanaim with her ſuburbs,

39 Heſhbon with her ſuburbs, Jazer with her ſuburbs: four cities in all.

40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were *by* their lot, twelve cities.

41 All the cities of the Levites within the

Ver. 25. *Gathrimmon.*] The Hebrew tranſcriber has erroneouſly ſet down two Gathrimmons; inſtead of which word here, it ſhould no doubt be read *Jebatha*, as in the ſeptuagint.

Ver. 36, 37. *And out of the tribe*, &c.] Theſe two verſes were originally entirely omitted in the Maſora, though without them, neither the twelve cities of the Merarites in particular, nor the forty-eight Levitical cities in general, nor the ſix cities of refuge can be made up. The Jews, in their late editions, have inſerted theſe two verſes; and it is probable, they would in more places fill up the ſenſe out of the ſeptuagint, if that could be done without acknowledging the imperfection of the Maſora.

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the poſſeſſion of the children of Iſrael, *were* forty and eight cities with their ſuburbs.

42 Theſe cities were every one with their ſuburbs round about them: thus *were* all theſe cities.

43 ¶ And the LORD gave unto Iſrael all the land which he ſware to give unto their fathers: and they poſſeſſed it, and dwelt therein.

44 And the LORD gave them reſt round about, according to all that he ſware unto their fathers: and there ſtood not a man of all their enemies before them; the LORD delivered all their enemies into their hand.

45 There failed not ought of any good thing which the LORD had ſpoken unto the houſe of Iſrael: all came to paſs.

CHAP. XXII.

1 *The two tribes and half with a bleſſing are ſent home.* 10 *They build the altar of teſtimony, in their journey.* 11 *The Iſraelites are offended thereat.* 21 *They give them good ſatisfaction.*

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THEN Joſhua called the Reubenites, and the Gadites, and the half-tribe of Manaſſeh,

2 And ſaid unto them, Ye have kept all that Moſes the ſervant of the LORD commanded you, and have obeyed my voice in all that I commanded you.

3 Ye have not left your brethren theſe many days unto this day, but have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God hath given reſt unto your brethren, as he promiſed them: therefore now return ye, and get ye unto your tents, *and* unto the land of your poſſeſſion, which Moſes the ſervant of the LORD gave you on the other ſide Jordan.

5 But take diligent heed to do the commandment and the law, which Moſes the ſervant of the LORD charged you, to love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to ſerve him with all your heart and with all your ſoul.

6 So

Ver. 41. *Forty and eight cities.*] Thus God ordered by Moſes; and it is a demonſtration, that Moſes was divinely inſpired, to make ſuch an appointment, before they knew whether, without ſtraitening the other tribes, they could afford the Levites ſo many cities.

Ver. 43. *The Lord gave unto Iſrael all the land.*] He gave them a right to the whole country, and he gave them the actual poſſeſſion of the greateſt part of it; he have them likewiſe power to ſubdue the reſt (if they continued obedient) as ſoon as it was convenient, which was exactly according to his promiſe and oath made to them; for they not being numerous enough to people the whole country at their firſt coming into it, he never intended to expel all the old inhabitants at once, but by degrees, as we expreſsly read, Exod. xxiii. 29, 30.

NOTES on Chap. XXII.

Ver. 1. *Joſhua called the Reubenites, &c.*] The war being ended, he called thoſe tribes to him, who had their poſſeſſions on the other ſide of Jordan, but had accompanied their brethren as auxiliaries; therefore he gave them an honourable diſmiſſion, commanding their obedience to God, their fidelity, their conſtancy, patience, and love to their brethren.

Ver. 4. *Therefore now return.*] Joſephus, in the ſpeech which he introduces Joſhua making to the two tribes and an half at their parting, concludes with theſe words: “ Let no diſtance of place, I pray ye, ſet limits to our “ friendſhip; the interpoſition of rivers muſt never di- “ vide our affections, for on which bank ſoever, we are “ all Hebrews ſtill; Abraham was the common father “ of us all, let our abode be where it will, it was from “ one and the ſame God, that all our forefathers receiv- “ ed their being, and that God we are all to worſhip, “ according to the ordinances and inſtitutions left us by “ Moſes; ſo long as we ſtand firm to that way of reli- “ gion, we may be ſure of the favour and protection of “ that God for our comfort; but whenever you apoſta- “ tize into an hankering after ſtrange gods, the God of “ your fathers will caſt you off.”

Get ye to your tents.] Joſhua calls their houſes tents, that being a common word uſed for a long time in the wilderneſs, to ſignify an habitation.

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6 So Joſhua bleſſed them, and ſent them away: and they went unto their tents.

7 ¶ Now to the *one* half of the tribe of Manaſſeh Moſes had given *poſſeſſion* in Baſhan: but unto the *other* half thereof gave Joſhua among their brethren on this ſide Jordan weſtward. And when Joſhua ſent them away alſo to their tents, then he bleſſed them,

8 And he ſpake unto them, ſaying, Return with much riches unto your tents, and with very much cattle, with ſilver, and with gold, and with braſs, and with iron, and with very much raiment: divide the ſpoil of your enemies with your brethren.

9 ¶ And the children of Reuben, and the children of Gad, and the half-tribe of Manaſſeh, returned, and departed from the children of Iſrael out of Shiloh, which *is* in the land of Canaan, to go unto the country of Gilead, to the land of their poſſeſſion, whereof they were poſſeſſed, according to the word of the LORD by the hand of Moſes.

10 ¶ And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben, and the children of Gad, and the half-tribe of Manaſſeh built there an altar by Jordan, a great altar to ſee to.

11 ¶ And the children of Iſrael heard ſay, Behold, the children of Reuben, and the children of Gad, and the half-tribe of Manaſſeh, have built an altar over againſt the land of Canaan, in the borders of Jordan, at the paſſage of the children of Iſrael.

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12 And when the children of Iſrael heard *of it*, the whole congregation of the children of Iſrael gathered themſelves together at Shiloh, to go up to war againſt them.

13 And the children of Iſrael ſent unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manaſſeh into the land of Gilead, Phinehas the ſon of Eleazar the prieſt,

14 And with him ten princes, of each chief houſe a prince, throughout all the tribes of Iſrael, and each one *was* an head of the houſe of *their* fathers, among the thouſands of Iſrael.

15 And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manaſſeh unto the land of Gilead, and they ſpake with them, ſaying,

16 Thus ſaith the whole congregation of the LORD, What treſpaſs *is* this that ye have committed againſt the God of Iſrael, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebel this day againſt the LORD?

17 *Is* the iniquity of Peor too little for

Ver. 10. *Built there an altar.*] Not for any religious uſe, but for a memorial to ſucceeding generations, that though they were parted by the river, they were of the ſame extract and religion. Though it is ſaid, in the beginning of the verſe, that *when they came unto the borders of Jordan*, &c. yet the word, tranſlated *borders*, ſignifies *a certain place near to*, which may as well be underſtood to be one ſide, as the other of Jordan; and that it was on the eaſt, reaſon ſuggeſts, and the verſe following tells us, that they had *built an altar over againſt the land of Canaan*.

A great altar to ſee to.] A large, an eminent altar; ſuch as was conſpicuous from afar.

Ver. 12. *The children of Iſrael gathered themſelves together.*] Being either miſinformed of, or miſapprehending their intent, they fell into a violent rage againſt the two tribes and an half, as apoſtates from God's true religion, and took up arms in vindication of the worſhip and religion of their anceſtors, in order to avenge the cauſe of God upon the principal authors of the defection.

Ver. 13. *The children of Iſrael ſent unto the children of Reuben.*] To learn the reaſon of their building an altar. They did not ſuffer their zeal to tranſport them ſo far, as to fall upon their brethren, without being firſt convinced of the truth of their apoſtacy.

Ver. 17. *The iniquity of Peor.*] The worſhipping of

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us, from which we are not cleanſed until this day, (although there was a plague in the congregation of the LORD)

18 But that ye muſt turn away this day from following the LORD? and it will be, *ſeeing* ye rebel to day againſt the LORD, that to morrow he will be wroth with the whole congregation of Iſrael.

19 Notwithſtanding if the land of your poſſeſſion *be* unclean, *then* paſs ye over unto the land of the poſſeſſion of the LORD, wherein the LORDS tabernacle dwelleth, and take poſſeſſion among us: but rebel not againſt the LORD, nor rebel againſt us, in building you an altar, beſide the altar of the LORD our God.

20 Did not Achan the ſon of Zerah commit a treſpaſs in the accurſed thing, and wrath fell on all the congregation of Iſrael? and that man periſhed not alone in his iniquity.

21 ¶ Then the children of Reuben, and the children of Gad, and the half-tribe of Manaſſeh, anſwered, and ſaid unto the heads of the thouſands of Iſrael,

22 The LORD God of gods, the LORD God of gods, he knoweth, and Iſrael he ſhall know, if *it be* in rebellion, or if in tranſgreſſion againſt the LORD, (ſave us not this day)

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt-offering, or meat-offering, or if to offer peace-offerings thereon, let the LORD himſelf require *it*;

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24 And if we have not *rather* done it for fear of *this* thing, ſaying, In time to come your children might ſpeak unto our children, ſaying, What have you to do with the LORD God of Iſrael?

25 For the LORD hath made Jordan a border between us and you; ye children of Reuben, and children of Gad, ye have no part in the LORD: ſo ſhall your children make our children ceaſe from fearing the LORD.

26 Therefore we ſaid, Let us now prepare to build us an altar, not for burnt-offering, nor for ſacrifice:

27 But *that* it *may be* a witneſs between us and you, and our generations after us, that we might do the ſervice of the LORD before him with our burnt-offerings, and with our ſacrifices, and with our peace-offerings, that your children may not ſay to our children in time to come, Ye have no part in the LORD.

28 Therefore ſaid we, that it ſhall be, when they ſhould *ſo* ſay to us, or to our generations in time to come, that we may ſay *again*, Behold the pattern of the altar of the LORD, which our fathers made not for burnt-offerings, nor for ſacrifices, but it is a witneſs between us and you.

29 God

Peor. This inſtance was probably brought by Phinehas, who was the principle actor in the puniſhment of it.

Although there was a plague in the congregation of the Lord.] By which there were cut off 24,000. Numb. xxv. 9.

Ver. 19. *The land of your poſſeſſion be unclean.*] They imagined the Reubenites, *&c.* might think their land leſs holy for want of an altar, and ſuch a token of the divine preſence as there was in the tabernacle; for an opinion univerſally prevailed among the ancients, that thoſe countries, wherein was no place ſet apart for God's worſhip, were unhallowed and unclean.

Ver. 22. *The Lord God of gods, the Lord God of gods.*] This repetition is intended to ſignify, that they owned no other God but him, whom their fore-fathers worſhiped, by what name ſoever he was called.

Ver. 27. *That we might do the ſervice of the Lord.*] That is, might have the privilege to come to the tabernacle and worſhip God, and to offer ſacrifices.

Ver. 28. *Behold the pattern of the altar.*] Which they could not have imitated ſo exactly, if they had not been acquainted with the original one, and had not worſhipped God there with their brethren.

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29 God forbid that we ſhould rebel againſt the LORD, and turn this day from following the LORD, to build an altar for burnt-offerings, for meat-offerings, or for ſacrifices, beſides the altar of the LORD our God that *is* before his tabernacle.

30 ¶ And when Phinehas the prieſt, and the princes of the congregation, and heads of the thouſands of Iſrael which *were* with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manaſſeh ſpake, it pleaſed them.

31 And Phinehas the ſon of Eleazar the prieſt, ſaid unto the children of Reuben, and to the children of Gad, and to the children of Manaſſeh, This day we perceive that the LORD *is* among us, becauſe ye have not committed this treſpaſs againſt the LORD: now ye have delivered the children of Iſrael out of the hand of the LORD.

32 ¶ And Phinehas the ſon of Eleazar the prieſt, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Iſrael, and brought them word again.

33 And the thing pleaſed the children of Iſrael, and the children of Iſrael bleſſed God, and did not intend to go up againſt them in battel, to deſtroy the land wherein the children of Reuben and Gad dwelt.

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34 And the children of Reuben, and the children of Gad, called the altar *Ed*: for it *ſhall be* a witneſs between us, that the LORD *is* God.

CHAP. XXIII.

1 *Joſhua's exhortation before his death,*
3 *by former benefits,* 5 *by promiſes,*
11 *and by threatenings.*

AND it came to paſs, a long time after that the LORD had given reſt unto Iſrael from all their enemies round about, that Joſhua waxed old *and* ſtricken in age: 1427.

2 And Joſhua called for all Iſrael, *and* for their elders, and for their heads, and for their judges, and for their officers, and ſaid unto them, I am old *and* ſtricken in age:

3 And ye have ſeen all that the LORD your God hath done unto all theſe nations, becauſe of you; for the LORD your God *is* he that hath fought for you.

4 Behold, I have divided unto you by

Ver. 29. *God forbid that we ſhould rebel againſt the Lord,* &c.] After they had fully proved the innocence of their intentions in building the altar, they uttered this paſſionate exclamation, *God forbid that we ſhould rebel againſt the Lord,* &c. to convince their brethren, that they were altogether averſe to ſuch a deſign.

Ver. 34. *Ed.*] That is, a witneſs.

It ſhall be a witneſs between us, that the Lord is God.] Several MSS. ſupply a word anſwering to *be*, making the ſenſe more emphatical, and ſhould be thus tranſlated, *the Lord* HE *is God.*

NOTES on Chap. XXIII.

Ver. 1. *A long time after.*] Joſhua had a great many years of leiſure after he had finiſhed the diviſion of the land, which he very probably employed in writing an account of the death and burial of Moſes; continuing a narrative of things tranſacted under his own adminiſtration.

Ver. 2. *Joſhua called for all Iſrael.*] Finding the time of his death approaching, he called a general aſſembly of the princes and magiſtrates, and as many of the common people as could be got together, and in a very tender and affectionate manner exhorted them, in gratitude to the great diſpoſer of all things, to a faithful obſervance of of his laws, promiſing them all the happineſs they could wiſh in caſe they obeyed the Lord, and denouncing the greateſt evils if they turned their backs to his precepts.

I am old and ſtricken in age.] He inſinuates to them, that this in all probability, would be the laſt time he ſhould be able to ſpeak to them; in order to engage their attention more perfectly, to what he was going to ſay, he was at this time in the hundred and tenth year of his age.

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5 And the LORD your God, he ſhall expel them from before you, and drive them from out of your ſight, and ye ſhall poſſeſs their land, as the LORD your God hath promiſed unto you.

6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moſes, that ye turn not aſide therefrom, to the right hand or to the left,

7 That ye come not among theſe nations, theſe that remain amongſt you, neither make mention of the name of their gods, nor cauſe to ſwear *by them*, neither ſerve them, nor bow yourſelves unto them:

8 But cleave unto the LORD your God, as ye have done unto this day.

9 For the LORD hath driven out from before you, great nations and ſtrong: but *as for* you, no man hath been able to ſtand before you unto this day.

10 One man of you ſhall chaſe a thouſand: for the LORD your God, he *it is* that fighteth for you, as he hath promiſed you.

11 Take good heed therefore unto your ſelves, that ye love the LORD your God.

12 Elſe if ye do in any wiſe go back, and cleave unto the remnant of theſe nations, *even* theſe that remain among you, and ſhall make marriages with them, and go in unto them, and they to you:

13 Know for a certainty, that the LORD your God will no more drive out *any of* theſe nations from before you; but they ſhall be ſnares and traps unto you, and ſcourges in your ſides, and thorns in your eyes, until ye periſh from off this good land which the LORD your God hath given you. Before Chriſt 1427.

14 And behold, this day I *am* going the way of all the earth, and ye know in all your hearts and in all your ſouls, that not one thing hath failed of all the good things which the LORD your God ſpake concerning you; all are come to paſs unto you, *and* not one thing hath failed thereof.

15 Therefore it ſhall come to paſs, *that* as all good things are come upon you, which the LORD your God promiſed you: ſo ſhall the LORD bring upon you all the evil things, until he have deſtroyed you from off this good land which the LORD your God hath given you.

16 When ye have tranſgreſſed the covenant of the LORD your God, which he commanded you, and have gone and ſerved other gods, and bowed yourſelves to them: then ſhall the anger of the LORD be kindled againſt you, and ye ſhall periſh quickly from off the good land which he hath given unto you.

CHAP. XXIV.

1 *Joſhua aſſembleth the tribes at Shechem.* 2 *A brief hiſtory of Gods benefits from Terah.* 14 *He reneweth a covenant between them and God.* 26 *A ſtone the witneſs of the covenant.* 29 *Joſhua's age, death and burial.* 32 *Joſephs bones are buried.* 33 *Eleazar dieth.*

AND Joſhua gathered all the tribes of Iſrael to Shechem, and called for

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Notes on Chap. XXIV.

Ver. 1. *And Joſhua gathered all the tribes, &c,*] It is likely that Joſhua, living longer than he expected, when he made the foregoing ſpeech to them, called the people together once more, to give them good advice before he died.

Shechem.]

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for the elders of Iſrael, and for their heads, and for their judges, and for their officers, and they preſented themſelves before God.

2 And Joſhua ſaid unto all the people, Thus ſaith the Lord God of Iſrael, Your fathers dwelt on the other ſide of the flood in old time, *even* Terah the father of Abraham, and the father of Nachor: and they ſerved other gods.

3 And I took your father Abraham from the other ſide of the flood, and led him throughout all the land of Canaan, and multiplied his ſeed, and gave him Iſaac.

4 And I gave unto Iſaac, Jacob and Eſau: and I gave unto Eſau mount Seir, to poſſeſs it; but Jacob and his children went down into Egypt.

5 I ſent Moſes alſo and Aaron, and I plagued Egypt, according to that which I did amongſt them: and afterward I brought you out.

6 And I brought your fathers out of Egypt: and you came unto the ſea, and the Egyptians purſued after your fathers with chariots and horſemen unto the Red ſea.

7 And when they cried unto the Lord, he put darkneſs between you and the Egyptians, and brought the ſea upon them, and covered them; and your eyes have ſeen what I have done in Egypt: and ye dwelt in the wilderneſs a long ſeaſon.

8 And I brought you into the land of the Amorites, which dwelt on the other ſide Jordan; and they fought with you: and I gave them into your hand, that ye might poſſeſs their land, and I deſtroyed them from before you.

9 Then Balak the ſon of Zippor king of Moab, aroſe and warred againſt Iſrael, and ſent and called Balaam the ſon of Beor to curſe you:

10 But I would not hearken unto Balaam, therefore he bleſſed you ſtill: ſo I delivered you out of his hand.

11 And ye went over Jordan, and came unto Jericho: and the men of Jericho fought againſt you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgaſhites, the Hivites, and the Jebuſites, and I delivered them into your hand.

12 And I ſent the hornet before you, which drave them out from before you, *even* to the kings of the Amorites: *but* not with thy ſword, nor with thy bow.

Shechem.] Or, Sychem. It ſtood in a narrow valley, between mount Gerizzim on the ſouth, and Ebal on the north, being built at the foot of the former. It is called Sychar in the New Teſtament, now Naploſa.

Ver. 2. *On the other ſide of the flood.*] i. e. Of the river, as in the Sept. *viz.* of the river Euphrates.

In old time.] Long before they came from Ur of the Chaldees. Gen. xi. 31.

They ſerved other gods.] Terah, it is agreed, was an idolater, and lived in a country where idolatry is ſuppoſed to have had its firſt origin; and even Abraham himſelf is thought to have been brought up in the ſame way of worſhip.

Ver. 3. *I took your father Abraham from the other ſide of the flood.*] From amongſt idolaters. A ſingular obligation this on the Iſraelites to adhere unto God, who had ſingled out the father of their families ſo many ages ſince, to be his worſhipper.

Ver. 4. *Went down into Egypt.*] Were forced to go down; where they ſuffered a long and cruel bondage, the time being not yet come, when God intended to place the poſterity of Jacob in Canaan.

Ver. 7. *Your eyes have ſeen, &c.*] He appeals to them for the truth of this, who had ſeen them lie dead upon the ſea-ſhore; the elders to whom he now addreſſed himſelf, being all there, and now men of great dignity, and many of a great age.

Ver. 9. *Aroſe and warred againſt Iſrael.*] Prepared his forces, intending to drive them from his coaſts.

Ver. 12. *I ſent the hornet before you.*] See the notes on Exodus xxiii. 27, 28. and Deut. vii. 20.

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13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them: of the vineyards and olive-yards which ye planted not, do ye eat.

14 Now therefore fear the LORD, and ſerve him in ſincerity and in truth, and put away the gods which your fathers ſerved on the other ſide of the flood, and in Egypt: and ſerve ye the LORD.

15 And if it ſeem evil unto you to ſerve the LORD, chooſe you this day whom you will ſerve, whether the gods which your fathers ſerved, that *were* on the other ſide of the flood, or the god of the Amorites, in whoſe land ye dwell: but as for me and my houſe, we will ſerve the LORD.

16 And the people anſwered and ſaid, God forbid that we ſhould forſake the LORD, to ſerve other gods.

17 For the LORD our God, he *it is* that brought us up, and our fathers out of the land of Egypt, from the houſe of bondage, and which did thoſe great ſigns in our ſight, and preſerved us in all the way wherein we went, and among all the people through whom we paſſed.

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18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* will we alſo ſerve the LORD, for he *is* our God.

19 And Joſhua ſaid unto the people, Ye cannot ſerve the LORD; for he *is* an holy God: he *is* a jealous God, he will not forgive your tranſgreſſions, nor your ſins.

20 If ye forſake the LORD, and ſerve ſtrange gods, then he will turn and do you hurt, and conſume you, after that he hath done you good.

21 And the people ſaid unto Joſhua, Nay, but we will ſerve the LORD.

22 And Joſhua ſaid unto the people, Ye *are* witneſſes againſt yourſelves, that ye have choſen you the LORD, to ſerve him. And they ſaid, *We are* witneſſes.

23 Now

Ver. 14. *Put away the gods.*] See note on verſe 23.

Ver. 15. *But as for me and my houſe,* &c.] Joſhua here informs the people, that though they ſhould reſolve to rebel againſt the Lord, who had brought them out of the land of Egypt, by his mighty hand, and by his outſtretched arm, with ſigns and wonders, and who had alſo done ſo great things for them, and driven out before them nations far greater and mightier than they, and had given them their land for a poſſeſſion, as he had promiſed to their forefathers Abraham, *&c.* ſhould they forget theſe things, and follow after other gods, either the gods of the Egyptians, whom they had left, or the gods of the Amorites, in whoſe country they then dwelt; yet he himſelf, nor any of his family, would never forget, or ſerve any other God but the Lord, and ſtrictly adhere to the advice he had given them. A reſolution worthy ſo great a commander, and ſo religious a man; he reſolves for himſelf, to continue all the days of his future life, as he had done in his former, in the ſervice of the Lord his God; and we may reaſonably conclude, that he had ſo well inſtructed his family, that he might very well promiſe they ſhould continue to do the ſame after his deceaſe, and walk on in the paths of the Lord; though the reſt of their brethren ſhould forſake the ways of the Lord, and run after other gods, committing abominations with the nations among whom they dwelt, as we find they ſeveral times did, and were puniſhed for the ſame, and delivered into the hands of their enemies, notwithſtanding their promiſe made to Joſhua, ver. 18, and 21.

Ver. 16. *God forbid that we ſhould forſake the Lord,* &c.] Far be it from us ever to entertain a thought of abandoning that God to whom we are indebted for our lives, and all the bleſſings we enjoy.

Ver. 19. *Ye cannot ſerve the Lord.*] An abſurdity this; Joſhua exhorts the people to ſerve the Lord, and, at the ſame time, tells them, they cannot ſerve him. The improper inſertion of one ſmall letter in the Hebrew, makes this contradiction. The genuine reading give this tranſlation; *Ye ſhall not ceaſe*, or *ceaſe not to ſerve the Lord.* Or it may, with greater propriety, be taken in this ſenſe; You have ſo ſtrong a propenſity to idolatry, that you will not be able to act conformably to this reſolution, unleſs you employ yourſelves in conſtant meditations upon the power, goodneſs, and mercy of the God of Jacob: and he had a firm perſuaſion that they would fail herein.

Before Christ 1427. 23 Now therefore put away (*ſaid he*) the ſtrange gods which *are* among you, and incline your heart unto the LORD God of Iſrael.

24 And the people ſaid unto Joſhua, The LORD our God will we ſerve, and his voice will we obey.

25 So Joſhua made a covenant with the people that day, and ſet them a ſtatute, and an ordinance in Shechem.

26 ¶ And Joſhua wrote theſe words in the book of the law of God, and took a great ſtone, and ſet it up there under an oak, that *was* by the ſanctuary of the LORD.

27 And Joſhua ſaid unto all the people, Behold, this ſtone ſhall be a witneſs unto us; for it hath heard all the words of the LORD which he ſpake unto us: it ſhall be therefore a witneſs unto you, leſt ye deny your God.

Before Christ 1427. 28 So Joſhua let the people depart, every man unto his inheritance.

29 ¶ And it came to paſs after theſe things, that Joſhua the ſon of Nun the ſervant of the LORD died, *being* an hundred and ten years old.

30 And they buried him in the border 1426. of his inheritance in Timnath-ſerah, which *is* in mount Ephraim, on the north ſide of the hill of Gaaſh.

31 And Iſrael ſerved the LORD all the days of Joſhua, and all the days of the elders that overlived Joſhua, and which had known all the works of the LORD that he had done for Iſrael.

32 ¶ And the bones of Joſeph, which the children of Iſrael brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the ſons of Hamor the father of Shechem, for an hundred

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Ver. 23. *Put away the ſtrange gods that are among you.*] Though there was not any idol publickly worſhipped, yet he knew, by the ſpirit of prophecy, that they had their *penates*, (as the Romans called them) *i. e.* their houſhold gods, which they worſhipped ſecretly in their cloſets.

Ver. 25. *So Joſhua made a covenant with the people*, &c.] By this we are to underſtand, that he renewed the ſolemn engagement they had entered into in the time of Moſes.

Ver. 26. *He took a great ſtone, and ſet it up there under an oak, that was by the ſanctuary.*] The words by the *ſanctuary* have puzzled commentators. The ark was not preſent; probably therefore, by the *ſanctuary*, in this place, is meant a *proſeucha*, or praying place erected there in memory of Jacob, which places were generally ſhaded with trees: or Joſhua took a large ſtone, and ſet it up as a witneſs, under an oak which grew in or upon mount Gerizzim, in or upon the *holy place*, or mountain; *in ſanctuario, in loco ſancto.*

Ver. 27. *It hath heard all the words.*] A bold and very beautiful figure. The ſtone before which the covenant was renewed, and which was ſet up as a witneſs of the promiſes and declarations of the Iſraelites, is ſaid to have heard what was ſpoken!

Ver. 29. *Joſhua the ſon of Nun died.*] This great man was born in the year of the world 2460. His firſt name was Hoſea, or Oſhea, Numb. xiii. 8. Some think that Moſes changed his name by adding that of God, HOSEA ſignifies a Saviour; JEHOSUA the ſalvation of God, or he will ſave. He was the ſon of Nun, and by the Greeks called *Jeſus* the ſon of Navè. He is ſaid to be the ſervant of Moſes, by reaſon that he devoted himſelf to his ſervice. Joſephus gives us this character of him, "That he was a man of political prudence, and endued alſo with a ſingular felicity of popular eloquence in expreſſing his thoughts; brave and indefatigable in war, and equally juſt and dexterous in peace; in ſhort, that he was qualified for all great purpoſes." He died at the age of an hundred and ten years, in the year of the world, 2570.

Ver. 32. *The bones of Joſeph—buried they in Sechem.*] This might be one occaſion for gathering the great aſſembly together, that they might the more ſolemnly depoſit the bones of that eminent perſon, in the portion of land given him by his father Jacob, Gen. xlviii. 22. and which they thought more proper than the cave of Machpelah. It appears too from Joſephus, (and which St. Stephen confirms Acts. vii. 16.) that the bodies of the other ſons of Jacob, from whom the twelve tribes deſcended, were brought into Canaan to be interred; and it is natural to think, that though Joſeph ſurpaſſed them all in dignity, and gave this ſpecial charge concerning his body, yet that every tribe had as great a regard for their progenitor, and would be inclined to do the ſame for their fathers, as Joſeph's deſcendants did for him.

Before Christ 1426. dred pieces of ſilver; and it became the inheritance of the children of Joſeph.

1420. 33 And Eleazar the ſon of Aaron died, and they buried him in a hill *that pertained to* Phinehas his ſon, which was given him in mount Ephraim. Before Christ 1420.

Ver. 33. *Which was given him.*] Since no Levite or prieſt was to have any portion in the diviſion of the land, therefore the Jews have a received opinion, that either Eleazar or Phinehas, had this inheritance in right of his wife. But the high-prieſt, however, might have a manſion, and ſome domains allotted him, for the greater dignity, without any great infringement upon the general laws; eſpecially ſeeing this country was near the tabernacle, which was at Shiloh.

It is evident that theſe five laſt verſes were not written by Joſhua. The opinion of the Jews is, that the 29th, 30th, 31ſt, and 32d, verſes, were written by Eleazar, and the 33d, by Phinehas; or elſe that the whole five were added by Samuel. Whoever wrote them, this is no argument that Joſhua did not write the foregoing part of this book, any more than that Moſes did not write the pentateuch, becauſe there is an account of his death and burial given in the concluſion: in ſhort, this book has been imputed to Joſhua by the united ſuffrages of all antiquity, and it is expreſly ſaid, ver. 26. that *he wrote theſe words.*

The End of the Book of JOSHUA.

5 MA 56

The Book of JUDGES.

The ARGUMENT.

This book contains the hiſtory of the people of the Jews in the land of Canaan. It is called Judges, *becauſe it principally treats of the great things done under the adminiſtration of many illuſtrious perſons, raiſed up by* God *on ſpecial occaſions; from the deceaſe of Joſhua, until the days of Eli, who judged, or ruled the children of Iſrael, and delivered them from their oppreſſors. It comprehends about three hundred years.*

CHAP. I.

1 *The acts of Judah and Simeon,* &c.

Before Christ 1425.

NOW after the death of Joſhua, it came to paſs, that the children of Iſrael aſked the LORD, ſaying, Who ſhall go up for us againſt the Canaanites firſt to fight againſt them?

2 And the LORD ſaid, Judah ſhall go up: behold, I have delivered the land into his hand.

Before Christ 1425.

3 And Judah ſaid unto Simeon his brother, Come up with me into my lot, that we may fight againſt the Canaanites, and I likewiſe will go with thee into thy lot. So Simeon went with him.

4 And Judah went up, and the LORD

delivered

NOTES on Chap. I.

Ver. 1. *Now after the death of Joſhua.*] After the death of Joſhua, we read of no particular perſon who ſucceeded him in the government; the moſt probable opinion therefore is, that every tribe was governed by their reſpective heads or elders, which form of government ſubſiſted about thirty years.

Aſked the Lord.] As ſeveral of the Canaanitiſh kings remained ſtill unconquered, the Iſraelites unanimouſly reſolved to ſet about their reduction; and accordingly they repaired to the oracle at Shiloh, to aſk directions of God, which tribe ſhould begin the war.

Before Chriſt 1425. delivered the Canaanites and the Perizzites into their hand: and they ſlew of them in Bezek ten thouſand men.

5 And they found Adoni-bezek in Bezek: and they fought againſt him, and they ſlew the Canaanites, and the Perizzites.

6 But Adoni-bezek fled, and they purſued after him, and caught him, and cut off his thumbs and his great toes.

7 And Adoni-bezek ſaid, Threeſcore and ten kings, having their thumbs and their great toes cut off, gathered *their meat* under my table: as I have done, ſo God hath requited me. And they brought him to Jeruſalem, and there he died.

8 (Now the children of Judah had fought againſt Jeruſalem, and had taken it, and ſmitten it with the edge of the ſword, and ſet the city on fire.)

9 ¶ And afterward the children of Judah went down to fight againſt the Canaanites that dwelt in the mountain, and in the ſouth, and in the valley.

10 And Judah went againſt the Canaanites that dwelt in Hebron, (now the name of Hebron before *was* Kirjath-arba) and they ſlew Sheſhai, and Ahiman, and Talmai. Before Chriſt 1425.

11 And from thence he went againſt the inhabitants of Debir: (and the name of Debir before *was* Kirjath-ſepher)

12 And Caleb ſaid, He that ſmiteth Kirjath-ſepher, and taketh it, to him will I give Achſah my daughter to wife. 1444.

13 And Othniel the ſon of Kenaz Calebs younger brother took it: and he gave him Achſah his daughter to wife.

14 And it came to paſs when ſhe came *to him*, that ſhe moved him to aſk of her father a field: and ſhe lighted from off her aſs; and Caleb ſaid unto her, What wilt thou?

15 And ſhe ſaid unto him, Give me a bleſſing: for thou haſt given me a ſouthland, give me alſo ſprings of water. And Caleb gave her the upper ſprings, and the nether ſprings.

16 ¶ And the children of the Kenite, 1425.
Moſes

Ver. 2. *Judah ſhall go up.*] That is, ſhall attack the mountainous country, which was in the lot of his inheritance; according to the prophecy of Jacob, who after comparing Judah to a lion's whelp, adds; *from the prey my ſon thou art gone up*, Gen. xlix. 9.

Ver. 4. *Bezek.*] A city in the tribe of Judah; not far, ſome think, from Bethlehem.

Ver. 5. *Adoni-bezek.*] *King, or lord of Bezek*, as his name imports.

Ver. 6. *Cut of his thumbs and his great toes.*] The reaſon why they mutilated him thus was. to make him incapable of war any more, being unable to handle arms on account of the loſs of his thumbs; or to run ſwiftly (a notable quality in a warrior in thoſe days) for want of great toes.

Ver. 7. *So God hath requited me.*] He acknowleges he had inflicted the ſame puniſhment on no leſs than ſeventy (petty) princes, whom he conſtrained like dogs, to gather meat under his table. Some are induced to think from this his acknowlegement of God's juſtice in his puniſhment, and his ſpeaking of God in the ſingular number, and not of Gods, according to the heathen manner, that he was a penitent, and became a convert to Judaiſm; and that this was the reaſon why they ſpared his life.

Ver. 8. *Jeruſalem.*] Jeruſalem by this appears to have been in the poſſeſſion of the children of Judah. But the ſtrong fortreſs in mount Sion was poſſeſſed by the Jebuſites, who retained it till the days of David.

Ver. 10. *The Canaanites that dwelt in Hebron.*] This ſhews that the old inhabitants were returned to this place, after it had been taken by Joſhua, Joſh. x. 36.

Sheſhai, and Ahiman, and Talmai.] Three ſons of Anak, whom Caleb is ſaid to have driven from Hebron, Joſh. xv. 14. But hence we learn he did not conquer it, till after the death of Joſhua.

Ver. 11. *Debir.*] Another city which Joſhua had taken in the beginning of the war; but while he was gone to ſubdue the other parts of the country, was re-inhabited by the Canaanites, and they were not again expelled till after Joſhua's death.

Ver. 12, 13, 14, 15. *Caleb ſaid*, &c.] See Joſhua xv. 16, *&c.*

Ver. 16. *The Children of the Kenite, Moſes father in law.*] It muſt be remembered, that Moſes invited Hobab the ſon of Jethro to accompany him into the land of Canaan. Num. x. 29. and from hence it ſeems very probable that he accepted the invitation.

Before Chriſt 1425.

Moſes father in law, went up out of the city of palm-trees, with the children of Judah into the wilderneſs of Judah, which *lieth* in the ſouth of Arad, and they went and dwelt among the people.

17 And Judah went with Simeon his brother, and they ſlew the Canaanites that inhabited Zephath, and utterly deſtroyed it: (and the name of the city was called Hormah.)

18 Alſo Judah took Gaza with the coaſt thereof, and Aſkkelon with the coaſt thereof, and Ekron with the coaſt thereof.

19 And the Lord was with Judah, and he drave out *the inhabitants of* the mountain, but could not drive out the inhabitants of the valley, becauſe they had chariots of iron.

20 And they gave Hebron unto Caleb, as Moſes ſaid: and he expelled thence the three ſons of Anak.

21 And the children of Benjamin did not drive out the Jebuſites that inhabited Jeruſalem: but the Jebuſites dwell with the children of Benjamin in Jeruſalem unto this day.

22 ¶ And the houſe of Joſeph, they alſo went up againſt Beth-el: and the Lord *was* with them.

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23 And the houſe of Joſeph ſent to deſcry Beth-el: (now the name of the city before *was* Luz)

24 And the ſpies ſaw a man come forth out of the city, and they ſaid unto him, Shew us, we pray thee, the entrance into the city, and we will ſhew thee mercy.

25 And when he ſhewed them the entrance into the city, they ſmote the city with the edge of the ſword: but they let go the man and all his family.

26 And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which *is* the name thereof, unto this day.

27 ¶ Neither did Manaſſeh drive out *the inhabitants of* Beth-ſhean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.

28 And it came to paſs when Iſrael was ſtrong, that they put the Canaanites to tribute, and did not utterly drive them out.

29 ¶ Neither did Ephraim drive out the Canaanites that dwelt in Gezer: but

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The city of palm-trees.] That is Jericho. They ſeem to have contracted a particular friendſhip with this tribe; ſince they left one of the moſt fertile and delightful ſpots in all Canaan, to ſettle among the families of their favourite tribe.

Ver. 19. *But could not drive out the inhabitants,* &c.] Dr. Waterland thinks this ſhould be rendered, *He proceeded not to drive uot,* &c. The Lord had been with Judah in giving him poſſeſſion of the mountainous country, as he promiſed. Joſh. i. 5, 6. But when they were poſſeſſed of their allotted portions, it was probable he ſuſpended his miraculous operations, and ſuffered the Canaanites to dwell among them, that they might not be too ſecure and indolent in their proſperity, but be kept in a continual ſtate of care and vigilance; as knowing that if they grew remiſs, their enemies would immediately attempt the recovery of their former poſſeſſions. And it is plain this was God's purpoſe, from Joſh. xx. 12, 13.

Ver. 24. *Shew us the entrance into the city.*] They did not enquire the way to the city gate, which was eaſily enough found; but for the weakeſt part, where the walls were moſt out of repair, and they might make an attack with advantage.

Ver. 26. *The man went into the land of the Hittites.*] probably a colony of that people ſettled in Syria, or Arabia.

Called the name of it Luz.] To preſerve the memory of the place from whence he came.

Ver. 28. *They put the Canaanites to tribute, and did not utterly drive them out.*] Here the fountain of all the enſuing evils which befel the Iſraelites began to open; and ſurely they were blameable in diſobeying the divine command, and not making the right uſe of their victories; who either thro' a miſplaced lenity, or covetouſneſs, inſtead of deſtroying them (as they were commanded) ſuffered them to live promiſcuouſly among them, and contented themſelves with making them tributary only.

Ver. 29. *Neither did Ephraim drive out the Canaanites that dwelt*

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but the Canaanites dwelt in Gezer among them.

30 ¶ Neither did Ephraim drive out the inhabitants of Kitron, nor the inhabitants of Nahalol: but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither did Aſher drive out the the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor Achzib, nor Helbah, nor Aphik, nor of Rehob:

32 But the Aſherites dwelt among the Canaanites, and inhabitants of the land: for they did not drive them out.

33 ¶ Neither did Naphtali drive out the inhabitants of Beth-ſhemeſh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheleſs, the inhabitants of Beth-ſhemeſh and of Beth-anath became tributaries unto them.

34 And the Amorites forced the children of Dan into the mountain: for they would not ſuffer them to come down to the valley.

35 But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the hand of the houſe of Joſeph prevailed, ſo that they became tributaries.

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36 And the coaſt of the Amorites *was* from the going up to Akrabbim, from the rock, and upward.

CHAP. II.

1 *An angel rebuketh the people at Bochim.* 14 *Gods anger and pity towards them.* 20 *The Canaanites are left to prove Iſrael.*

AND the angel of the LORD came up from Gilgal to Bochim, and ſaid, I made you to go up out of Egypt, and have brought you unto the land which I ſware unto your fathers; and I ſaid, I will never break my covenant with you.

2 And ye ſhall make no league with the inhabitants of this land, you ſhall throw down their altars: but ye have not obeyed my voice; why have ye done this?

3 Wherefore I alſo ſaid, I will not drive them out from before you: but they ſhall be *as thorns* in your ſides, and their gods ſhall be a ſnare unto you.

4 And it came to paſs, when the angel of the LORD ſpake theſe words unto all the children of Iſrael, that the people lift up their voice, and wept.

5 And they called the name of that place Bochim: and they ſacrificed there unto the LORD.

6 ¶ And when Joſhua had let the people go, the children of Iſrael went every man

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dwelt in Gezer.] And it is probable, did not ſo much as exact a tribute from them, (nothing of this being here mentioned) but made a covenant of friendſhip with them, as the following words import; which is ſtill an higher crime.

Ver. 30. *Nor the inhabitants of Nahalol.*] A fault ſtill greater; this city being one of thoſe, that were ſeparated to the Levites: Joſh. xxi. 35.

Ver. 35. *The hand of the houſe of Joſeph prevailed.*] The Ephraimites, who were near neighbours, came to the aſſiſtance of their brethren, and brought the Amorites ſo much under, that they made the three cities before mentioned pay tribute to the Danites.

Ver. 36 *The coaſt of the Amorites was from the going up to Akrabbim, from the rock, and upward.*] Thus the Iſraelites ſuffered a great number of the old inhabitants to continue in Cannan; and ſome of them continued there till after our Saviour's time. We find mention of the Gergaſenes, Matt. viii. 28.

NOTES on Chap. II.

Ver. 1. *An angel of the Lord came up from Gilgal.*] The Jews are generally of opinion, that by this angel, we are to underſtand a prophet, who was ſent from God as a meſſenger, which the word frequently imports; which meſſenger, they commonly take to have been Phinehas. But no prophet, nor indeed created angel, would have ventured to have uſed ſo bold an expreſſion, *I made you to go out of Egypt*. Therefore, Chriſtian interpreters have ſufficient reaſon to conclude, that this was *the ſon of God*, who is frequently ſtiled in ſcripture, *the angel of the covenant*.

Bochim.] Or, *weepers*, becauſe of the doleful lamentations of the people; ſome probably from reflecting on their ſins, and others from the dangers that threatened them. See verſes 4 and 5.

Ver. 6. *Had let the people go.*] Diſmiſſed them, after caſting lots, and dividing the land.

Before Christ 1444. man unto his inheritance to poſſeſs the land.

7 And the people ſerved the Lord all the days of Joſhua, and all the days of the elders that out-lived Joſhua, who had ſeen all the great works of the Lord, that he did for Iſrael.

8 And Joſhua the ſon of Nun, the ſervant of the Lord, died, *being* an hun-
1426. dred and ten years old.

9 And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north ſide of the hill Gaaſh.

10 And alſo all that generation were gathered unto their fathers: and there aroſe another generation after them, which knew not the Lord, nor yet the works which he had done for Iſrael.

11 ¶ And the children of Iſrael did evil in the ſight of the Lord, and ſerved Baalim:

1406. 12 And they forſook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and bowed themſelves unto them, and provoked the Lord to anger.

13 And they forſook the Lord, and ſerved Baal and Aſhtaroth.

14 ¶ And the anger of the Lord was hot againſt Iſrael, and he delivered into the hands of ſpoilers that ſpoiled them, and he ſold them into the hands of their enemies round about, ſo that they could not any longer ſtand before their enemies. Before Christ 1406.

15 Whitherſoever they went out, the hand of the Lord was againſt them for evil as the Lord had ſaid, and as the Lo,d had ſworn unto them: and they were greatly diſtreſſed.

16 ¶ Nevertheleſs, the Lord raiſed up judges which delivered them out of the hand of thoſe that ſpoiled them.

17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themſelves unto them: they turned quickly out of the way, which their fathers walked in, obeying the commandments of the Lord; *but* they did not ſo.

18 And when the Lord raiſed them up judges, then the Lord was with the judge, and delivered them out of the hand of their enemies, all the days of the judge: (for it repented the Lord, becauſe of their groanings, by reaſon of them that oppreſſed them, and vexed them)

19 And it came to paſs, when the judge was dead, *that* they returned and cor-

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Ver. 9. *Timnaath-heres.*] Timnath-ſerah, Joſhua xxiv. 30.

Ver. 10. *All that generation was gathered unto their fathers.*] Not only all thoſe who had ſeen the works of God in Egypt, in the Red-ſea, and the wilderneſs; but thoſe too, who had ſeen the waters of Jordan dried up, the the walls of Jericho fall down, the ſun ſtand ſtill, and the miraculous hail-ſtorm deſtroying the enemies, which had made ſuch an impreſſion upon them, that moſt of them continued in the ſervice of God while they lived, and kept others in obedience to him likewiſe.

Ver. 11. *Served Baalim.*] The gods of thoſe nations, whoſe land they poſſeſſed, and who were called by this general name, which ſignifies lords. Their gods were great men deified. Baal (in Chaldee *Bel*) the king of Babel, next after Nimrod, was the firſt that was deified, and reputed a God after his death; thence they called all other dæmons by the name of Baalim, which being the general name of the gods of Syria, Paleſtine, and the neighbouring nations, there were as many Baal's as nations; a Baal of the Amorites, a Baal of the Sidonians, of the Moabites, Amonites, *&c.*

Ver. 13. *Served Baal and Aſhtaroth.*] Eſpecially they worſhipped the ſun and moon. Some by *Aſhtaroth*, underſtand Venus; which they ſuppoſe to have been worſhipped in Canaan.

Ver. 14. *He ſold them.*] By this is meant, that their enemies carried away their perſons, as well as goods, and made them ſlaves.

Ver. 16. *The Lord raiſed up Judges.*] Extraordinary rulers and governors, whoſe authority was chiefly in time of war; being raiſed up by a particular inſpiration from God, *to deliver them out of the hand of thoſe that ſpoiled them.*

Ver. 19. *They returned.*] That is, to their old idolatry.

Before Christ 1406.

rupted *themſelves* more than their fathers in following other gods, to ſerve them, and to bow down unto them: they ceaſed not from their own doings, nor from their ſtubborn way.

20 ¶ And the anger of the Lord was hot againſt Iſrael; and he ſaid, Becauſe that this people hath tranſgreſſed my covenant which I commanded their fathers, and have not hearkened unto my voice:

21 I alſo will not henceforth drive out any from before them, of the nations which Joſhua left when he died:

22 That through them I may prove Iſrael, whether they will keep the way of the Lord, to walk therein, as their fathers did keep *it*, or not.

23 Therefore the Lord left thoſe nations, without driving them out haſtily, neither delivered he them into the hand of Joſhua.

CHAP. III.

1 *The nations which were left to prove Iſrael.* 5 *By communion with them they commit idolatry.* 8 *Othniel delivereth them from Chuſhan-riſhathaim,* 12 *Ehud from Eglon,* 31 *Shamgar from the Philiſtines.*

NOW theſe *are* the nations which the Lord left, to prove Iſrael by them, (*even* as many *of Iſrael* as had not known all the wars of Canaan:

2 Only that the generations of the children of Iſrael might know to teach them war, at the leaſt ſuch as before knew nothing thereof.)

3 *Namely*, five lords of the Philiſtines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon, unto the entering in of Hamath.

4 And they were to prove Iſrael by them, to know whether they would hearken unto the commandments of the Lord, which he commanded their fathers by the hand of Moſes.

5 ¶ And the children of Iſrael dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebuſites:

6 And they took their daughters to be their wives, and gave their daughters to their ſons, and ſerved their gods.

7 And the children of Iſrael did evil in the ſight of the Lord, and forgat the Lord their God, and ſerved Baalim, and the groves.

8 ¶ Therefore the anger of the Lord was hot againſt Iſrael, and he ſold them into the hand of Chuſhan-riſhathaim king of Meſopotamia: and the children of Iſrael ſerved Chuſhan-riſhathaim eight years.

9 And

Notes on Chap. III.

Ver. 1. *As had not known all the wars*, &c.] Being born ſince the war was ended, and therefore had ſeen none of God's wonderful works, in the conqueſt of the land.

Ver. 2. *To teach them war.*] This had been a ſufficient reaſon, why theſe nations had been left unſubdued, if there had been no other—that the Iſraelites might not grow ſluggiſh, for want of ſomething to awaken and exerciſe their courage, and to keep up martial diſcipline among them; and alſo that they might, by having powerful enemies ſo near them, conſtantly betake themſelves to God, and depend upon his help and ſuccour.

Ver. 6. *They took their daughters to be their wives*, &c.] This was contrary to God's expreſs law. Deut vii. 3, 4.

Ver. 7. *Served Baalim and the groves.*] Some take the groves literally for the trees themſelves, thoſe ſhady places being anciently conſecrated to their heroes, and were ſometimes the places of their ſepulchres, where their *manes* were ſuppoſed to haunt. Others think, that by *groves*, are to underſtood the images of their gods in the groves; and it is conjectured, there were ſeveral goddeſſes worſhipped in them, under the name of Aſhtaroth (Mr. Pilkington ſays, the word groves ſhould be here rendered Aſhtaroth) Baalim was the general name for idols of the male kind, and Aſhtaroth for thoſe of the female. It is certain, that theſe deities, whatever they were, were different from each other; for we read, 1 Kings xviii. 19. that the prophets of Baal, and the prophets of the groves, were diſtinct perſons.

Ver. 8. *Meſopotamia.*] A country ſituated between the rivers Euphrates and Tigris.

Eight years.] How long theſe eight years began after the death of Joſhua is diſputed; but it is certain, it was

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Before Christ 1402. 9 And when the children of Iſrael cried
unto the Lord, the Lord raiſed up a
deliverer to the children of Iſrael, who
1394. delivered them, *even* Othniel the ſon of
Kenaz, Calebs younger brother.

10 And the ſpirit of the Lord came upon him, and he judged Iſrael, and went out to war; and the Lord delivered Chuſhan-riſhathaim king of Meſopotamia into his hand: and his hand prevailed againſt Chuſhan-riſhathaim.

11 And the land had reſt forty years: and Othniel the ſon of Kenaz died.

12 ¶ And the children of Iſrael did
evil again in the ſight of the Lord: and
the Lord ſtrengthened Eglon the king of
1354. Moab againſt Iſrael, becauſe they had done
evil in the ſight of the Lord.

13 And he gathered unto him the children of Ammon, and Amelek, and went and ſmote Iſrael, and poſſeſſed the city of palm-trees.

14 So the children of Iſrael ſerved Eglon the king of Moab eighteen years.

1336. 15 But when the children of Iſrael cried unto the Lord, the Lord raiſed them up a deliverer, Ehud the ſon of Gera, a Benjamite, a man left-handed: and by him the children of Iſrael ſent a preſent unto Eglon the king of Moab.

Before Christ 1336. 16 But Ehud made him a dagger (which had two edges) of a cubit length, and he did gird it under his raiment, upon his right thigh.

17 And he brought the preſent unto Eglon king of Moab: and Eglon *was* a very fat man.

18 And when he had made an end to offer the preſent, he ſent away the people that bare the preſent.

19 But he himſelf turned again from the quarries that *were* by Gilgal, and ſaid, I have a ſecret errand unto thee, O king: who ſaid, Keep ſilence. And all that ſtood by him went out from him.

20 And Ehud came unto him, and he was ſitting in a ſummer-parlour, which he had for himſelf alone: and Ehud ſaid, I have a meſſage from God unto thee. And he aroſe out of *his* ſeat.

21 And Ehud put forth his left-hand, and took the dagger from his right thigh, and thruſt it into his belly.

22 And the haft alſo went in after the blade: and the fat cloſed upon the blade, ſo that he could not draw the dagger out of his belly, and the dirt came out.

23 Then Ehud went forth through the porch, and ſhut the doors of the parlour upon him, and locked them.

24 When

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in the next age (which; in ſcripture, ſignifies about three and thirty years) after Joſhua, and the ſurviving elders; during whoſe time, they ſerved God, and lived in freedom.

Ver. 10. *The ſpirit of the Lord came upon him.*] He had an extraordinary motion from God, to take upon him the government of the people. Joſephus thinks, that God appeared to them, or ſome way revealed his will to them in theſe matters, that they were ſure they acted by his authority.

Ver. 13. *The city of palm-trees.*] Jericho.

Ver. 14. *A man left-handed.*] In the ſeptuagint *amphoterodexios*, which is followed by the vulgar, *qui utraque manu pro dextra utebatur*, who could uſe both hands, as we do our right. Joſephus will have it *who of the two could uſe his left hand beſt.*

Ver. 19. *The quarries that were in Gilgal.*] Some tranſlations render it *graven images*; which is indeed the meaning of the Hebrew word, in ſeveral places of ſcripture. Perhaps the Moabites might erect their idols here, rather than in any other place, becauſe it had been famous for the preſence of God; and it has been conjectured, that it was this affront offered by the Moabites to Jehovah, that inſpired Ehud with the reſolution of revenging it; and delivering his people from oppreſſion.

Keep ſilence.] Say no more, forbear ſpeaking of it till we are alone.

Ver. 20. *Ehud ſaid, I have a meſſage from God to thee, and he aroſe out of his ſeat.*] Out of reverence to God, whoſe words, he ſuppoſed, he was to hear. Such was the veneration men formerly paid to whatſoever carried the name and authority of God in it; this ſurely reproaches thoſe, who behave themſelves irreverently in his worſhip and ſervice.

Ver. 22. *And the dirt came out.*] The Syriac and Arabic verſions ſay, *and he went out haſtily.* It is not probable Ehud would have ſtaid ſo long to have ſeen, or that the hiſtorian would have recorded ſuch a circumſtance, as the dung's coming out of the wound.

Ver. 23. *The porch.*] The privy ſtairs.

Before Christ 1336.

24 When he was gone out, his ſervants came; and when they ſaw, that behold, the doors of the parlour *were* locked, they ſaid, Surely he covereth his feet in his ſummer-chamber.

25 And they tarried till they were aſhamed: and behold, he opened not the doors of the parlour, therefore they took a key, and opened *them*: and behold, their lord *was* fallen down dead on the earth.

26 And Ehud eſcaped while they tarried: and paſſed beyond the quarries, and eſcaped unto Seirath.

27 And it came to paſs when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Iſrael went down with him from the mount, and he before them.

28 And he ſaid unto them, Follow after me: for the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan towards Moab, and ſuffered not a man to paſs over.

29 ¶ And they ſlew of Moab at that time about ten thouſand men, all luſty, and all men of valour; and there eſcaped not a man.

Before Christ 1336.

30 So Moab was ſubdued that day under the hand of Iſrael: and the land had reſt fourſcore years.

31 ¶ And after him was Shamgar the ſon of Anath, which ſlew of the Philiſtines ſix hundred men with an ox-goad, and he alſo delivered Iſrael. 1306.

CHAP. IV.

1 *Deborah and Barak deliver Iſrael from Jabin and Siſera.*

AND the children of Iſrael again did evil in the ſight of the LORD when Ehud was dead. 1316.

2 And the LORD ſold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whoſe hoſt *was* Siſera, which dwelt in Haroſheth of the Gentiles.

3 And the children of Iſrael cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppreſſed the children of Iſrael.

4 ¶ And Deborah a propheteſs, the wife of Lapidoth, ſhe judged Iſrael at that time.

5 And

Ver. 24. *He covereth his feet.*] That is, retired to ſleep, as was uſual in thoſe hot countries, 1 Sam. xxiv. 3.

Ver. 28. *Took the fords of Jordan.*] That ſo the Moabites, who had ſettled themſelves in that part of Judea, might not retreat into their own country, nor they in Moab come to their aſſiſtance.

Ver. 31. *Shamgar.*] We are not informed to what tribe he belonged, but it is likely, to one of thoſe who bordered upon the Philliſtines, Judah, Dan, or Ephraim.

With an Ox-goad.] The goads uſed in this country were of an extraordinary ſize. Mr. Maundrell ſays, that he meaſured ſeveral, and found them about eight feet long, and at the larger end, ſix inches in circumference. "They were, adds he, armed at the leſſer end, with a "ſharp prickle, for driving the oxen; and, at the larger "with a ſmall ſpade or paddle of iron, ſtrong enough "for cleanſing the plough, from the clay that encumbered it." The authors of the univerſal hiſtory interpret this paſſage differently; they ſuppoſe, that Shamgar put himſelf at the head of a tumultuary multitude of country people, who were armed in their ruſtic way, with their implements of tillage; and that Shamgar happened to have an ox-goad in his hand, when theſe ſix hundred Philliſtines fell; not that he killed them all himſelf with that weapon.

NOTES on Chap. IV.

Ver. 2. *Jabin king of Canaan that reigned in Hazor.*] Jabin, it is likely, was a general name of all the kings of this country, as Pharaoh among the Egyptians; the king of Hazor, whom Joſhua ſlew, Joſhua xi. 1. being of the ſame name.

Ver. 4. *Deborah a propheteſs.*] The words prophet and propheteſs, are of very ambiguous ſignification in both Teſtaments. Sometimes they denote perſons extraordinarily inſpired by God, and endued with the power of working miracles, and foretelling things to come; and ſometimes they are uſed for perſons endued with ſpecial, tho' not miraculous gifts and graces, for the better underſtanding and explaining the word of God. As therefore we read nothing of any miraculous action that Deborah did, ſhe perhaps was only a woman of eminent holineſs, and prudence, and knowledge of the holy ſcriptures; by which ſhe was ſingularly qualified to judge the people, *i. e.* to determine cauſes and controverſies among them, according to the word of God.

Before Chriſt 1296.

5 And ſhe dwelt under the palm-tree of Deborah, between Ramah and Beth-el in mount Ephraim: and the children of Iſrael came up to her for judgment.

6 And ſhe ſent and called Barak the ſon of Abinoam, out of Kadeſh-naphtali, and ſaid unto him, Hath not the LORD God of Iſrael commanded, *ſaying*, Go, and draw toward mount Tabor, and take with thee ten thouſand men, of the children of Naphtali, and of the children of Zebulun?

7 And I will draw unto thee, to the river Kiſhon, Siſera the captain of Jabins army, with his chariots, and his multitude; and I will deliver him into thine hand.

8 And Barak ſaid unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, *then* I will not go.

9 And ſhe ſaid, I will ſurely go with thee: notwithſtanding the journey that thou takeſt ſhall not be for thine honour; for the LORD ſhall ſell Siſera into the hand of a woman. And Deborah aroſe, and went with Barak to Kedeſh.

10 ¶ And Barak called Zebulun and Naphtali to Kedeſh, and he went up with ten thouſand men at his feet: and Deborah went up with him.

11 Now Heber the Kenite, *which was* of the children of Hobab the father in law of Moſes, had ſevered himſelf from the Kenites, and pitched his tent unto the plain of Zaanaim, which *is* by Kedeſh.

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12 And they ſhewed Siſera, that Barak the ſon of Abinoam was gone up to mount Tabor.

13 And Siſera gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Haroſheth of the Gentiles, unto the river of Kiſhon.

14 And Deborah ſaid unto Barak, Up; for this *is* the day in which the LORD hath delivered Siſera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thouſand men after him.

15 And the LORD diſcomfited Siſera, and all *his* chariots, and all *his* hoſt with the edge of the ſword, before Barak; ſo that Siſera lighted down off *his* chariot, and fled away on his feet.

16 But Barak purſued after the chariots, and after the hoſt unto Haroſheth of the Gentiles: and all the hoſt of Siſera fell upon the edge of the ſword, *and* there was not a man left.

17 Howbeit, Siſera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was* peace between

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Ver. 5. *She dwelt under the palm-tree of Deborah.*] The ſeptuagint underſtand it, *ſhe ſat under the palm-tree*, when ſhe adminiſtered judgment; and thence the tree was called by her name.

Ver. 6. *Mount Tabor.*] Tabor is a very remarkable mountain in Galilee, not far from Kadeſh, in the tribe of Zebulun, and in the confines of Iſſachar and Naphtali. It has its name from its eminence, becauſes it riſes up in the midſt of a wide champaign country, called the valley of Jezreel, or the great plain. Joſephus ſays, that the height of this mountain is thirty ſtadia, or furlongs; and, on the top, there is a beautiful plain, of twenty ſtadia in circumference; by which it is evident, that this mountain was a very commodious place to be the rendezvous of Barak's forces, ſince it ſtood upon the confines of ſo many different tribes, was not acceſſible by the enemies horſes and chariots, and had on the top of it, a ſpacious plain, where he might conveniently marſhal and diſcipline his army.

Ver. 7. *I will draw.*] Theſe are words of God which Deborah pronounced in his name.

River Kiſhon.] This river has its ſource in mount Tabor, and paſſing along the valley of Jezreel, now called the plain of Eſdraelon, empties itſelf into the Mediterranean ſea.

Ver. 8. *If thou wilt go with me.*] He perhaps might want her advice in doubtful matters.

Ver. 11. *Pitched his tent.*] The Kenites lived after the manner of the Midianites (from whom they were deſcended) in tents, and not in houſes.

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Jabin the king of Hazor, and the houſe of Heber the Kenite.

18 ¶ And Jael went out to meet Siſera, and ſaid unto him, Turn in, my lord, turn in to me, fear not: and when he had turned in unto her, into the tent, ſhe covered him with a mantle.

19 And he ſaid unto her, Give me, I pray thee, a little water to drink, for I am thirſty: and ſhe opened a bottle of milk, and gave him drink, and covered him.

20 Again he ſaid unto her, Stand in the door of the tent, and it ſhall be when any man doth come and enquire of thee and ſay, Is there any man here? that thou ſhalt ſay, No.

21 Then Jael Hebers wiſe took a nail of the tent, and took an hammer in her hand, and went ſoftly unto him, and ſmote the nail into his temples, and faſtened it into the ground: (for he was faſt aſleep and weary) ſo he died.

22 And behold, as Barak purſued Siſera, Jael came out to meet him, and ſaid unto him, Come, and I will ſhew thee the man whom thou ſeekeſt. And when he came into her *tent*, behold, Siſera lay dead, and the nail *was* in his temples.

Before Christ 1296.

23 So God ſubdued on that day, Jabin the king of Canaan, before the children of Iſrael.

24 And the hand of the children of Iſrael proſpered, and prevailed againſt Jabin the king of Canaan, until they had deſtroyed Jabin king of Canaan.

CHAP. V.

The Song of Deborah and Barak.

THen ſang Deborah, and Barak the ſon of Abinoam, on that day, ſaying,

2 Praiſe ye the LORD for the avenging of Iſrael, when the people willingly offered themſelves.

3 Hear, O ye kings, give ear, O ye princes; I, *even* I will ſing unto the LORD, I will ſing *praiſe* to the LORD God of Iſrael.

4 LORD, when thou wenteſt out of Seir, when thou marchedſt out of the field of Edom, the earth trembled, and the heavens dropped, the clouds alſo dropped water.

5 The mountains melted from before the LORD, *even* that Sinai from before the LORD God of Iſrael.

6 In the days of Shamgar the ſon of Anath, in the days of Jael, the highways were

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Ver. 21. *A nail of the tent,* &c.] The ſeptuagint has it, *a pin of the tent,* (with which it was faſtened to the ground) *and ſmote the pin into his temples, and it went* (through his head) *into the ground, and he ſtarted, and his eyes turned dark, and he died.* A divine power moved her to this, that the prophecy of Deborah, ver. 9. might be fulfilled. Nothing but this authority from God, of which ſhe was certain, could juſtify a fact like this, which was a breach of hoſpitality, attended with other crimes; but not ſo, when God, the Lord of mens lives, ordered her to execute his ſentence upon him.

Notes on Chap. V.

Ver. 1. *Then ſang Deborah and Baruk.*] Aſſiſted by the elders of Iſrael.

Ver. 2. *Praiſe ye the Lord,* &c.] The expreſſions of this hymn are ſo majeſtic, and it abounds with ſuch a variety of elegant figures, that it has been ever juſtly admired, and allowed not to be equalled by any of the ancient Greek and Latin poets.

Willingly offered themſelves.] To revenge the wrongs which Iſrael had ſuffered, their hearts being moved thereto by the influence of the divine power.

Ver. 4. *Out of Seir—out of the field of Edom.*] A repetition; Seir and Edom ſignifies the country of the poſterity of Eſau, who refuſed to give Iſrael a paſſage through their land, as the Lord led them into Canaan.

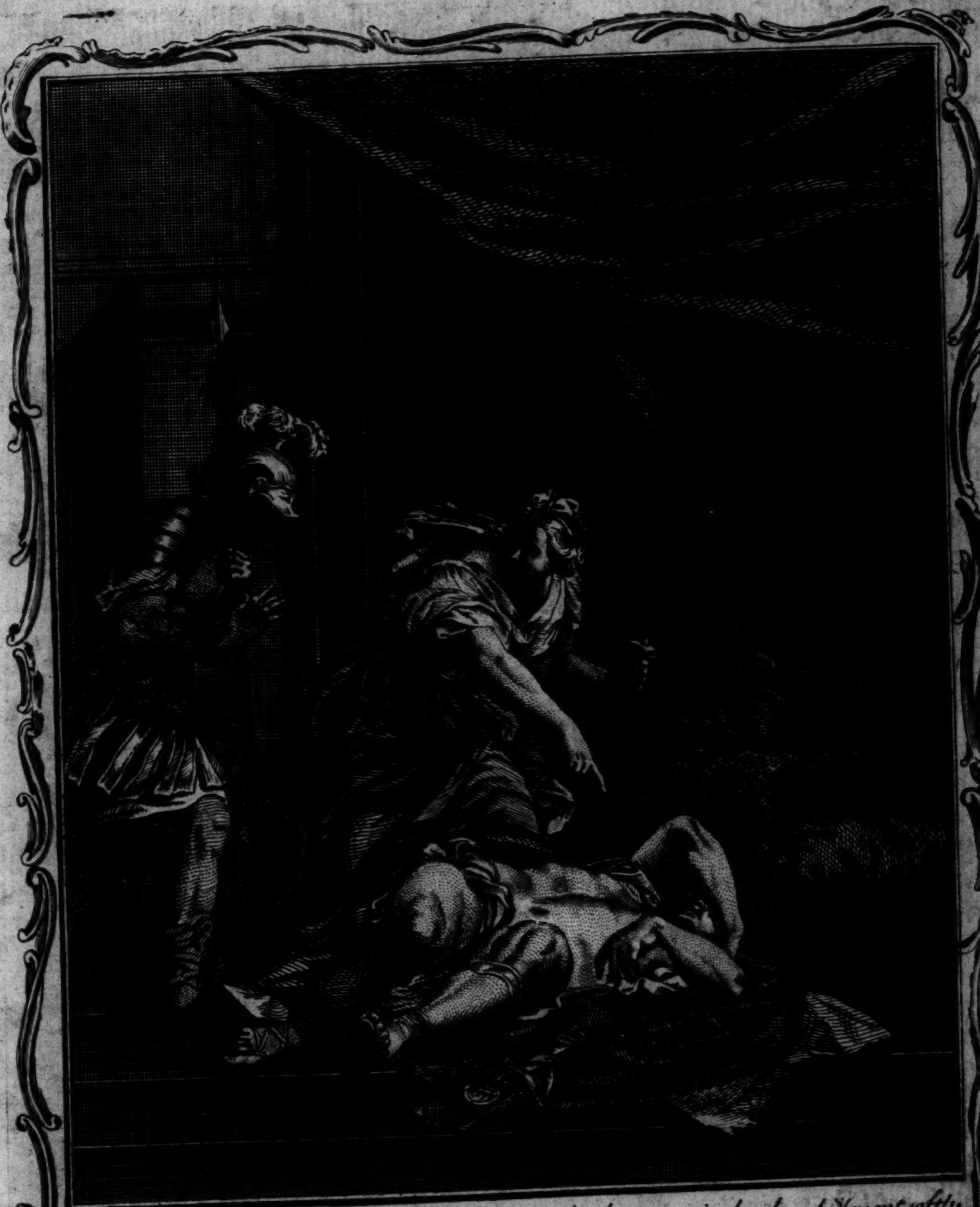
The earth trembled, and the heavens dropped, &c.] Theſe are poetical expreſſions, and denote the general conſternation in which all thoſe countries were, when they ſaw Sihon king of the Amorites, and Og king of Baſhan, overthrown by the Iſraelites, and utterly deſtroyed.

Ver. 5. *The mountains melted.*] The inhabitants of the mountains.

Even that Sinai.] Even as Sinai trembled at the giving of the law.

Ver. 6. *In the days of Shamgar.*] Biſhop Patrick thinks it ſhould be tranſlated, *from the days of Shamgar.*

In the days of Jael.] She is here ſpoken of not as a judge; but as a woman of a brave and valiant ſpirit.



Then Jael Hebers wife, took a nail of the tent & took a hammer in her hand, & went softly unto him, and smote the nail into his temples, and fastned it into the ground (for he was fast asleep and weary) so he died. — Judges Chap. IV. Ve. 21.

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were unoccupied, and the travellers walked through by-ways.

7 *The inhabitants* of the villages ceaſed, they ceaſed in Iſrael, until that I Deborah aroſe, that I aroſe a mother in Iſrael.

8 They choſe new gods; then *was* war in the gates: was there a ſhield or ſpear ſeen among forty thouſand in Iſrael?

9 My heart *is* toward the governors of Iſrael, that offered themſelves willingly among the people: Bleſs ye the Lord.

10 Speak ye that ride on white aſſes, ye that ſit in judgment, and walk by the way.

11 *They that are delivered* from the noiſe of archers in the places of drawing water; there ſhall they rehearſe the righteous acts of the Lord, *even* the righteous acts *towards the inhabitants* of his villages in Iſrael: then ſhall the people of the Lord go down to the gates.

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12 Awake, awake, Deborah: awake, awake, utter a ſong: ariſe, Barak, and lead thy captivity captive, thou ſon of Abinoam.

13 Then he made him that remaineth have dominion over the nobles among the people: the Lord made me have dominion over the mighty.

14 Out of Ephraim *was there* a root of them againſt Amalek; after thee, Benjamin, among thy people: out of Machir came down governors, and out of Zebulun they that handle the pen of the writer.

15 And

The highways were unoccupied.] This is a deſcription of the calamities of war, and of a country ſeized upon, and poſſeſſed by an enemy; the highways occupied by ſoldiers, or infeſted by thieves, all traffic cut off, and none daring to adventure to travel, but only through by-ways.

Ver. 7. *The inhabitants of the villages ceaſed.*] They forſook the villages, and fled to fortified places for ſafety.

A mother in Iſrael.] Men who govern well, are ſtiled *fathers of their country*; ſo ſhe properly called herſelf *a mother in Iſrael.*

Ver. 8. *They choſe new gods.*] The Iſraelites worſhipped Baalim and Aſhtaroth, which proved the ſource of all their calamities.

Then was war in the gates.] The enemies even ſeized upon, and poſſeſſed their cities and fortreſſes.

Was there a ſpear or ſhield ſeen, &c.] The Canaanites had politically taken care to diſarm them.

Ver. 9. *Toward the governors of Iſrael.*] The great men in the tribes of Naphtali and Zebulun, who, of their own accord, hazarded their lives among the common people in this ſervice.

Bleſs ye the Lord.] Who inſpired them with ſuch courage.

Ver. 10. *Ye that ride on white aſſes.*] There being no horſes in Judea, but what were brought from other countries; ſo that every one rode upon aſſes, which, in that country were uſually of a red colour; but perſons of dignity choſe thoſe of a colour inclining to white, which were highly eſteemed on account of their rarity.

Ye that ſit in judgment.] Judges.

And walk by the way.] Merchants, who might now travel ſafely.

Ver. 11. *They that are delivered from the noiſe of archers, in the places of drawing water.*] The ſhepherds are likewiſe called upon to praiſe the Lord, being delivered from the enemies archers, who privily lurked in the adjacent woods and thickets, ſhot their arrows at them; but now they might tend their flocks ſecure.

Go down to the gates.] That is, to the gates of the cities, where judgment was now adminiſtered.

Ver. 12. *Awake Deborah.*] She next excites herſelf to praiſe and thankſgiving.

Lead thy captivity captive.] She calls upon Barak to carry his principal captives and ſpoils in triumph to the houſe of God. However, ſhe did not mean merely a ſecular pompous ſhow. The Romans themſelves, in their triumphs, marched to the capital, and there offered ſacrifice to Jupiter.

Ver. 13. *Him that remaineth,* &c.] The ſmall remnant of Iſrael, who were not utterly diſpirited by the oppreſſion of Jabin, triumphed with Barak over the nobles of Canaan.

Ver. 14. *Out of Ephraim,* &c.] Here Deborah enumerates the tribes and families that any ways aſſiſted in this war.

A root of them againſt Amalek.] The beſt interpretation is, that the Amalekites, coming to aſſiſt Siſera, as they had done the Moabites; a ſmall party (here called *a root*) of the Ephraimites, oppoſed their paſſage, and hindered them from joining their forces with the Canaanites.

After thee, Benjamin, &c.] The Ephramites followed the example of Benjamin, in engaging in this quarrel, and aſſiſting Barak.

Out of Machir.] An eminent family in Manaſſeh, ſettled on the other ſide of Jordan, which rendered their zeal the more remarkable.

They that handle the pen of the writer.] Men of letters, who ſtudied and expounded the law; but, on this occaſion, joined the army under Barak.

Before Christ 1296.

15 And the princes of Iſſachar, *were* with Deborah: even Iſſachar, and alſo Barak, he was ſent on foot into the valley: for the diviſions of Reuben *there were* great thoughts of heart.

16 Why abodeſt thou among the ſheepfolds, to hear the bleatings of the flocks? for the diviſions of Reuben *there were* great ſearchings of heart.

17 Gilead abode beyond Jordan: and why did Dan remain in ſhips? Aſher continued on the ſea-ſhore, and abode in his breaches.

18 Zebulun and Naphtali *were* a people *that* jeoparded their lives unto the death, in the high places of the field.

19 The kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of Megiddo, they took no gain of money.

Before Christ 1296.

20 They fought from heaven, the ſtars in their courſes fought againſt Siſera.

21 The river of Kiſhon ſwept them away, that ancient river, the river Kiſhon: O my ſoul, thou haſt trodden down ſtrength.

22 Then were the horſe-hoofs broken, by the means of the pranſings, the pranſings of their mighty ones.

23 Curſe ye Meroz, (ſaid the angel of the Lord) curſe ye bitterly the inhabitants thereof: becauſe they came not to the help of the Lord, to the help of the Lord againſt the mighty.

24 Bleſſed above women ſhall Jael the wife

Ver. 15. *Even Iſſachar.*] The people of which tribe followed the example of their princes, and were as forward as Barak to march againſt the enemy.

And alſo Barak.] *As, or like unto.*

He was ſent on foot into the valley.] Was ſent down from mount Tabor, by order of Deborah, to fall upon Siſera in the valley; or elſe it may be underſtood, that he went with his army, which conſiſted only of *foot*, and engaged with horſemen and chariots.

For the diviſions of Ruben there were great thoughts of heart.] The Renbenites were ſo divided in their counſels, that none of them came to the aſſiſtance of their brethren; which was the occaſion of great uneaſineſs in the Iſraelitiſh army. It looked as if they were ſeparated from their brethren, as well in affection, as ſituation.

Ver. 16. *Why abodeſt thou among the ſheep-folds, &c.*] More concerned for their cattle, than their religion, laws, and liberties.

Ver. 17. *Gilead abode beyond Jordan.*] Under the name of Gilead, are comprehended the Gadites, who dwelt in that country with the children of Machir, and though men of valour, would not ſtep over Jordan to help their bretheren.

Why did Dan remain in ſhips.] Regarding nothing but merchandize, (this tribe was near the ſea, and had the famous port of Joppa belonging to it) while their brethren hazarded their lives in the field.

And abode in his breaches.] Or creeks of the ſea, refuſing to join in the common cauſe.

Ver. 18. *Jeoparded their lives.*] Hazarded their lives.

In the high places.] On mount Tabor; from whence they deſcended into the plain, reſolving to conquer or die.

Ver. 19. *The kings came.*] Jabin had ſeveral confederates, who joined forces with his againſt the Iſraelites.

In Taanach by the waters of Megiddo.] Taanach and Megiddo, were two cities belonging to the Manaſſites, but ſituated in the tribe of Iſſachar. Joſh. xvii. 11. probably Siſera's army lay between theſe two cities, and extended from Taanach to Megiddo, by which flowed the river Kiſhon.

They took no gain of money.] This is variouſly interpreted—They were kings of ſuch bravery, they fought not for pay, but glory—being defeated, they were diſappointed of the ſpoil which they expected—Or, they came againſt the Iſraelites ſo enraged, and thirſting for blood, that they would not have taken ranſom for any man.

Ver. 20. *They fought from Heaven.*] God fought for the Iſraelites, and ſent down thunder, lightning, and hailſtones, from heaven upon the Canaanites.

The ſtars in their courſes, &c.] The angels of heaven, called ſtars, Job, xxxviii 7. Or the ſtars might be ſaid *to fight againſt Siſera*, by bringing an abundance of rain, whereby the Kiſhon was ſo high and rapid, as to ſweep away the hoſt of Siſera in attempting to ford it.

Ver. 21. *O my ſoul thou haſt trodden down ſtrength.*] This is a moſt beautiful apoſtrophe to herſelf; whoſe happineſs ſhe applauds, in beholding ſuch powful enemies vanquiſhed, by the commiſſion which ſhe gave from God to Barak; and by her prayers to God for his ſucceſs.

Ver. 22. *The pranſings, the pranſings.*] The Hebrews want a ſuperlative degree in their language, and therefore they double the word. *The pranſings the pranſings*, ſignify the moſt vehement motion, as when an horſe is on full ſpeed.

Ver. 23. *Meroz.*] The generality of interpreters, take this to be a city near the field of battle, whoſe inhabitants refuſed to aſſiſt Barak.

Said the angel of Lord.] She would not have it thought that this curſe proceeded from her anger, but from the authority of God, who by his angel ſpeaking to her, denounced it againſt Meroz.

Before Chriſt 1296. wife of Heber the Kenite be, bleſſed ſhall ſhe be above women in the tent.

25 He aſked water, *and* ſhe gave *him* milk, ſhe brought forth butter in a lordly diſh.

26 She put her hand to the nail, and her right hand to the workmans hammer: and with the hammer ſhe ſmote Siſera, ſhe ſmote off his head, when ſhe had pierced and ſtriken through his temples.

27 At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell; where he bowed, there he fell down dead.

28 The mother of Siſera looked out at a window, and cried through the latteſs, Why *is* his chariot ſo long in coming? why tarry the wheels of his chariots?

29 Her wiſe ladies anſwered her, yea, ſhe returned anſwer to herſelf,

30 Have they not ſped? have they *not* divided the prey, to every man a damſel *or* two? to Siſera a prey of divers colours, a prey of divers colours of needle-work, of divers colours of needle-work on both ſides, *meet* for the necks of *them that take* the ſpoil?

31 So let all thine enemies periſh, O Lord: but *let* them that love him, *be* as the ſun when he goeth forth in his might. And the land had reſt forty years. Before Chriſt 1296.

CHAP. VI.

1 *The Iſraelites for their ſin are oppreſſed by Midian.* 24 *Gideon deſtroyeth Baals altar.* 33 *Gideons army.* 36 *Gideons ſigns.*

AND the children of Iſrael did evil in the ſight of the Lord: and the Lord delivered them into the hand of Midian ſeven years. 1256.

2 And the hand of Midian prevailed againſt Iſrael: *and* becauſe of the Midianites the children of Iſrael made them the dens which *are* in the mountains, and caves, and ſtrong holds.

3 And *ſo* it was when Iſrael had ſown, that the Midianites came up, and the Amalekites, and the children of the eaſt, even they came up againſt them:

4 And they encamped againſt them, and deſtroyed the increaſe of the earth, till thou come unto Gaza, and left no ſuſtenance for Iſrael, neither ſheep, nor ox, nor aſs.

Ver. 26. *She ſmote off his head.*] There is not the leaſt indication of her cutting off his head. Accordingly the LXX have it, *ſhe nailed down his dead.*

Ver. 27. *At her feet he bowed,* &c.] The reduplication of the words in this verſe is inimitably beautiful.

Ver. 28. *The mother of Siſera,* &c.] With what an agreeable figure does the poeteſs here carry us from the tent of Jael, to the mother and friends of Siſera! how beautiful the tranſition! how finely are their ſanguine hopes, and eager expectations painted! they doubt not of his ſucceſs, and preſume upon his victory; only wonder at the delay of his return.

Ver. 29. *She returned anſwer to herſelf.*] This ſpeaks both confidence and impatience.

Ver. 30. *To every man a damſel or two.*] Young virgins were, by the ancients, reckoned the principal part of the ſoldiers prey,

A prey of divers colours of Needle-work, &c.] Theſe were the richeſt part of the ſpoil, and ſo highly valued, that only the moſt honourable perſons were ſuffered to wear them; hence they ſeem to be appropriated to Siſera as his part of the ſpoil.

Ver. 31. *So let all thine enemies periſh, O Lord,* &c.] Having pictured the vain confidence, and falſe hopes of Siſera's friends, ſhe changes her ſpeech, and addreſſes herſelf to God; concluding this beautiful poem with a ſolemn prayer, that all his enemies may be thus diſappointed of their vain hopes, and that all that love him, may increaſe in power and force, as the ſun does from his riſing, till it arrives at his meridian height.

Notes on Chap. VI.

Ver. 1. *The children of Iſrael did evil,* &c.] They relapſed into idolatry, after the death of Deborah and Barak.

The Lord delivered them into the hand of Midian.] Theſe were their old enemies, who joined with the Moabites, to ſeduce Iſrael to idolatry.

Ver. 2. *Made them the dens.*] Made the dens their retreat. Dr. Shaw ſays, that a great way on each ſide of Joppa, on the ſea coaſt, there is a range of mountains and precipices; and that in theſe high ſituations, are generally found the dens, the holes, or caves, ſo frequently mentioned in ſcripture, and which were formerly the loneſome retreat of the diſtreſſed Iſraelites.

Ver. 4. *Until thou come unto Gaza.*] That is to ſay, from one end of the country to the other.

Before Chriſt 1256.

5 For they came up with their cattle, and their tents, and they came as graſhoppers for multitude, *for* both they and their camels were without number: and they entered into the land to deſtroy it.

6 And Iſrael was greatly impoveriſhed, becauſe of the Midianites: and the children of Iſrael cried unto the LORD.

7 ¶ And it came to paſs when the children of Iſrael cried unto the LORD, becauſe of the Midianites;

8 That the LORD ſent a prophet unto the children of Iſrael, which ſaid unto them, Thus ſaith the LORD God of Iſrael, I brought you up from Egypt, and brought you forth out of the houſe of bondage,

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppreſſed you, and drave them out from before you, and gave you their land:

10 And I ſaid unto you, I *am* the LORD your God, fear not the gods of the Amorites, in whoſe land ye dwell: but ye have not obeyed my voice.

11 ¶ And there came an angel of the LORD, and ſat under an oak which *was* in Ophrah, that *pertained* unto Joaſh the Abi-ezrite: and his ſon Gideon threſhed wheat by the wine-preſs, to hide *it* from the Midianites.

12 And the angel of the LORD appeared unto him, and ſaid unto him, The LORD *is* with thee, thou mighty man of valour.

13 And Gideon ſaid unto him, Oh my lord, if the LORD be with us, why then is all this befallen us? and where *be* all his miracles which our fathers told us of, ſaying, Did not the LORD bring us up from Egypt? but now the LORD hath forſaken us, and delivered us into the hands of the Midianites.

Before Chriſt 1249.

14 And the LORD looked upon him, and ſaid, Go in this thy might, and thou ſhalt ſave Iſrael from the hand of the Midianites: have not I ſent thee?

15 And he ſaid unto him, Oh my Lord, wherewith ſhall I ſave Iſrael? behold, my family *is* poor in Manaſſeh, and I *am* the leaſt in my fathers houſe.

16 And the LORD ſaid unto him, Surely I will be with thee, and thou ſhalt ſmite the Midianites, as one man.

17 And he ſaid unto him, If now I have found grace in thy ſight, then ſhew me a ſign that thou talkeſt with me.

18 Depart not hence, I pray thee, until I come unto thee, and bring forth my preſent, and ſet *it* before thee. And he ſaid, I will tarry until thou come again.

19 And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the fleſh he put in a baſket, and he put the broth in a pot, and brought *it* out unto him under the oak, and preſented *it*.

20 And the angel of God ſaid unto him, Take the fleſh, and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did ſo.

21 ¶ Then

Ver. 5. *Graſhoppers.*] More properly locuſts, which have their name from the vaſt numbers they come in.

Ver. 8. *Sent a prophet.*] It is not known who this prophet was: God, however, continued to ſend them prophets, to remind them of their duty, and call them to repentance, who had forſaken him.

Ver. 11. *There came an angel.*] The Iſraelites, it ſeems, hearkened to the prophet, and began to reform their ways, and therefore God ſent them an angel, to appoint them a deliverer.

Ver. 14. *The Lord looked upon him.*] With the eyes of benevolence, promiſing him his aſſiſtance, and bidding him be of good courage.

Ver. 17. *Shew me a ſign,* &c.] Gideon ſaid this, not becauſe his faith wanted confirmation, but for the belief of others, who would require a ſign before they joined with him.

Ver. 20. *Take the fleſh,* &c.] He did not taſte it, intending to turn it into a ſacrifice.

Before Chriſt 1249.

21 ¶ Then the angel of the LORD put forth the end of the ſtaff that *was* in his hand, and touched the fleſh, and the unleavened cakes: and there roſe up fire out of the rock, and conſumed the fleſh, and the unleavened cakes: then the angel of the LORD departed out of his ſight.

22 And when Gideon perceived that he *was* an angel of the LORD, Gideon ſaid, Alas, O Lord GOD: for becauſe I have ſeen an angel of the LORD face to face.

23 And the LORD ſaid unto him, Peace *be* unto thee, fear not, thou ſhalt not die.

24 Then Gideon built an altar there unto the LORD, and called it Jehovah-ſhalom: unto this day it *is* yet in Ophrah of the Abi-ezrites.

25 ¶ And it came to paſs the ſame night, that the LORD ſaid unto him, Take thy fathers young bullock, even the ſecond bullock of ſeven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that *is* by it:

26 And build an altar unto the LORD thy God upon the top of this rock, in the ordered place, and take the ſecond bullock, and offer a burnt ſacrifice with the wood of the grove which thou ſhalt cut down.

27 Then Gideon took ten men of his ſervants, and did as the LORD had ſaid unto him: and *ſo* it was, becauſe he feared his fathers houſhhold, and the men of the city, that he could not do *it* by day, that he did *it* by night.

Before Chriſt 1249.

28 ¶ And when the men of the city aroſe early in the morning, behold, the altar of Baal was caſt down, and the grove was cut down that *was* by it, and the ſecond bullock was offered upon the altar *that was* built.

29 And they ſaid one to another, Who hath done this thing? And when they enquired and aſked, they ſaid, Gideon the ſon of Joaſh hath done this thing.

30 Then the men of the city ſaid unto Joaſh, Bring out thy ſon, that he may die: becauſe he hath caſt down the altar of Baal, and becauſe he hath cut down the grove that *was* by it.

31 And Joaſh ſaid unto all that ſtood againſt him, Will ye plead for Baal? will ye ſave him? he that will plead for him, let him be put to death, whilſt *it is yet* morning: if he *be* a god, let him plead for himſelf, becauſe *one* hath caſt down his altar.

32 Therefore on that day he called him Jerubbaal, ſaying, Let Baal plead againſt him, becauſe he hath thrown down his altar.

33 ¶ Then all the Midianites, and the Amalekites, and the children of the eaſt were gathered together, and went over, and pitched in the valley of Jezreel.

34 But the ſpirit of the LORD came upon Gideon, and he blew a trumpet, and Abiezer was gathered after him.

35 And he ſent meſſengers throughout all

Ver. 21. *The end of his ſtaff.*] As it is ſuppoſed, he appeared in the form of a traveller, who were wont to walk with ſtaves in their hands.

Ver. 23. *The Lord ſaid unto him*] Though the angel diſappeared, yet the Lord convinced him, he was ſtill preſent, by ſpeaking in an audible voice.

Ver. 24. *Built an altar.*] Not for ſacrifice, which would have been directly contrary to the law of God; but as a monument of the heavenly viſion, and of the mercy promiſed to him in that place.

Jehovah-ſhalom.] The Lord hath pronounced peace to me.

Ver. 31. *Joaſh ſaid, will ye plead for Baal?*] Will you take upon you to plead for Baal? who, if he is a real god, will, without doubt, take care to vindicate his honour. It is generally thought, that Gideon's father had been a worſhipper, if not a prieſt of Baal; and therefore, it is not unlikely, that he had, at this time, been convinced by his ſon, that God had given him a commiſſion to recover his people, and to begin with this reformation; and this made him appear ſo boldly in his ſon's cauſe, knowing it to be the cauſe of God. However, inſtead of *Joaſh ſaid*, the ſeptuagint has it, *Gideon the ſon of Joaſh ſaid*, which, ſome think, makes the ſenſe better.

Ver. 32. *Jerubbaal.*] That is, an *oppoſer of Baal.*

Ver. 34. *Abiezer was gathered after him.*] The Abiezrites came and offered their ſervice to fight under his banner.

Before Chriſt 1249.

all Manaſſeh, who alſo was gathered after him, and he ſent meſſengers unto Aſher, and unto Zebulun, and unto Naphtali, and they came up to meet them.

36 ¶ And Gideon ſaid unto God, If thou wilt ſave Iſrael by mine hand, as thou haſt ſaid,

37 Behold, I will put a fleece of wool in the floor: *and* if the dew be on the fleece only, and *it be* dry upon all the earth *beſide*, then ſhall I know that thou wilt ſave Iſrael by mine hand, as thou haſt ſaid.

38 And it was ſo: for he roſe up early on the morrow, and thruſt the fleece together, and wringed the dew out of the fleece; a bowl-full of water.

39 And Gideon ſaid unto God, Let not thine anger be hot againſt me, and I will ſpeak but this once: Let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

40 And God did ſo that night: for it was dry upon the fleece only, and there was dew on all the ground.

CHAP. VII.

1 Gideons army of two and thirty thouſand is brought to three hundred: 16 His ſtratagem of trumpets and lamps in pitchers.

Before Chriſt 1249.

THen Jerubbaal (who *is* Gideon) and all the people that *were* with him, roſe up early, and pitched beſide the well of Harod: ſo that the hoſt of the Midianites were on the north ſide of them by the hill of Moreh, in the valley.

2 And the LORD ſaid unto Gideon, the people that *are* with thee, *are* too many for me to give the Midianites into their hands, leſt Iſrael vaunt themſelves againſt me, ſaying, Mine own hand hath ſaved me.

3 Now therefore go to, proclaim in the ears of the people, ſaying, Whoſoever *is* fearful and afraid, let him return and depart early from mount Gilead: and there returned of the people twenty and two thouſand, and there remained ten thouſand.

4 And the LORD ſaid unto Gideon, the people *are* yet too many: bring them down unto the water, and I will try them for thee there: and it ſhall be, *that* of whom I ſay unto thee, This ſhall go with thee, the ſame ſhall go with thee; and of whomſoever I ſay unto thee, This ſhall not go with thee, the ſame ſhall not go.

5 So he brought down the people unto the water: and the LORD ſaid unto Gideon, Every one that lappeth of the water with his

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Ver. 36 *If thou wilt ſave Iſrael by mine hand.*] This did not ariſe from any doubt of God's intentions, for Gideon had both ſeen, and done enough to be aſſured of the divine aſſiſtance; but he was moved to make the following requeſt, for the ſake of thoſe, perhaps, who were to go with him, who poſſibly might be timerous.

Ver. 37. *A fleece of wool.*] It is conjectured, he choſe a fleece for this purpoſe, not only becauſe it was ready at hand, but the better to expreſs how the land was ſhorn by the Midianites.

If the dew be on the fleece only, &c.] He ſuppoſed that the dew, which diſtilled from heaven, was a divine gift, (as the ſcripture often teſtifies) and therefore he deſired, that it might be directed by God, that though it commonly falls every where, now, by his extraordinary providence, it might water only his fleece. When he begged the dew (as a ſign of the divine favour) might fall upon the fleece, it was to repreſent the kindneſs of God to him; and when he begged it might fall upon the whole ground, it was to repreſent his favour to all the people. Theſe two miracles, oppoſite to each other, diſplay likewiſe the ſtate of the Jewiſh nation, which was for ſometime moiſtened with the dew of heaven, (the knowledge of the Almighty) when the reſt of the world knew no ſuch refreſhment; and is now deprived of that bleſſing, when the reſt of the world is filled with the knowledge of the Lord, as the waters cover the ſea.

Notes on Chap. VII.

Ver. 3. *Mount Gilead.*] This was in the tribe of Manaſſeh, and weſt of that Gilead on the other ſide Jordan.

Ver. 4. *Bring them down unto the water.*] We may well ſuppoſe they were very thirſty, by reaſon of their march, and the heat of the weather.

Ver. 5. *Every one that lappeth water with his tongue*, &c.] Commentators have been perplexed to find a probable reaſon for God's making a diſtinction between the ſoldiers who lapped water with their hands, and thoſe who laid themſelves down to drink. But God, it ſeems, intending

Before Chriſt 1249. his tongue as a dog lappeth, him ſhalt thou ſet by himſelf; likewiſe every one that boweth down upon his knees to drink.

6 And the number of them that lapped, *putting* their hands to their mouth, were three hundred men: but all the reſt of the people bowed down upon their knees to drink water.

7 And the Lord ſaid unto Gideon, By the three hundred men that lapped, will I ſave you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place.

8 So the people took victuals in their hand, and their trumpets: and he ſent all *the reſt of* Iſrael, every man unto his tent, and retained thoſe three hundred men: and the hoſt of Midian was beneath him in the valley.

9 ¶ And it came to paſs the ſame night, that the Lord ſaid unto him, Ariſe, get thee down unto the hoſt, for I have delivered it into thine hand.

10 But if thou fear to go down, go thou with Phurah thy ſervant, down to the hoſt.

11 And thou ſhalt hear what they ſay, and afterwards ſhall thine hands be ſtrengthened to go down unto the hoſt. Then went he down with Phurah his ſervant, unto the outſide of the armed men that *were* in the hoſt.

12 And the Midianites, and the Amalekites, and all the children of the eaſt, lay along in the valley like graſhoppers for Before Chriſt 1249. multitude; and their camels *were* without number, as the ſand by the ſea-ſide for multitude.

13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and ſaid, Behold, I dreamed a dream, and lo, a cake of barley-bread tumbled into the hoſt of Midian, and came unto a tent, and ſmote it that it fell, and overturned it, that the tent lay along.

14 And his fellow anſwered, and ſaid, This *is* nothing elſe ſave the ſword of Gideon the ſon of Joaſh, a man of Iſrael: *for* into his hand hath God delivered Midian, and all the hoſt.

15 And it was *ſo*, when Gideon heard the telling of the dream, and the interpretation thereof, that he worſhipped, and returned into the hoſt of Iſrael, and ſaid, Ariſe, for the Lord hath delivered into your hand the hoſt of Midian.

16 And he divided the three hundred men *into* three companies, and he put a trumpet in every mans hand, with empty pitchers, and lamps within the pitchers.

17 And he ſaid unto them, look on me, and do likewiſe: and behold, when I come to the outſide of the camp, it ſhall be *that* as I do, ſo ſhall ye do.

18 When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets alſo on every ſide of all the camp, and ſay, *The ſword* of the Lord, and of Gideon.

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tending to reduce Gideon's army, to a very ſmall number, took this method of performing it; for, as the ſeaſon was hot, and the generality faint and thirſty, it was probable, that moſt of them would lie down and refreſh themſelves, with large draughts of water.

Ver. 7. *By the three hundred men that lapped will I ſave you.*] The beſt reaſon aſſigned, why God choſe to ſave the Iſraelites, by theſe three hundred men, is, becauſe, by their manner of drinking, they evinced their temperance, and gave a proof of their noble ſpirit; in that they were ſo deſirous of engaging the enemy, they would ſcarce ſtay to drink, though thirſty, but contented themſelves only to moiſten their mouths, as we ſay, with a little water.

Ver. 11. *Shall thine hands be ſtrengthened.*] This is an Hebrew phraſe, and ſignifies *to encourage.*

The outſide of the armed men.] To the out-guards, who ſeem to have conſiſted of fifty. Thus the ſeptuagint tranſlate it by the word *Penteconta.*

Ver. 14. *Into his hand hath God delivered Midian,* &c.] Nothing is more vain than common dreams; yet even the heathens themſelves acknowledge, that God hath ſometimes admoniſhed men of future things by this means.

Ver. 16. *He put a trumpet in every mans hand.*] That the ſound of ſo many trumpets might carry an appearance of a numerous army.

Before Christ 1249.

19 ¶ So Gideon and the hundred men that *were* with him, came unto the outſide of the camp, in the beginning of the middle watch; and they had but newly ſet the watch, and they blew the trumpets, and brake the pitchers that *were* in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal:* and they cried, The ſword of the LORD, and of Gideon.

21 And they ſtood every man in his place, round about the camp: and all the hoſt ran, and cried, and fled.

22 And the three hundred blew the trumpets, and the LORD ſet every mans ſword againſt his fellow, even throughout all the hoſt: and the hoſt fled to Beth-ſhittah, in Zererath, *and* to the border of Abel-meholah, unto Tabbath.

23 And the men of Iſrael gathered themſelves together out of Naptali, and out of Aſher, and out of all Manaſſeh, and purſued after the Midianites.

24 ¶ And Gideon ſent meſſengers throughout all mount Ephraim, ſaying, Come down againſt the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themſelves together, and took the waters unto Beth-barah and Jordan.

Before Christ 1249.

25 And they took two princes of the Midianites, Oreb and Zeeb; and they ſlew Oreb upon the rock Oreb, and Zeeb they ſlew at the wine-preſs of Zeeb, and purſued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other ſide Jordan.

CHAP. VIII.

1 *Gideon pacifieth the Ephraimites:* 17 *He revengeth his brethrens death on Zebah and Zalmunna.* 28 *Midian ſubdued.* 29 *Gideons children and death.*

AND the men of Ephraim ſaid unto him, Why haſt thou ſerved us thus, that thou calledſt us not when thou wenteſt to fight with the Midianites? and they did chide with him ſharply.

2 And he ſaid unto them, What have I done now in compariſon of you? *Is* not the gleaning of the grapes of Ephraim, better than the vintage of Abiezer.

Ver. 19. *In the beginning of the middle watch.*] In after ages, though the Romans divided the night into four watches, as we read in Matth. xiv. 25. yet in the eaſtern parts, more eſpecially, it conſiſted but of three; the firſt began at ſix, and continued four hours; the ſecond at eleven, called the middle watch, &c. ſo that it was almoſt midnight. Gideon choſe this time to alarm the Midianitiſh camp, becauſe the trumpets would ſeem louder, and the lights ſhine brighter, and conſequently the enemies conſternation be the greater.

Ver. 21. *They ſtood every man in his place.*] The three hundred men ſtood ſtill without ſtriking a blow, while God fought for them.

Ver. 22. *The Lord ſet every mans ſword againſt his fellow.*] The night being ſo dark, they could not diſtinguiſh friends from foes; or the thing was ſo ſudden, they were ſtruck with amazement, or ſuſpected treachery, their army conſiſting of ſo many nations; or becauſe God had infatuated them, as he had done many others on the like occaſion.

Ver. 24. *Take before them the waters.*] Poſſeſs yourſelves of the fords before the Midianites reach them.

Ver. 25. *Oreb and Zeeb.*] Some gather from hence, that the Midianitiſh language did not much differ from the Hebrew, in which *Oreb* ſignifies a crown, and *Zeeb* a wolf; from which creatures, it ſeems, great men anciently thought fit to take the names of their families; ſo the Romans did (among whom we read of the Corvini, the Gracchi, the Aquilini, &c.) either as omens or monuments of their courage, and ſkill in military atchievements.

Brought the heads of Oreb, &c.] This was the manner in after times, when they would gratify the conqueror with an agreeable ſpectacle: thus the head of Pompey was brought to Cæſar, and Cicero's to Mark Antony.

On the other ſide Jordan.] Septuagint, *from beyond Jordan*, That is, to Gideon, who was on the weſt of Jordan.

NOTES on Chap. VIII.

Ver. 2. *Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer.*] This, it is thought, was a common proverb in thoſe days, when they would commend the ſmalleſt action of one, as ſuperior to the greateſt of another; as if he had ſaid, Theſe ſcattered parties that you have gleaned, and picked up at the fords of Jordan, are far more than thoſe which I and my hoſt have deſtroyed.

Before Christ 1249.

3 God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in compariſon of you? Then their anger was abated toward him, when he had ſaid that.

4 ¶ And Gideon came to Jordan, *and* paſſed over, he, and the three hundred men that *were* with him, faint, yet purſuing *them*.

5 And he ſaid unto the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me, for they *be* faint, and I *am* purſuing after Zebah and Zalmunna, kings of Midian.

6 ¶ And the princes of Succoth ſaid, *Are* the hands of Zebah and Zalmunna now in thine hand, that we ſhould give bread unto thine army?

7 And Gideon ſaid, Therefore when the Lord hath delivered Zebah and Zalmunna into mine hand, then I will tear your fleſh with the thorns of the wilderneſs, and with briers.

8 And he went up thence to Penuel, and ſpake unto them likewiſe: and the men of Penuel anſwered him, as the men of Succoth had anſwered *him*.

9 And he ſpake alſo unto the men of Penuel, ſaying, When I come again in peace, I will break down this tower.

10 ¶ Now Zebah and Zalmunna *were* in Karkor, and their hoſts with them, about fifteen thouſand *men*, all that were left of all the hoſts of the children of the eaſt: for there fell an hundred and twenty thouſand men that drew the ſword.

Before Christ 1249.

11 ¶ And Gideon went up by the way of them that dwelt in tents, on the eaſt of Nobah, and Jogbehah, and ſmote the hoſt: for the hoſt were ſecure.

12 And when Zebah and Zalmunna fled, he purſued after them, and took the two kings of Midian, Zebah and Zalmunna, and diſcomfited all the hoſt.

13 ¶ And Gideon the ſon of Joaſh returned from battel before the ſun was up,

14 And caught a young man of the men of Succoth, and enquired of him: and he deſcribed unto him the princes of Succoth, and the elders thereof, *even* threeſcore and ſeventeen men.

15 And he came unto the men of Succoth, and ſaid, behold, Zebah and Zalmunna, with whom ye did upbraid me, ſaying, *Are* the hands of Zebah and Zalmunna now in thine hand, that we ſhould give bread unto thy men *that are* weary?

16 And he took the elders of the city, and thorns of the wilderneſs, and briers, and with them he taught the men of Succoth.

17 And he beat down the tower of Penuel, and ſlew the men of the city.

18 Then ſaid he unto Zebah and Zalmunna, What manner of men *were they* whom ye ſlew at Tabor? and they anſwered, As thou *art*, ſo *were* they, each one reſembled the children of a king.

19 And

Ver. 6. *Are the hands of Zeba and Zalmunna now in thine hand*, &c.] Firſt take the kings of Midian captive, and then demand bread for thine army. They thought there was nothing of God in this victory, and that he would not be able to perfect it.

Ver. 16. *He taught the men*, &c.] He threſhed and tare them, as he threatened them, ver 7. and by the ſevere correction, taught them to behave better for the future, and to uſe more humanity and wiſdom.

Ver. 17. *Slew the men of the city.*] Probably the principal perſons in it, who, knowing their guilt, fled to the tower, perhaps for ſafety, and were there ſlain.

If we rightly conſider the caſe, the inhabitants deſerved the puniſhment they met with. They were Iſraelites as well as Gideon, and therefore were equally concerned, and ought to have ventured their lives as he did, for the public liberty; inſtead of which, they denied him a ſmall refreſhment for his men, who were fatigued all night with fighting for them; and even did what they could, to facilitate the enemies eſcape, by denying relief to their weary purſuers; and not only ſo, but even made their jeſts and ſarcaſms upon Gideon, and endeavoured to perſuade his men, that God did not interpoſe in this victory, diſparaging the man whom God *had made ſo ſtrong for himſelf*.

Ver. 18. *Reſembled the children of a king.*] Hence it appears, that Gideon was of a goodly preſence, carrying greatneſs and majeſty in his aſpect; and that kings took care, in thoſe days, to match only with graceful perſons.

Before Christ 1249.

19 And he ſaid, they *were* my brethren, *even* the ſons of my mother: *as* the LORD liveth, if ye had ſaved them alive, I would not ſlay you.

20 And he ſaid unto Jether his firſtborn, Up, *and* ſlay them: but the youth drew not his ſword: for he feared, becauſe he *was* yet a youth.

21 Then Zebah and Zalmunna ſaid, Riſe thou, and fall upon us: for as the man *is*, *ſo is* his ſtrength. And Gideon aroſe, and ſlew Zebah and Zalmunna, and took away the ornaments that *were* on their camels necks.

22 ¶ Then the men of Iſrael ſaid unto Gideon, Rule thou over us, both thou, and thy ſon, and thy ſons ſon alſo: for thou haſt delivered us from the hand of Midian.

23 And Gideon ſaid unto them, I will not rule over you, neither ſhall my ſon rule over you: the LORD ſhall rule over you.

24 And Gideon ſaid unto them, I would deſire a requeſt of you, that you would give me every man the ear-rings of his prey: (for they had golden ear-rings, becauſe they *were* Iſhmaelites)

25 And they anſwered, We will willingly give *them*. And they ſpread a garment, and did caſt therein every man the ear-rings of his prey.

26 And the weight of the golden ear-rings that he requeſted, was a thouſand and ſeven hundred *ſhekels* of gold, beſide ornaments, and collars, and purple raiment that *was* on the kings of Midian, and beſide the chains that *were* about their camels necks.

27 And Gideon made an ephod thereof, and put it in his city, *even* in Ophrah; and all Iſrael went thither a whoring after it: which thing became a ſnare unto Gideon, and to his houſe.

Before Christ 1249.

28 ¶ Thus was Midian ſubdued before the children of Iſrael, ſo that they lifted up their heads no more: and the country was in quietneſs forty years in the days of Gideon.

29 ¶ And Jerubbaal the ſon of Joaſh went and dwelt in his own houſe.

30 And Gideon had threeſcore and ten ſons of his body begotten: for he had many wives.

31 And his concubine that *was* in Shechem, ſhe alſo bare him a ſon, whoſe name he called Abimelech.

32 ¶ And Gideon the ſon of Joaſh died in a good old age, and was buried in the ſepulcher of Joaſh his father, in Ophrah of the Abi-ezrites.

33 And it came to paſs as ſoon as Gideon was dead, that the children of Iſrael turned again, and went a whoring after Baalim, and made Baal-berith their god.

34 And the children of Iſrael remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every ſide:

35 Neither ſhewed they kindneſs to the houſe of Jerubbaal, *namely* Gideon, according to all the goodneſs which he had ſhewed unto Iſrael.

CHAP. IX.

1 *Abimelech by conſpiracy with the Shechemites, and murder of his brethren, is made king*, &c.

AND Abimelech the ſon of Jerubbaal went to Shechem, unto his mothers brethren, and communed with them, and with all the family of the houſe of his mothers father, ſaying, 1209.

2 Speak

Ver. 27. *Gideon made an ephod.*] Of the rich materials, and placed it in the city of Ophrah, only as a monument of his victory. In after times, it was perverted to a bad uſe, gave occaſion to a freſh apoſtacy, and proved the ruin of Gideon's family. For Ephod, ſee Exod. xxv. 7.

Ver. 33. *Baal-berith.*] This deity implies, one who preſides over covenants and contracts, and is the puniſher of thoſe who wilfully violate them. Bochart interprets it, *Baal of Berith.*

Before Chriſt 1209.

2 Speak, I pray you, in the ears of all the men of Shechem, Whether *is* better for you, either that all the ſons of Jerubbaal (*which are* threeſcore and ten perſons) reign over you, or that one reign over you? remember alſo that I *am* your bone and your fleſh.

3 And his mothers brethren ſpake of him in the ears of all the men of Shechem all theſe words: and their hearts inclined to follow Abimelech; for they ſaid, He *is* our brother.

4 And they gave him threeſcore and ten *pieces* of ſilver, out of the houſe of Baal-berith: wherewith Abimelech hired vain and light perſons, which followed him.

5 And he went unto his fathers houſe at Ophrah, and ſlew his brethren the ſons of Jerubbaal, *being* threeſcore and ten perſons, upon one ſtone: notwithſtanding, yet Jotham the youngeſt ſon of Jerubbaal was left; for he hid himſelf.

6 And all the men of Shechem gathered together, and all the houſe of Millo, and went, and made Abimelech king, by the plain of the pillar that *was* in Shechem.

Before Chriſt 1209.

7 ¶ And when they told *it* to Jotham, he went and ſtood in the top of mount Gerizim, and lift up his voice, and cried, and ſaid unto them, Hearken unto me, you men of Shechem, that God may hearken unto you.

8 The trees went forth *on a time* to anoint a king over them, and they ſaid unto the olive-tree, reign thou over us.

9 But the olive-tree ſaid unto them, Should I leave my fatneſs wherewith by me they honour God and man, and go to be promoted over the trees?

10 And the trees ſaid to the fig-tree, Come thou, *and* reign over us.

11 But the fig-tree ſaid unto them, Should I forſake my ſweetneſs, and my good fruit, and go to be promoted over the trees?

12 Then ſaid the trees unto the vine, Come thou, *and* reign over us.

13 And the vine ſaid unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?

Notes on Chap. IX.

Ver. 4. *Threeſcore and ten pieces of ſilver out of the houſe of Baal-berith.*] They gave him ſo many pounds weight of that metal, out of the treaſury of Baal-berith; for ſeventy ſhekels would have been too mean a preſent to make a man a prince; and ſeventy talents, a larger ſum than the men of Shechem could give.

Ver. 6. *All the men of Shechem.*] All the lords of the city.

And all the houſe of Millo.] That is, the commonalty.

By the plain of the pillar that was in Shechem.] Or, rather, *in the plain, by the oak which ſtood in Shechem.*

Ver. 8. *The trees went forth on a time,* &c.] This is the firſt fable we meet with in record; and hence it appears, that ſuch fictions, wherein the moſt ſerious truths are repreſented, were in uſe among the Jews, (as they are ſtill in the eaſtern countries) long before the time of Æſop, or any other author we are acquainted with. The intention of this fable of Jotham was, to convince the Shechemites of their folly, in chuſing a man for their king, who was no more able to protect them, than a bramble was to cover other trees that ſhould reſort to it, under the ſhadow of its branches.

They ſaid unto the olive-tree, &c.] The Iſraelites, by this, well knew, that he meant his father Gideon, to whom all the people had offered the kingdom.

Ver. 9. *Wherewith by me they honour God and man.*] The ſeptuagint renders it, *wherewith men do honour God.* Oil was offered in ſacrifice to God; it fed the lamps of his houſe, and prieſts and kings were anointed with it.

And go to be promoted over the trees.] The word rendered *promoted,* is never uſed in that ſenſe, but ſignifies *to be moved to and fro, to wander, to be ſhaken, toſſed,* &c. In verſe 9, 11, and 13, it ſhould be tranſlated, *ſhall I leave,* &c. *and go to be toſſed upon the trees?* then we have a lively image of the hazards and cares of government; as if the king of trees, was to have his throne placed upon the top of the higheſt tree in the foreſt, and be there expoſed to every ſtorm of wind that blowed.

Ver. 12. *Then ſaid the trees unto the vine.*] Theſe being all noble trees, ſignified, that better men than Abimelech, had refuſed that of which he was ambitious.

Ver. 13. *God and man.*] The word tranſlated *God,* may ſignify *kings,* God's vicegerents; and therefore the meaning is, *kings* and *ſubjects, high* and *low.*

Before Chriſt 1209.

14 Then ſaid all the trees unto the bramble, Come thou, *and* reign over us.

15 And the bramble ſaid unto the trees, If in truth ye anoint me king over you, *then* come *and* put your truſt in my ſhadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

16 Now therefore, if ye have done truly and ſincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his houſe, and have done unto him according to the deſerving of his hands:

17 (For my father fought for you, and adventured his life far, and delivered you out of the hand of Midian:

18 And ye are riſen up againſt my fathers houſe this day, and have ſlain his ſons, threeſcore and ten perſons, upon one ſtone, and have made Abimelech the ſon of his maid-ſervant, king over the men of Shechem, becauſe he *is* your brother)

19 If ye then have dealt truly and ſincerely with Jerubbaal, and with his houſe this day, *then* rejoice ye in Abimelech, and let him alſo rejoice in you:

20 But if not, let fire come out from Abimelech, and devour them out of Shechem, and the houſe of Millo: and let fire come out from the men of Shechem, and from the houſe of Millo, and devour Abimelech.

21 And Jotham ran away and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

Before Chriſt 1206.

22 ¶ When Abimelech had reigned three years over Iſrael,

23 Then God ſent an evil ſpirit between Abimelech and the men of Shechem: and the men of Shechem dealt treacherouſly with Abimelech:

24 That the cruelty *done* to the threeſcore and ten ſons of Jerubbaal might come, and their blood be laid upon Abimelech their brother which ſlew them, and upon the men of Shechem which aided him in the killing of his brethren.

25 and the men of Shechem ſet liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

26 And Gaal the ſon of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

27 And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made merry, and went into the houſe of their god, and did eat and drink, and curſed Abimelech.

28 And Gaal the ſon of Ebed ſaid, Who *is* Abimelech, and who *is* Shechem, that we ſhould ſerve him? *is* not *he* the ſon of Jerubbaal, and Zebul his officer? ſerve the men of Hamor the father of Shechem: for why ſhould we ſerve him?

29 And

Ver. 14. *The bramble.*] The meaneſt of all trees, fit only for the fire, and intended to repreſent Abimelech, from whom they could expect no benefit; but, on the contrary, a great deal of trouble and vexation.

Ver. 20. *Let fire come out from Abimelech.*] This is not a prediction, but an execration or curſe; which was fully accompliſhed, not by fire, properly ſo called, but by his rage and furious revenge, fitly compared to fire.

Let fire come out from the men of Shechem.] He wiſhes they may mutually deſtroy each other.

Ver. 21. *Jotham—fled— to Beer.*] Which city ſtood on the northern frontiers of the tribe of Judah, and which did not acknowledge Abimelech for king; and therefore Jotham knew he ſhould there meet with protection.

Ver. 23. *God ſent an evil ſpirit.*] Permitted the ſpirit of diſcord to break forth between Abimelech and the Shechemites. It is obſerved, that this manner of expreſſion, may poſſibly have given riſe to ſome notions, when they ſuppoſe, that the furies are appointed by the gods, to ſow the ſeeds of diſcord among men.

Ver. 28. *Who is Sechem?*] Who is this Shechemite.

That we ſhould ſerve him.] Why ſhould we ſubmit to this ambitious upſtart, who is famous for nothing, but pride and cruelty toward his own brethren? This ſhews that Gaal was a Gentile.

Before Chriſt 1206.

29 And would to God this people were under my hand; then would I remove Abimelech. And he ſaid to Abimelech, Increaſe thine army, and come out.

30 ¶ And when Zebul the ruler of the city heard the words of Gaal the ſon of Ebed, his anger was kindled.

31 And he ſent meſſengers unto Abimelech privily, ſaying, Behold Gaal the ſon of Ebed, and his brethren be come to Shechem; and behold, they fortify the city againſt thee.

32 Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field.

33 And it ſhall be, *that* in the morning as ſoon as the ſun is up, thou ſhalt riſe early, and ſet upon the city: and behold, *when* he and the people that *is* with him come out againſt thee, then mayeſt thou do to them as thou ſhalt find occaſion.

34 ¶ And Abimelech roſe up, and all the people that *were* with him, by night, and they laid wait againſt Shechem in four companies.

35 And Gaal the ſon of Ebed went out, and ſtood in the entering of the gate of the city: and Abimelech roſe up, and the people that *were* with him from lying in wait.

36 And when Gaal ſaw the people, he ſaid to Zebul, Behold, there come people down from the top of the mountains. And Zebul ſaid unto him, Thou ſeeſt the ſhadow of the mountains as *if they were* men.

37 And Gaal ſpake again, and ſaid, See, there come people down by the middle of the land, and another company come along by the plain of Meonenim.

Before Chriſt 1206.

38 Then ſaid Zebul unto him, Where *is* now thy mouth, wherewith thou ſaidſt, Who *is* Abimelech, that we ſhould ſerve him? *is* not this the people that thou haſt deſpiſed? go out, I pray now, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chaſed him, and he fled before him, and many were overthrown *and* wounded, *even* unto the entering of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thruſt out Gaal and his brethren, that they ſhould not dwell in Shechem.

42 And it came to paſs on the morrow, that the people went out into the field, and they told Abimelech.

43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and behold, the people *were* come forth out of the city, and he aroſe up againſt them, and ſmote them.

44 And Abimelech, and the company that *was* with him, ruſhed forward, and ſtood in the entering of the gate of the city: and the two *other* companies ran upon all *the people* that *were* in the fields, and ſlew them.

45 And Abimelech fought againſt the city all that day, and he took the city, and ſlew the people that *was* therein, and beat down the city, and ſowed it with ſalt.

46 ¶ And

Ver. 29. *Then would I remove Abimelech—and he ſaid,* &c.] The ſeptuagint renders it, *I would remove Abimelech, and would ſay to him increaſe,* &c. This was ſaid in the abſence of Abimelech, at a drunken feaſt, when Gaal boaſted how he would challenge him.

Ver. 36. *Thou ſeeſt the ſhadow of the mountains as if they were men.*] It being early in the morning, the trees, and all things elſe, caſt long ſhadows; which being moved by the air, Zebul perſuaded him, he took for men marching down from the top of the mountains. Some think he ſpake this in deriſion, as if Gaal was afraid of ſhadows, but delivered in ſuch a ſerious tone, that he was believed to be in earneſt.

Ver. 42. *Went out into the field.*] To plow and ſow their land, and dreſs their vines, and other trees.

Ver. 45. *Sowed it with ſalt.*] Abimelech, by this action, intended only to ſhew his laſting abhorrence of the Shechemites, by wiſhing their city might be waſte, and perpetually deſolate.

Before Christ 1206.

46 ¶ And when all the men of the tower of Shechem heard *that,* they entered into an hold of the houſe of the god Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount Zalmon, he and all the people that *were* with him; and Abimelech took an ax in his hand, and cut down a bow from the trees, and took it, and laid *it* on his ſhoulder, and ſaid unto the people that *were* with him, What ye have ſeen me do, make haſte *and* do as I *have done.*

49 And all the people likewiſe cut down every man his bough, and followed Abimelech, and put *them* to the hold, and ſet the hold on fire upon them: ſo that all the men of the tower of Shechem died alſo, about a thouſand men and women.

50 ¶ Then went Abimelech to Thebez, and encamped againſt Thebez, and took it.

51 But there was a ſtrong tower within the city, and thither fled all the men and women, and all they of the city, and ſhut *it* to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower, and fought againſt it, and went hard unto the door of the tower to burn it with fire.

53 And a certain woman caſt a piece of a milſtone upon Abimelechs head, and all to brake his ſcull.

54 Then he called haſtily unto the young man his armour-bearer, and ſaid unto him, Draw thy ſword, and ſlay me, that men ſay not of me, A woman ſlew him. And his young man thruſt him through, and he died.

55 And when the men of Iſrael ſaw that Abimelech was dead, they departed every man to his place.

56 ¶ Thus God rendered the wickedneſs of Abimelech which he did unto his father, in ſlaying his ſeventy brethren.

57 And all the evil of the men of Shechem did God render upon their heads: and upon them came the curſe of Jotham the ſon of Jerubbaal.

CHAP. X.

1 *Tola judgeth Iſrael in Shamir.* 7 *The Philiſtines and Ammonites oppreſs Iſrael.* 10 *In their miſery God ſendeth them to their falſe gods.* 15 *Upon their repentance he pitieth them.*

AND after Abimelech, there aroſe to defend Iſrael, Tola the ſon of Puah, the ſon of Dodo, a man of Iſſachar; and he dwelt in Shamir in mount Ephraim.

2 And he judged Iſrael twenty and three years, and died, and was buried in Shamir.

3 ¶ And after him aroſe Jair, a Gileadite, and judged Iſrael twenty and two years. 1183.

4 And

Ver. 50. *Thebez.*] The ſituation of this city is not certainly known; moſt think it was near Shechem. It had revolted from Abimelech.

Ver. 53. *A certain woman caſt a piece of a milſtone upon Abimelechs head.*] Directed, no doubt, by a ſpecial providence of God; the death of Abimelech by a ſtone, was the more remarkable, becauſe he had ſlain all his brethren *upon one ſtone.*

And all to break his ſkull.] *To,* with the word *all* before it, is old Engliſh, or Scotch, for *altogether.*

Ver. 56, 57. *Thus God rendered the wickedneſs,* &c.] Theſe two verſes conclude this ſtory, with a divine admonition, that no man ſhould think ſuch things came to paſs by chance; but God, the judge of all, puniſhed both Abimelech and the men of Shechem, according to their deſerts, and made them the inſtruments of each other's deſtruction.

NOTES on Chap. X.

Ver. 1. *After Abimelech.*] Who is not to be conſidered as a judge, much leſs appointed by God; but an uſurper, who dared to alter the divine government, by making himſelf a king.

To defend Iſrael.] As we read of no enemies, who, during the life of Tola, diſturbed the Iſraelites, he may be ſaid to defend Iſrael; either by preſerving their liberties from being invaded, or by delivering them from thoſe diſorders they were in, by the diſagreement between Abimelech, and thoſe who made him king; or by reſtoring the purity of their religion, and aboliſhing the worſhip of idols, Before Chriſt 1183. 4 And he had thirty ſons that rode on thirty aſs-colts, and they had thirty cities, which are called Havoth-jair unto this day, which *are* in the land of Gilead.

5 And Jair died, and was buried in Camon.

1161. 6 And the children of Iſrael did evil again in the ſight of Lord, and ſerved Baalim, and Aſhtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philiſtines, and forſook the Lord, and ſerved not him

7 And the anger of the Lord was hot againſt Iſrael, and he ſold them into the hands of the children of Ammon.

8 And that year they vexed and oppreſſed the children of Iſrael: eighteen years, all the children of Iſrael that *were* on the other ſide Jordan, in the land of the Amorites, which *is* in Gilead.

9 Moreover, the children of Ammon paſſed over Jordan, to fight alſo againſt Judah, and againſt Benjamin, and againſt the houſe of Ephraim; ſo that Iſrael was ſore diſtreſſed.

10 ¶ And the children of Iſrael cried unto the Lord, ſaying, We have ſinned againſt thee, both becauſe we have forſaken our God, and alſo ſerved Baalim.

11 And the Lord ſaid unto the children of Iſrael, *Did* not *I deliver you* from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philiſtines?

12 The Zidonians alſo, and the Amalekites, and the Maonites did oppreſs you, and ye cried to me, and I delivered you out of their hand. Before Chriſt 1161.

13 Yet ye have forſaken me, and ſerved other gods: wherefore I will deliver you no more.

14 Go and cry unto the gods which ye have choſen; let them deliver you in the time of your tribulation.

15 ¶ And the children of Iſrael ſaid unto the Lord, We have ſinned, do thou unto us whatſoever ſeemeth good unto thee, deliver us only, we pray thee, this day.

16 And they put away the ſtrange gods from among them, and ſerved the Lord: and his ſoul was grieved for the miſery of Iſrael.

17 Then the children of Ammon were gathered together, and encamped in Gilead: and the children of Iſrael aſſembled themſelves together, and encamped in Mizpeh.

18 And the people *and* princes of Gilead ſaid one to another, what man *is he* that will begin to fight againſt the children of Ammon? he ſhall be head over all the inhabitants of Gilead.

CHAP. XI.

1 *The covenant between Jephthah and the Gileadites, that he ſhould be their head.* 12 *The treaty of peace between him and the Ammonites is in vain.* 30 *Jephthahs vow:* 32 *his conqueſt of the Ammonites:* 34 *He performeth his vow on his daughter.*

NOW Jephthah the Gileadite was a mighty man of valour, and he *was* the

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Ver. 4. *Rode on thirty aſs colts.*] None but the moſt honourable of the Iſraelites rode on theſe creatures, which in the eaſtern country, were very tall and beautiful.

Ver. 12. *The Maonites.*] The ſeptuagint renders it *the Midianites.* We have no account of any people called *Maonites.* The Hebrew word ſeems to have been miſwritten, *Maon* for *Midian*; for they had lately oppreſſed them.

Ver. 16. *They put away the ſtrange gods.*] This was the moſt remarkable reformation we read of in the hiſtory of the Judges; for they did not relapſe into idolatry for a long time after.

His ſoul was grieved.] But the divine nature is not capable of grief, properly ſo called. The meaning is, he reſolved in much mercy, to deliver them upon their repentance.

Before Chriſt 1161. the ſon of an harlot: and Gilead begat Jephthah.

2 And Gileads wife bare him ſons, and his wifes ſons grew up, and they thruſt out Jephthah, and ſaid unto him, Thou ſhalt not inherit in our fathers houſe, for thou *art* the ſon of a ſtrange woman.

3 Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him.

4 ¶ And it came to paſs in proceſs of time, that the children of Ammon made war againſt Iſrael.

5 And it was ſo, that when the children of Ammon made war againſt Iſrael, the elders of Gilead went to fetch Jephthah out of the land of Tob:

6 And they ſaid unto Jephthath, Come and be our captain, that we may fight with the children of Ammon.

7 And Jephthah ſaid unto the elders of Gilead, did not ye hate me, and expel me out of my fathers houſe? and why are ye come unto me now when ye are in diſtreſs?

8 And the elders of Gilead ſaid unto Jephthath, Therefore we turn again to thee now, that thou mayeſt go with us, and fight againſt the children of Ammon, and be our head over all the inhabitants of Gilead.

Before Chriſt 1161. 9 And Jephthah ſaid unto the elders of Gilead, If ye bring me home again to fight againſt the children of Ammon, and the Lord deliver them before me, ſhall I be your head?

10 And the elders of Gilead ſaid unto Jephthah, The Lord be witneſs between us, if we do not ſo according to thy words.

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the Lord in Mizpeh.

12 ¶ And Jephthah ſent meſſengers unto the king of the children of Ammon, 1143. ſaying, What haſt thou to do with me, that thou art come againſt me to fight in my land?

13 And the king of the children of Ammon anſwered unto the meſſengers of Jephthah, Becauſe Iſrael took away my land when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore reſtore thoſe *lands* again peaceably.

14 And Jephthah ſent meſſengers again unto the king of the children of Ammon:

15 And ſaid unto him, Thus ſaith Jephthah, Iſrael took not away the land of Moab, nor the land of the children of Ammon:

16 But

Notes on Chap. XI.

Ver. 1. *The ſon of an harlot.*] Some underſtand, by the word rendered an *harlot*, a ſtranger, or one who was not of the ſeed of Iſrael; others underſtand by it an hoſteſs, as Rahab was.

Ver. 3. *The land of Tob.*] We read no where elſe of this country. Moſt likely it was not far from Gilead, upon the borders of the Ammonites, in the entrance of Arabia Deſerta: or elſe it was, perhaps, the country called Iſh-tob, which was in Syria, and ſo near the Ammonites, that they hired forces from thence, as from other Syrians, to fight againſt David, 2 Sam. x. 8. It is conjectured, that ſome foot-ſteps of this land are to be found, 2 Maccab. xii. 17, where we read of Jews that dwelt in the land of Tob.

Vain men.] Not profligate perſons, are here to be unſtood, but ſuch as were poor and needy, and therefore glad of the opportunity of enriching themſelves with the enemies ſpoils.

Ver. 11. *Uttered all his words before the Lord.*] That is, in ſolemn prayer; he rehearſed before God, all he had ſaid unto them, and, as it is conjectured, in ſome *proſeucha*, or place of worſhip at Mizpeh.

Ver. 13. *Becauſe Iſrael took away my land.*] This was a mere pretext; for the land did not belong to them, but to Sihon king of the Amorites. God expreſsly charged the Iſraelites, not to meddle with the country of the Ammonites, having given it to the children of Lot. Deut. ii. 19.

Before Christ 1143. 16 But when Iſrael came up from Egypt, and walked through the wilderneſs, unto the Red ſea, and came to Kadeſh;

17 Then Iſrael ſent meſſengers unto the king of Edom, ſaying, Let me, I pray thee, paſs through thy land: but the king of Edom would not hearken *thereto*. And in like manner they ſent unto the king of Moab; but he would not *conſent*: and Iſrael abode in Kadeſh.

18 Then they went along through the wilderneſs, and compaſſed the land of Edom, and the land of Moab, and came by the eaſt ſide of the land of Moab, and pitched on the other ſide of Arnon, but came not within the border of Moab: for Arnon *was* the border of Moab.

19 And Iſrael ſent meſſengers unto Sihon king of the Amorites, the king of Heſhbon; and Iſrael ſaid unto him, Let us paſs, we pray thee, through thy land unto my place.

20 But Sihon truſted not Iſrael to paſs through his coaſt: but Sihon gathered all his people together, and pitched in Jahaz, and fought againſt Iſrael.

21 And the Lord God of Iſrael delivered Sihon and all his people into the hand of Iſrael, and they ſmote them: ſo Iſrael poſſeſſed all the land of the Amorites, the inhabitants of that country.

22 And they poſſeſſed all the coaſts of the Amorites, from Arnon even unto Jabbok, and from the wilderneſs even unto Jordan.

23 So now the Lord God of Iſrael hath diſpoſſeſſed the Amorites, from before his people Iſrael, and ſhouldeſt thou poſſeſs it? Before Christ 1143.

24 Wilt not thou poſſeſs that which Chemoſh thy God giveth thee to poſſeſs? So whomſoever the Lord our God ſhall drive out from before us, them will we poſſeſs.

25 And now *art* thou any thing better then Balak the ſon of Zippor king of Moab? did he ever ſtrive againſt Iſrael, or did he ever fight againſt them,

26 While Iſrael dwelt in Heſhbon and her towns, and in Aroer and her towns, and in all the cities that *be* along by the coaſts of Arnon, three hundred years? 1152. why therefore did ye not recover *them* within that time?

27 Wherefore I have not ſinned againſt thee, but thou doeſt me wrong to war againſt me: the Lord the Judge be judge this day between the children of Iſrael and the children of Ammon.

28 Howbeit, the king of the children of Ammon hearkened not unto the words of Jephthah, which he ſent him.

29 ¶ Then the ſpirit of the Lord came upon Jephthah, and he paſſed over Gilead, and Manaſſeh, and paſſed over Mizpeh of Gilead, and from Mizpeh of Gilead, he paſſed over *unto* the children of Ammon.

30 And Jephthah vowed a vow unto the Lord, and ſaid, If thou ſhalt without fail deliver the children of Ammon into mine hands,

31 Then it ſhall be, that whatſoever cometh forth of the doors of my houſe to

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Ver. 16. *Walked through the wilderneſs.*] That is, at their laſt coming to it; in that ſtation they made at Ezion-geber.

Ver. 29. *The ſpirit of the Lord came upon Jephthah.*] God gave him an extraordinary meaſure of courage and wiſdom, and other qualities, requiſite to be a ruler of his people.

Ver. 30. *Jephthah vowed a vow.*] This was an act of religious worſhip, and in itſelf no way culpable. Other nations looked upon it in this view. Livy tells us, that the Roman generals uſed to vow to Jupiter, Apollo, or ſome other God, that if, by their aid, they proved ſucceſsful, they would devote a part of the ſpoil to their honour, in building temples, and the like.

Ver. 31. *Cometh forth of the doors of my houſe.*] The vulgar tranſlation adds the word *firſt*, which, if it be not underſtood, he muſt have devoted ſeveral things.

Before Christ 1143.

to meet me, when I return in peace from the children of Ammon, ſhall ſurely be the Lords, and I will offer it up for a burnt-offering.

32 ¶ So Jephthah paſſed over unto the children of Ammon to fight againſt them, and the Lord delivered them into his hands.

33 And he ſmote them from Aroer, even till thou come to Minnith, *even* twenty cities, and unto the plain of the vineyards, with a very great ſlaughter. Thus the children of Ammon were ſubdued before the children of Iſrael.

34 ¶ And Jephthah came to Mizpeh unto his houſe, and behold, his daughter came out to meet him with timbrels and with dances, and ſhe *was his* only child: beſide her he had neither ſon nor daughter.

35 And it came to paſs when he ſaw her, that he rent his clothes, and ſaid, Alas, my daughter, thou haſt brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back.

Before Christ 1143.

36 And ſhe ſaid unto him, My father, *if* thou haſt opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; foraſmuch as the Lord hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

37 And ſhe ſaid unto her father, Let this thing be done for me: Let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows.

38 And he ſaid, Go. And he ſent her away *for* two months: and ſhe went with her companions, and bewailed her virgi- upon the mountains.

39 And it came to paſs at the end of two months that ſhe returned unto her father, who did with her *according* to his vow which he had vowed: and ſhe knew no man. And it was a cuſtom of Iſrael,

40 *That* the daughters of Iſrael went yearly

Shall ſurely be the Lords, and I will offer it up.] The particle rendered *and*, may be taken more properly in the disjunctive ſenſe, *or*, as ſome judicious critics, both Chriſtians and Jews, have ſolidly proved; and then the ſenſe is, *it ſhall be conſecrated to the Lord, if it be not fit for a burnt-offering*; or, *if it be fit for it, actually offered on the altar.*

Ver. 36. *Do to me according to*, &c.] A ſtriking inſtance of religion, fortitude, obedience to parents, and love to her country.

Ver. 37. *Let this thing be done for me.*] This requeſt, ſhe thought not inconſiſtent with his vow; for he had not vowed to execute it immediately.

Bewail my virginity.] It was accounted a great infelicity, in any of that nation, to die without iſſue.

Ver. 39. *Who did with her according to his vow.*] This paſſage has given occaſion to great controverſy among commentators, whether Jephthah really offered his daughter for a burnt-offering; or conſecrated her to the ſervice of God. From the note on the 31ſt verſe, it appears, that ſhe was not ſacrificed, but devoted to the Lord. It is indeed evident, that his vow, in many caſes, could not have been executed; for, ſuppoſe a dog, an aſs, or any other unclean animal, had firſt met him, could he have offered it up for a burnt offering unto the Lord? ſuch ſacrifices being abſolutely forbidden by the law of Moſes: and, can it be ſuppoſed, that God, who had ſo often declared, that human ſacrifices were abominations to him, would have permitted a daughter of Iſrael to have been offered upon his altar? Beſides, if Jephthah was obliged to offer his daughter, who ſhould be employed in that work? ſhould the prieſts? They were ordered to do every thing in their power, to deter men from committing this abominable practice? Should the magiſtrates? They well knew ſuch ſacrifices were forbidden by God himſelf. Should Jephthah perform this inhuman office? Surely thoſe, who can conceive him capable of ſuch a taſk, muſt, at the ſame time, think him as void of common ſenſe, as of natural affection. Therefore, it ſeems, that Jephthah's daughter did not fall a ſacrifice, but was devoted to a ſingle life; and the father's trouble aroſe, from the conſideration, that his family, by this means, would be extinct, and himſelf deſtitute of iſſue to inherit his eſtate.

She knew no man.] A ſtrong proof that ſhe was not ſacrificed; for the ſacred hiſtorian tell us himſelf here, that after the vow was performed, *ſhe knew no man.* She lived in a ſtate of virginity, in ſome retired place, where ſhe was ſecluded from all ſociety, except that of virgins.

Ver. 40. *The daughters of Iſrael went yearly to lament*, &c.] The daughters of Iſrael went up, either to talk and converſe with her, or to celebrate her praiſe; or to comfort her concerning her ſolitary condition. The original word, tranſlated *to lament*, may be applied to all theſe ſenſes.

As there are many fictions of the poets, which happily concur, to confirm the truth and authority of holy writ; ſo the ſtory of Idomeneus's promiſing to make a victim

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Before Christ 1143. yearly to lament the danghter of Jephthah the Gileadite four days in a year.

CHAP. XII.

1 *The Ephraimites quarrelling with Jephthah, and diſcerned by Shibboleth, are ſlain by the Gileadites.* 7 *Jephthah dieth.*

AND the men of Ephraim gathered themſelves together, and went northward, and ſaid unto Jephthah, Wherefore paſſedſt thou over to fight againſt the children of Ammon, and didſt not call us to go with thee? we will burn thine houſe upon thee with fire.

2 And Jephthah ſaid unto them, I and my people were at great ſtrife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I ſaw that ye delivered *me* not, I put my life in my hands, and paſſed over againſt the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight againſt me?

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead ſmote Ephraim, becauſe they ſaid, Ye Gileadites *are* fugitives of Ephraim, among the Ephraimites, *and* among the Manaſſites.

5 And the Gileadites took the paſſages of Jordan before the Ephraimites: and it was *ſo*, that when thoſe Ephraimites which were eſcaped, ſaid, Let me go over; that the men of Gilead ſaid unto him, *Art* thou an Epraimite? If he ſaid, Nay: Before Christ 1143.

6 Then ſaid they unto him, Say now Shibboleth: and he ſaid Sibboleth: for he could not frame to pronounce *it* right. Then they took him, and ſlew him at the paſſages of Jordan: and there fell at that time of the Ephraimites forty and two thouſand.

7 And Jephthah judged Iſrael ſix years: 1137. then died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead.

8 ¶ And after him Ibzan of Beth-lehem judged Iſrael.

9 And he had thirty ſons, and thirty daughters, *whom* he ſent abroad, and took in thirty daughters from abroad for his ſons. And he judged Iſrael ſeven years.

10 Then died Ibzan, and was buried at Beth-lehem.

11 ¶ And after him, Elon a Zebulonite judged Iſrael, and he judged Iſrael ten years. 1130.

12 And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.

13 ¶ And after him, Abdon the ſon of Hillel a Pirathonite judged Iſrael. 1120.

14 And he had forty ſons, and thirty nephews, that rode on threeſcore and ten aſs-colts: and he judged Iſrael eight years. 1112.

15 And Abdon the ſon of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

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to Neptune, of the firſt thing he ſhould meet on ſhore; (if he eſcaped the ſtorm he was then in) and that the firſt thing he met, happened to be his ſon, ſeems certainly borrowed from this paſſage in ſacred hiſtory.

Notes on Chap. XII.

Ver. 3. *I put my life in my hands.*] I expoſed myſelf to great danger.

Ver. 6. *Say now Shibboleth.*] Nothing is more notorious, than that people of the ſame nation and language, differ greatly in their pronounciation, in ſeveral parts of the country. In Paleſtine, the people in Galilee, and thoſe in Jeruſalem, ſpake the ſame tongue; and yet we find, in the time of Chriſt, that Peter's ſpeech betrayed him. In Greece, all ſpake Greek; yet the Ionians, Atticks, Dorians, and Œolians, pronounced very differently: and here the Gileadites and Ephramites, though of one nation, yet the latter could not pronounce the letter *ſhin*; ſo the teſt they put them to was this; to ſay, *Let me paſs over the water.* The word *Shibboleth* ſignifying, not only *an ear of corn*, but alſo floods of waters.

Before Christ 1161.

Before Chriſt 1161.

CHAP. XIII.

1 *Iſrael is in the hand of the Philiſtines.* 2 *An angel appeareth to Manoahs wife.* 8 *The angel appeareth to Manoah.* 15 *Manoahs ſacrifice, whereby the angel is diſcovered.* 24 *Samſon is born.*

AND the children of Iſrael did evil again in the ſight of the LORD, and the LORD delivered them into the hand of the Philiſtines forty years.

2 ¶ And there was a certain man of Zorah, of the family of the Danites, whoſe name *was* Manoah, and his wife *was* barren and bare not.

3 And the angel of the LORD appeared unto the woman, and ſaid unto her, Behold now, thou *art* barren and beareſt not: but thou ſhalt conceive and bear a ſon.

4 Now therefore beware, I pray thee, and drink not wine, nor ſtrong drink, and eat not any unclean *thing*.

5 For lo, thou ſhalt conceive and bear a ſon, and no razor ſhall come on his head: for the child ſhall be a Nazarite unto God from the womb: and he ſhall begin to deliver Iſrael out of the hand of the Philiſtines.

6 ¶ Then the woman came and told her huſband, ſaying, A man of God came unto me, and his countenance *was* like the countenance of an angel of God, very terrible: but I aſked him not whence he *was*, neither told he me his name.

7 But he ſaid unto me, Behold, thou ſhalt conceive and bear a ſon; and now drink no wine, nor ſtrong drink, neither eat any unclean *thing*: for the child ſhall be a Nazarite to God, from the womb to the day of his death.

8 ¶ Then Manoah intreated the LORD, and ſaid, O my LORD, let the man of God which thou didſt ſend, come again unto us, and teach us what we ſhall do unto the child that ſhall be born.

9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as ſhe ſat in the field: but Manoah her huſband *was* not with her.

10 And the woman made haſte, and ran, and ſhewed her huſband, and ſaid unto him, Behold, the man hath appeared unto me, that came unto me the *other* day.

11 And Manoah aroſe, and went after his wife, and came to the man, and ſaid unto him, *Art* thou the man that ſpakeſt unto the woman? And he ſaid, I *am*.

12 And Manoah ſaid, Now let thy words come to paſs: How ſhall we order the child, and *how* ſhall we do unto him?

13 And the Angel of the LORD ſaid unto Manoah, Of all that I ſaid unto the woman, let her beware.

14 She may not eat of any *thing* that cometh out of the vine, neither let her drink wine or ſtrong drink, nor eat any unclean *thing*: all that I command her, let her obſerve.

15 ¶ And Manoah ſaid unto the angel of the LORD, I pray thee, let us detain thee, until we ſhall have made ready a kid for thee.

Notes on Chap. XIII.

Ver. 1. *Forty years.*] This was the ſixth oppreſſion, and the longeſt they ever yet lay under.

Ver. 3. *Thou art barren and beareſt not: but thou ſhalt conceive and bear a ſon.*] It is remarkable, that the greateſt men of this nation were born of barren women; to inſtance in but a few, Iſaac, Joſeph, Samſon, Samuel, and John baptiſt.

Ver. 4. *Drink not wine nor ſtrong drink.*] Becauſe he was deſigned to be a perpetual Nazarite, from his conception till his death; which could not be, if ſhe had drank wine, or ſtrong drink: the child in the womb, living by the ſame nouriſhment with the mother.

Ver. 5, *A Nazarite.*] See note on Numb. vi. 2.

He ſhall begin to deliver Iſrael.] This deliverance was compleated by Samuel, in that famous victory at Ebenezer. i. Sam. 7. 13.

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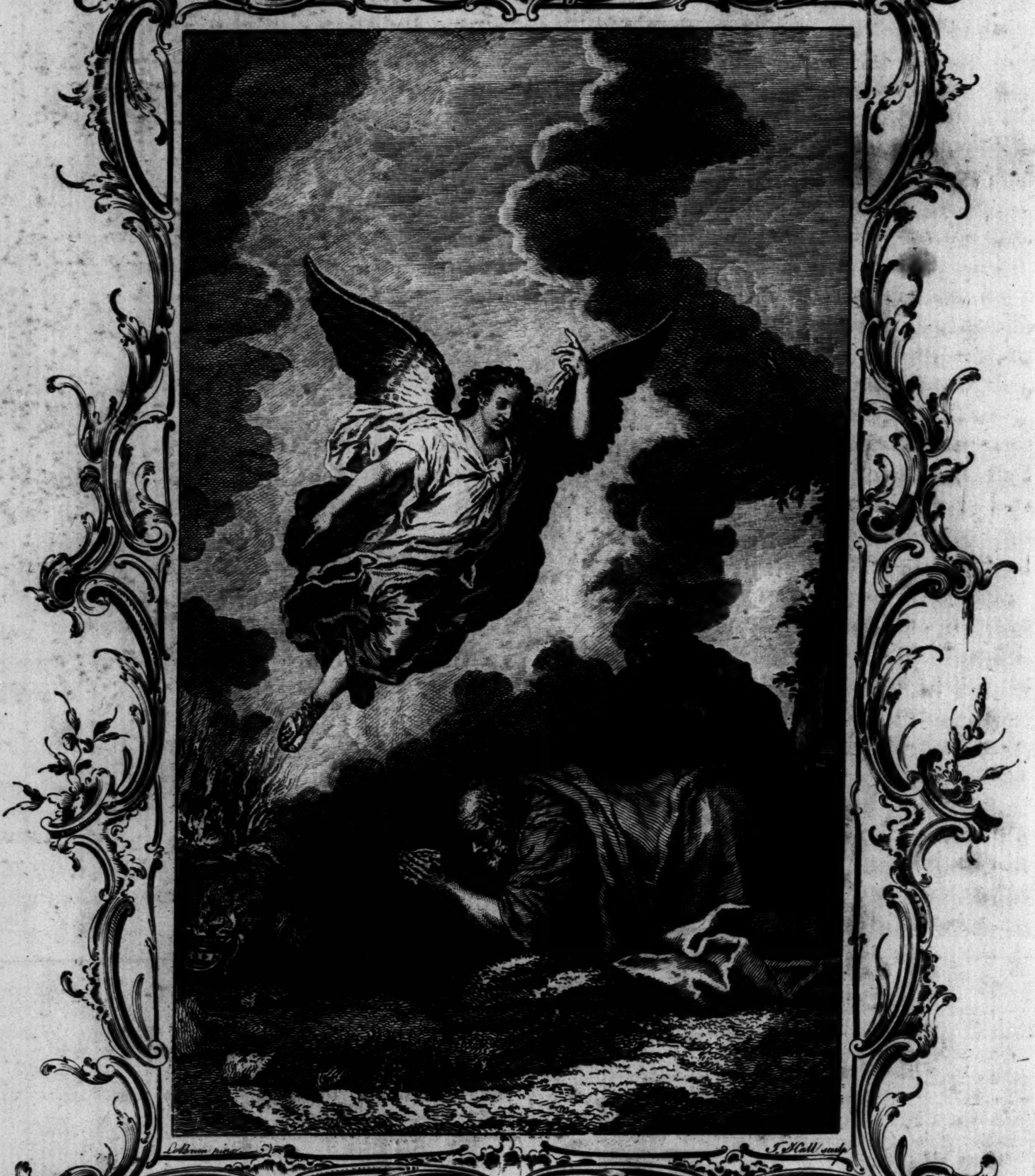
The Angel leaving Manoah & his Wife.



Le Brun pinx. J. Hall sculp.

When the Flame went up toward Heaven from off the Altar, the Angel of the Lord ascended in the Flame of the Altar: and Manoah and his Wife looked on it, & fell on their Faces to the Ground. Judg. XIII. 20.

Before Chriſt 1161. 16 And the angel of the LORD ſaid unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt-offering, thou muſt offer it unto the LORD: for Manoah knew not that he *was* an angel of the LORD.

17 And Manoah ſaid unto the angel of the LORD, what *is* thy name, that when thy ſayings come to paſs, we may do thee honour?

18 And the angel of the LORD ſaid unto him, Why aſkeſt thou thus after my name, ſeeing it *is* ſecret?

19 So Manoah took a kid with a meat-offering, and offered *it* upon a rock unto the LORD: and *the angel* did wonderouſly, and Manoah and his wife looked on.

20 For it came to paſs, when the flame went up toward heaven from off the altar, that the angel of the LORD aſcended in the flame of the altar: and Manoah and his wife looked on *it*, and fell on their faces to the ground.

21 (But the angel of the LORD did no more appear to Manoah and to his wife.) Then Manoah knew that he *was* an angel of the LORD.

22 And Manoah ſaid unto his wife, We ſhall ſurely die, becauſe we have ſeen God.

23 But his wife ſaid unto him, If the LORD were pleaſed to kill us, he would not have received a burnt-offering and a meat-offering at our hands, neither would he have ſhewed us all theſe *things*, nor would as at this time have told us *ſuch things* as theſe. Before Chriſt 1161.

24 ¶ And the woman bare a ſon, and called his name Samſon: and the child grew, and the LORD bleſſed him.

25 And the ſpirit of the LORD began to move him at times in the camp of Dan, between Zorah and Eſhtaol.

CHAP. XIV.

1 *Samſon deſireth a wife of the Philiſtines.* 5 *In his journey he killeth a lion.* 8 *In a ſecond journey he findeth hony in the carcaſe.* 10 *Samſons marriage-feaſt:* 12 *His riddle by his wife is made known:* 19 *He ſpoileth thirty Philiſtines:* 20 *His wife is married to another.*

AND Samſon went down to Timnath, and ſaw a woman in Timnath of the daughters of the Philiſtines. 1141.

2 And he came up, and told his father and his mother, and ſaid, I have ſeen a woman in Timnath of the daughters of the Philiſtines: now therefore get her for me to wife.

3 Then his father and his mother ſaid unto him, *Is there* never a woman among the daughters of thy brethren, or among all my people, that thou goeſt to take a wife of the uncircumciſed Philiſtines? And Samſon ſaid unto his father, Get her for me, for ſhe pleaſeth me well.

4 But his father and his mother knew not that it *was* of the LORD, that he ſought an occaſion againſt the Philiſtines: for

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Ver. 18. *Seeing it is ſecret.*] Or rather, as in the margin *it is wonderful*; So the ſeptuagint reads it, *Thaumaſton, admirable.* Hence we learn, this was the Meſſiah himſelf, whom Iſaiah calls wonderful Iſa. ix. 6.

Ver. 19. *The angel did wonderouſly.*]Probably he brought fire out of the rock, as in the days of Gideon; for we read of no fire which Manoah brought, and yet there was a flame that went up toward heaven, and in which the angel of the Lord aſcended.

Ver. 22. *We ſhall ſurely die, becauſe,* &c.] It was the opinion of good men among the ancients, if they ſaw apparently an inhabitant of the other world, he came to call them away from this.

Ver. 25. *In the camp of Dan,* &c] There was no army of the Danites encamped where Samſon diſplayed his valour; but this is the name of a place called in the Hebrew, *Machana-dan*, the camp of Dan; in which it may be, Samſon lived. See chap. xviii. 12. Where we have an account of an expedition of the Danites, which, though placed after, really happened before this tranſaction of Samſon.

NOTES on Chap. XIV.

Ver. 1. *Timnah.*] This city was in his own tribe; and though now probably in the hand of the Philliſtines, who had made the Iſraelites tributaries, yet this did not hinder a commerce being carried on between them.

Before Christ 1141.

for at that time the Philiſtines had dominion over Iſrael.

5 ¶ Then went Samſon down, and his father and his mother to Timnath, and came to the vineyards of Timnath: and behold a young lion roared against him.

6 And the ſpirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and *he had* nothing in his hand: but he told not his father or his mother what he had done.

7 And he went down, and talked with the woman, and ſhe pleaſed Samſon well.

8 ¶ And after a time, he returned to take her, and he turned aſide to ſee the carcaſe of the lion: and behold, *there was* a ſwarm of bees, and hony in the carcaſe of the lion.

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the hony out of the carcaſe of the lion.

10 ¶ So his father went down unto the woman, and Samſon made there a feaſt: for ſo uſed the young men to do.

11 And it came to paſs when they ſaw him, that they brought thirty companions to be with him.

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12 ¶ And Samſon ſaid unto them, I will now put forth a riddle unto you: if you can certainly declare it me within the ſeven days of the feaſt, and find *it* out, then I will give you thirty ſheets, and thirty change of garments.

13 But if ye cannot declare *it* me, then ſhall ye give me thirty ſheets, and thirty change of garments. And they ſaid unto him, put forth thy riddle, that we may hear it.

14 And he ſaid unto them, Out of the eater came forth meat, and out of the ſtrong came forth ſweetneſs. And they could not in three days expound the riddle.

15 And it came to paſs on the ſeventh day, that they ſaid unto Samſons wife, Entice thy huſband, that he may declare unto us the riddle, leſt we burn thee and thy fathers houſe with fire: have ye called us to take that we have? *is it* not *ſo?*

16 And Samſons wife wept before him, and ſaid, Thou doſt but hate me, and loveſt me not: thou haſt put forth a riddle unto the children of my people, and haſt not told *it* me. And he ſaid unto her, Behold,

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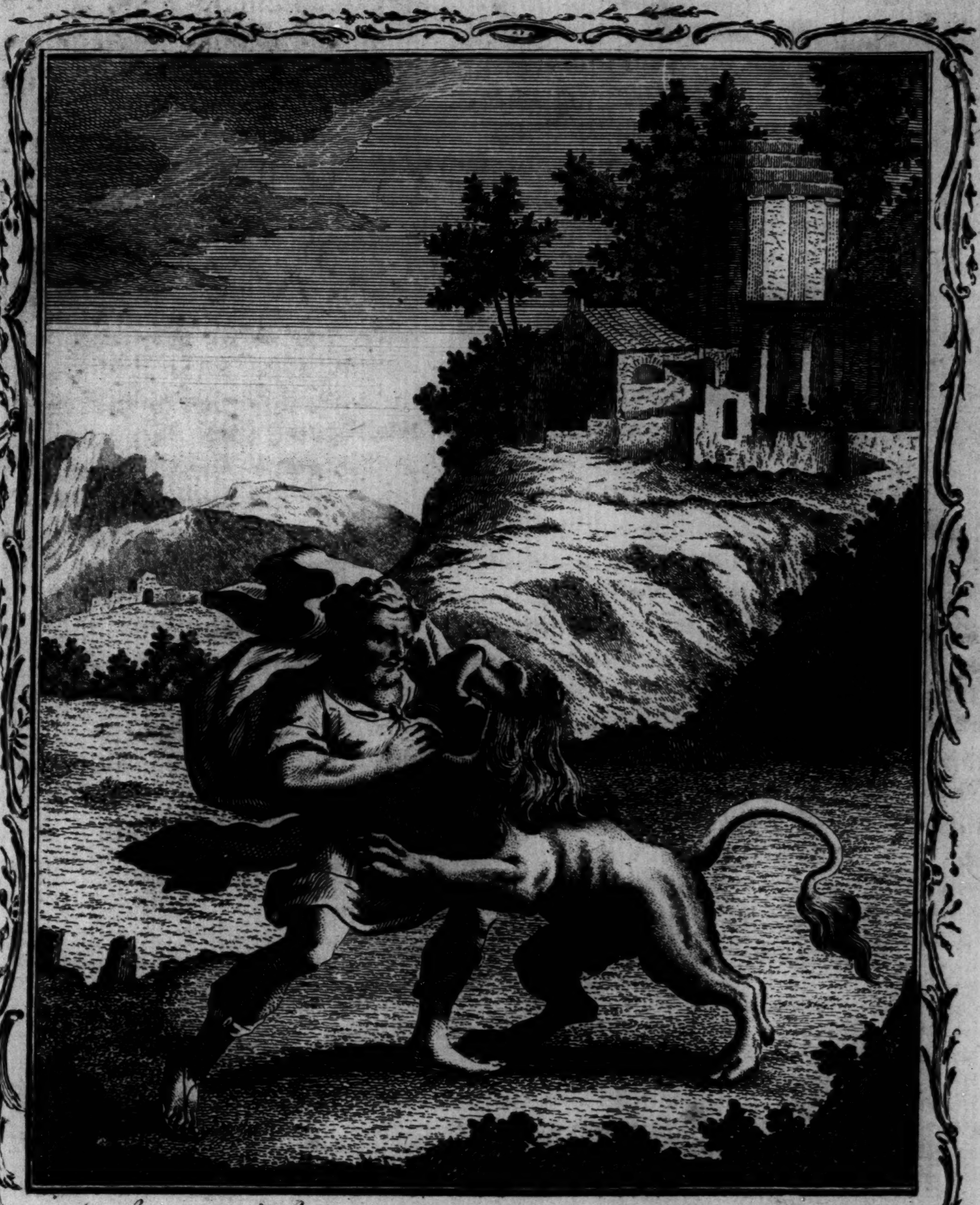
Ver. 6. *He told not his father*, &c.] Afraid leſt it ſhould come to the ears of the Philliſtines, and make them jealous of him.

Ver. 8. *Behold, there was a ſwarm of bees.*] It is obſerved, that bees abhor ſtinking ſmells, and abſtain from fleſh; which has made ſome think it ſtrange, that a ſwarm of bees ſhould be found in the carcaſe of a lion; but it is to be conſidered, this was a good while after the lion was killed, when Samſon was returning to Timnah, to compleat his marriage; (and the Hebrew doctors ſay, that marriages were not uſed to be celebrated, till twelve months after the eſpouſals) therefore, either time had conſumed, or birds and beaſts devoured all the fleſh, and nothing was left but the ſkeleton; in which the bees did not breed (for the notion of inſects breeding, in that manner, is now quite exploded) but only ſettled there when ſwarmed, as they have done ſometimes in dead mens ſculls, and in their tombs.

Ver. 11. *They brought thirty companions.*] Her friends out of reſpect to him, brought this number of bride-men to honour his nuptials; though ſome think they came for a guard, leſt he ſhould attempt any diſturbance, of which the Philiſtines might have been afraid, when they perceived he was a man of ſuch extraordinary ſtrength and valour.

Ver. 14. *Out of the eater came forth meat, and out of the ſtrong came forth ſweetneſs.*] The oppoſition is manifeſt in the former part of this riddle, but not in the latter; for *weakneſs* is oppoſed to *ſtrength*, not *ſweetneſs*, whoſe oppoſite is *bitterneſs*, or *ſharpneſs*. But Bochart has ingeniouſly obſerved, that theſe two words, *ſtrong*, and *ſharp*, are often times uſed promiſcuouſly: for in the Arabic language, the word *Mirra*. which ſignifies *ſtrength*, comes from *Marra*, which ſignifies to be *ſharp*, or *bitter*; and ſo in the latin, where *Acer* a ſharp man, is as much as a valiant man, one who eagerly engages the enemy; and we find in ſome of the beſt authors, this particular epithet applied to lions; *genus acre leonum*; and therefore the Antitheſis of the words is this, *Food came from the devourer, and ſweetneſs from that which is eager, or ſharp*; i. e. *violent, or fierce.*

Ver. 15. *On the ſeventh day.*] The ſeptuagint reads *on the fourth day*, which is certainly right; for it is ſaid ver. 17 *ſhe wept*—the reſt of *the ſeven days*; if they did not threaten her till the ſeventh day, there was no time for weeping.



And the spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done. Judges Chap. XIV. Ve. 6.

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Behold, I have not told *it* my father, nor my mother, and ſhall I tell *it* thee?

17 And ſhe wept before him the ſeven days, while their feaſt laſted: and it came to paſs on the ſeventh day, that he told her, becauſe ſhe lay ſore upon him: and ſhe told the riddle to the children of her people.

18 And the men of the city ſaid unto him on the ſeventh day before the ſun went down, What *is* ſweeter than hony? and what *is* ſtronger than a lion? And he ſaid unto them, If ye had not plowed with my heifer, ye had not found out my riddle.

19 ¶ And the ſpirit of the Lord came upon him, and he went down to Aſhkelon, and ſlew thirty men of them, and took their ſpoil, and gave change of garments unto them which expounded the riddle: and his anger was kindled, and he went up to his fathers houſe.

20 But Samſons wife was *given* to his companion, whom he had uſed as his friend.

CHAP. XV.

Before Christ 1140.

1 *Samſon is denied his wife:* 3 *He burneth the Philiſtines corn with foxes and firebrands:* 6 *His wife and her father are burnt by the Philiſtines.* 7 *Samſon ſmiteth them hip and thigh:* 9 *He is bound by the men of Judah, and delivered to the Philiſtines:* 14 *He killeth them with a jawbone.* 18 *God maketh the fountain Enhakkore for him in Lehi.*

BUT it came to paſs within a while after, in the time of wheat-harveſt, that Samſon viſited his wife with a kid, and he ſaid, I will go in to my wife into the chamber. But her father would not ſuffer him to go in.

2 And her father ſaid, I verily thought that thou hadſt utterly hated her, therefore I gave her to thy companion: *is* not her younger ſiſter fairer than ſhe? take her, I pray thee, in ſtead of her.

3 ¶ And Samſon ſaid concerning them, Now ſhall I be more blameleſs than the Philiſtines, though I do them a diſpleaſure.

4 And Samſon went and caught three hun-

Ver. 17. *She lay ſore upon him.*] Made him uneaſy by her importunity.

Ver. 18 *If ye had not plowed with my heifer,* &c.] Without the aſſiſtance of my wife (whom he compares to an heifer, not yet ſubdued to the yoke of obedience) ye had ſtill continued in your ignorance.

Ver. 19 *Aſhkelon.*] A city in the land of the Philiſtines, between Azoth and Gaza, upon the coaſt of the Mediterranean ſea, and about five hundred and twenty furlongs diſtant from Jeruſalem.

Ver. 20. *Samſon's wife was given to his companion.*] Looking upon herſelf as forſaken by him, ſhe was eaſily perſuaded to marry one of his Bride-men; for though ſhe was (as the Hebrew doctors ſay) a proſelyte to the jewiſh religion, yet ſhe was not ſo well inſtructed, as to know it was unlawful by their law, to marry another, till Samſon had given her a bill of divorce.

Whom he had uſed as his friend.] Treated with more kindneſs and reſpect than the reſt. It is thought he was the principal Bride-man, who was called, *the friend of the bridegroom*, John iii. 29.

Notes on Chap. XV.

Ver. 4. *Samſon went and caught three hundred foxes.*] The ingenuity of Commentators has been greatly exerciſed in illuſtrating this paſſage. Some think, that inſtead of *Schualim*, we ſhould read *Schoalim*, which properly ſignifies *Sheaves*, and that *Sanah*, which we tranſlate *Tail*, ſignifies the *extreme* or *outermoſt part* of a thing; they ſuppoſe therefore, that Samſon ſet fire to three hundred ſhocks of corn, by laying two ſheaves between each ſhock to make a communication, and by putting fire immediately to the ends of thoſe intermediate ſheaves. However, without entertaining any novel interpoſition, theſe three hundred foxes, which Samſon is ſaid to have caught, are not, even in a literal ſenſe, ſo incredible a thing, nor ſo liable to ridicule, as ſome are apt to imagine; for by the accounts of ſeveral travellers, the whole country, in particular that part which belonged to the tribe of Gad, ſo abounded in foxes, that ſeveral places took their names from them; but farther, under the names of foxes may, not improperly, be comprehended, a creature very much like them, called *Thoes*, which go in ſuch herds, that two hundred of them have been ſeen together at once; the manner of catching them was, not only by hunting, but by ſnares and nets; and Samſon it is like, did not perform this alone by himſelf, in a day and a night; but was aſſiſted by his ſervants and neighbours (being a man of conſiderable eminence in his country) and he might poſſibly be ſome weeks in accompliſhing his deſign. We may

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hundred foxes, and took fire-brands, and turned tail to tail, and put a fire-brand in the midſt between two tails.

5 And when he had ſet the brands on fire, he let *them* go into the ſtanding corn of the Philiſtines, and burnt up both the ſhocks, and alſo the ſtanding corn, with the vineyards *and* olives.

6 ¶ Then the Philiſtines ſaid, Who hath done this? And they anſwered, Samſon the ſon in law of the Timnite, becauſe he had taken his wife, and given her to his companion. And the Philiſtines came up, and burnt her and her father with fire.

7 ¶ And Samſon ſaid unto them, Though ye have done this, yet will I be avenged of you, and after that, I will ceaſe.

8 And he ſmote them hip and thigh with a great ſlaughter; and he went down and dwelt in the top of the rock Etam.

9 ¶ Then the Philiſtines went up, and pitched in Judah, and ſpread themſelves in Lehi.

10 And the men of Judah ſaid, Why are ye come up againſt us? And they anſwered, To bind Samſon are we come up, to do to him, as he hath done to us.

11 Then three thouſand men of Judah, went to the top of the rock Etam, and ſaid to Samſon, Knoweſt thou not that the Philiſtines *are* rulers over us? And he ſaid unto them, As they did unto me, ſo have I done unto them.

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12 And they ſaid unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philiſtines. And Samſon ſaid unto them, Swear unto me, that ye will not fall upon me yourſelves.

13 And they ſpake unto him, ſaying, No: but we will bind thee faſt, and deliver thee into their hand: but ſurely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 ¶ *And* when he came unto Lehi, the Philiſtines ſhouted againſt him: and the ſpirit of the LORD came mightily upon him, and the cords that *were* upon his arms, became as flax that was burnt with fire, and his bands looſed from off his hands.

15 And he found a new jaw-bone of an aſs, and put forth his hand and took it, and ſlew a thouſand men therewith.

16 And Samſon ſaid, With the jaw-bone of an aſs, heaps upon heaps, with the jaw of an aſs have I ſlain a thouſand men.

17 And it came to paſs when he had made an end of ſpeaking, that he caſt away the jaw-bone out of his hand, and called that place Ramath-lehi.

18 ¶ And he was ſore athirſt, and called

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may conclude then, that the muſtering up ſuch a number of foxes, in order to burn up the Philiſtines corn, was not an impracticable thing, ſuppoſing Samſon at liberty to proſecute his revenge in this manner.

We have a famous monument of this fact of Samſon's in *Ovid faſtorum Lib.* 4. where he ſays the Romans every year, in the middle of April, let looſe ſome foxes in the Circus, with burning torches faſtened to their Backs. This feaſt was called *Vulpinalia*, or the feaſt of foxes.

Ver. 6. *Burnt her and her father with fire.*] Several manuſcripts read, *burnt her and her father's houſe*, which is confirmed by the Syriac and other verſions.

Ver. 8. *He ſmote them hip and thigh.*] The meaning of this expreſſion is not eaſily explained. The Chaldee paraphraſt interprets it, *he ſmote both horſemen and footmen*; the one reſting on their legs, and the other on their thighs, as they ſat cloſe to their horſes. Others ſuppoſe, that he ſmote them on their legs and thighs, as they endeavoured to fly from him; and others, that *he ſmote them with his leg on their thigh*, and gave them great hurts or wounds; referring it to wreſtling matches, (an exerciſe not unknown to the people of the Eaſt, as is manifeſt, from Gen. xxx. 8. and xxxii. 34.) to which every one was invited; and that in the midſt of the grapple with them, he broke their thighs with a kick or twiſt of his leg.

The rock Etam.] A ſtrong place in the tribe of Judah, acceſſible only by one path, and that not wide enough for two men to paſs a-breaſt; and therefore eaſily defenſible.

Ver. 13. *Brought him up from the rock*] From the cave on the top of the rock.

Ver. 16. *With the jaw-bone of an aſs.*] It is affirmed by the learned, that the aſſes in Syria, are both ſtronger and larger than what we have with us; and conſequently their bones better fitted to ſuch a ſervice as this.

Ver. 17. *Ramath-Lehi.*] *The projection or caſting away of the jaw-bone.*

Before Chriſt 1140. called on the LORD, and ſaid, Thou haſt given this great deliverance into the hand of thy ſervant: and now ſhall I die for thirſt, and fall into the hand of the uncircumciſed?

19 But God clave an hollow place that *was* in the jaw, and there came water thereout; and when he had drank, his ſpirit came again, and he revived: wherefore he called the name thereof En-hakkore, which *is* in Lehi unto this day.

20 And he judged Iſrael in the days of the Philiſtines twenty years.

CHAP. XVI.

1 *Samſon at Gaza eſcapeth, and carrieth away the gates of the city.* 4 *Delilah corrupted by the Philiſtines, enticeth Samſon.* 6 *Thrice ſhe is deceived.* 15 *At laſt ſhe overcometh him.* 21 *The Philiſtines take him, and put out his eyes.* 22 *His ſtrength renewing, he pulleth down the houſe upon the Philiſtines, and dieth.*

1120. THen went Samſon to Gaza, and ſaw there an harlot, and went in unto her.

2 *And it was told* the Gadites, ſaying, Samſon is come hither. And they compaſſed *him* in, and laid wait for him all night in the gate of the city, and were quiet all the night, ſaying, In the morning when it is day, we ſhall kill him. Before Chriſt 1120.

3 And Samſon lay till midnight, and aroſe at midnight, and took the doors of the gate of the city, and the two poſts, and went away with them, bar and all, and put *them* upon his ſhoulders, and carried them up to the top of an hill that *is* before Hebron.

4 ¶ And it came to paſs afterward, that he loved a woman in the valley of Sorek, whoſe name *was* Delilah.

5 And the lords of the Philiſtines came up unto her, and ſaid unto her, Entice him, and ſee wherein his great ſtrength *lieth*, and by what *means* we may prevail againſt him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred *pieces* of ſilver.

6 And Delilah ſaid to Samſon, Tell me, I pray thee, wherein thy great ſtrength

lieth

Ver. 19. *God clave an hollow place that was in the jaw, and there came water thereout.*] *Lebi*, which ſignifies *a jaw-bone*, is here the proper name of a place; and doubtleſs had its name from this prodigy of valour performed by Samſon, with the jaw-bone, and the miraculous fountain, which God cauſed to burſt out of the ground, to allay his hero's thirſt. The paſſage, therefore, ſhould have been rendered, *and God clave an hollow place which was in Lebi.* Modern travellers inform us, that in the ſuburbs of *Eleutheropolis* (in all probability the ancient Lehi) the fountain which flowed on this occaſion, is ſtill remaining, and called to this day, *the fountain of the jaw.*

En-hakkore, which is in Lebi.] Bochart renders it, EN-HAKKORE ASHER BELEHI, *the fountain of him who called, which is in Lebi.*

NOTES on Chap. XVI.

Ver. 1. *Gaza.*] A city ſituated between Rophia and Aſhkelon, towards the ſouthern extremity of the promiſed land.

Saw there an harlot.] It is likely ſhe kept a public-houſe to entertain ſtrangers; and ſo Joſephus ſuppoſes, he took up his lodgings in one of the public inns of the city.

Ver. 3. *Took the doors of the gate of the city*, &c.] He did not ſtay to break them open, but plucked up the poſts out of the ground, with the doors hanging upon them, faſt barred, which ſo aſtoniſhed the guards, that they had no heart to follow him.

To the top of an hill that is before Hebron.] The ſeptuagint and vulgate have it, *that looketh towards Hebron*; for, it is not probable, that he carried them to Hebron, which was near twenty miles diſtant from Gaza.

Ver. 4. *Sorek.*] This was a place in Judea, famous for choice wines, and not above a mile and an half from Eſhcol, whence the ſpies brought a bunch of grapes for a ſample of the fruitfulneſs of the country.

Delilah.] Whether Delilah was a woman of Iſrael, or one of the daughters of the Philiſtines, the ſacred hiſtorian has not informed us. However this be, her whole behaviour ſpeaks her a mercenary woman, who would do any thing for money; and ſo Joſephus calls her a common proſtitute of the Philiſtines.

Ver. 5. *We will give thee every one of us eleven hundred pieces of ſilver.*] By pieces of ſilver, is generally underſtood ſhekels, the whole ſum therefore, was five thouſand five hundred ſhekels, or about three hundred and forty-three pounds fifteen ſhillings, of our money.

Ver. 6. *Tell me—wherewith thou mighteſt be bound to afflict thee.*] There is a great deal of probability in Joſephus's manner of telling this ſtory: "While they were "eating and drinking together, and he was careſſing

" her,

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lieth, and wherewith thou mighteſt be bound to afflict thee.

7 And Samſon ſaid unto her, If they bind me with ſeven green withs, that were never dried, then ſhall I be weak, and be as another man.

8 Then the lords of the Philiſtines brought up to her ſeven green withs, which had not been dried, and ſhe bound him with them.

9 (Now *there were* men lying in wait, abiding with her in the chamber) And ſhe ſaid unto him, The Philiſtines *be* upon thee, Samſon. And he brake the withs, as a thread of tow is broken when it toucheth the fire: ſo his ſtrength was not known.

10 And Delilah ſaid unto Samſon, Behold, thou haſt mocked me, and told me lies: now tell me, I pray thee, wherewith thou mighteſt be bound.

11 And he ſaid unto her, If they bind me faſt with new ropes that never were occupied, then ſhall I be weak, and be as another man.

12 Delilah therefore took new ropes, and bound him therewith, and ſaid unto him, The Philiſtines *be* upon thee, Samſon. (And *there were* liers in wait abiding in the chamber) And he brake them from off his arms like a thread.

Before Chriſt 1140.

13 And Delilah ſaid unto Samſon, Hitherto thou haſt mocked me, and told me lies: tell me wherewith thou mighteſt be bound. And he ſaid unto her, If thou weaveſt the ſeven locks of my head with the web.

14 And ſhe faſtened *it* with the pin, and ſaid unto him, the Philiſtines *be* upon thee, Samſon. And he awaked out of his ſleep, and went away with the pin of the beam, and with the web.

15 ¶ And ſhe ſaid unto him, How canſt thou ſay, I love thee, when thine heart *is* not with me? Thou haſt mocked me theſe three times, and haſt not told me wherein thy great ſtrength *lieth*.

16 And it came to paſs, when ſhe preſſed him daily with her words, and urged him, *ſo* that his ſoul was vexed unto death;

17 That he told her all his heart, and ſaid unto her, There hath not come a razor upon mine head; for I *have been* a Nazarite unto God from my mothers womb; if I be ſhaven, then my ſtrength will go from

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“ her, ſhe fell into an admiration of his wonderful deeds; and having highly extolled them, deſired him to tell her, how he came to excel all other men in ſtrength;” for, we cannot ſuppoſe, ſhe bluntly aſked him at once, *wherewith he might be bound and afflicted*, without any previous diſcourſe.

Ver. 7. *If they bind me*, &c.] He amuſes her with fictions, either in jeſt, or elſe having ſuſpicion of her deſign againſt him.

Ver. 13. After this verſe, there is plainly a verſe omitted, which the ſeptuagint has ſupplied—*Seven locks of my head with a web, and faſten them with a pin unto the wall; then ſhall I be weak, and be as another man: and it came to paſs when he ſlept, that Delilah took ſeven locks of his head, and wove them with a web; and faſtened them with a pin*, &c.

Ver. 14. *Went away with the pin of the beam, and with the web.*] A learned commentator is of opinion, that Samſon's hair being very long, was interwoven with the threads and warp of a web of cloth, there being a loom near, with which Delilah might now and then divert herſelf; that by his permiſſion, ſhe might take the locks of his hair, work it into the web, and to hinder its being pulled out, might ſecure it with an iron pin thruſt into the beam; but that Samſon when he awoke, took the loom along with him at his hair; and indeed without ſome ſuch ſolution, we cannot well tell what to make of his *going away with the pin of the beam, and with the web.*

Ver. 17. *If I be ſhaven, then my ſtrength will go from me.*] Though plenty of hair may be an indication of bodily ſtrength; yet ſince he who is naturally ſtrong, becomes not leſs ſo by having his hair cut off, it therefore neceſſarily follows, that his hair was no natural cauſe of his ſtrength, but that it was a ſupernatural gift, and not always inherent in him, but only diſpenſed at certain times, when *the ſpirit of God came upon him.* When in compliance to his harlot, he ſuffered his hair to be cut off, he broke the covenant with God (for a Nazarite was not to ſuffer a razor to come upon his head) forfeited the ſpirit of ſtrength and courage, and ſo became a prey to his enemies.

Upon this ſtory of Samſon, is evidently founded the fable of Niſus, king of Megara; upon whoſe hair, the fortune of his kingdom depended. Ovid Met. Lib. 8.

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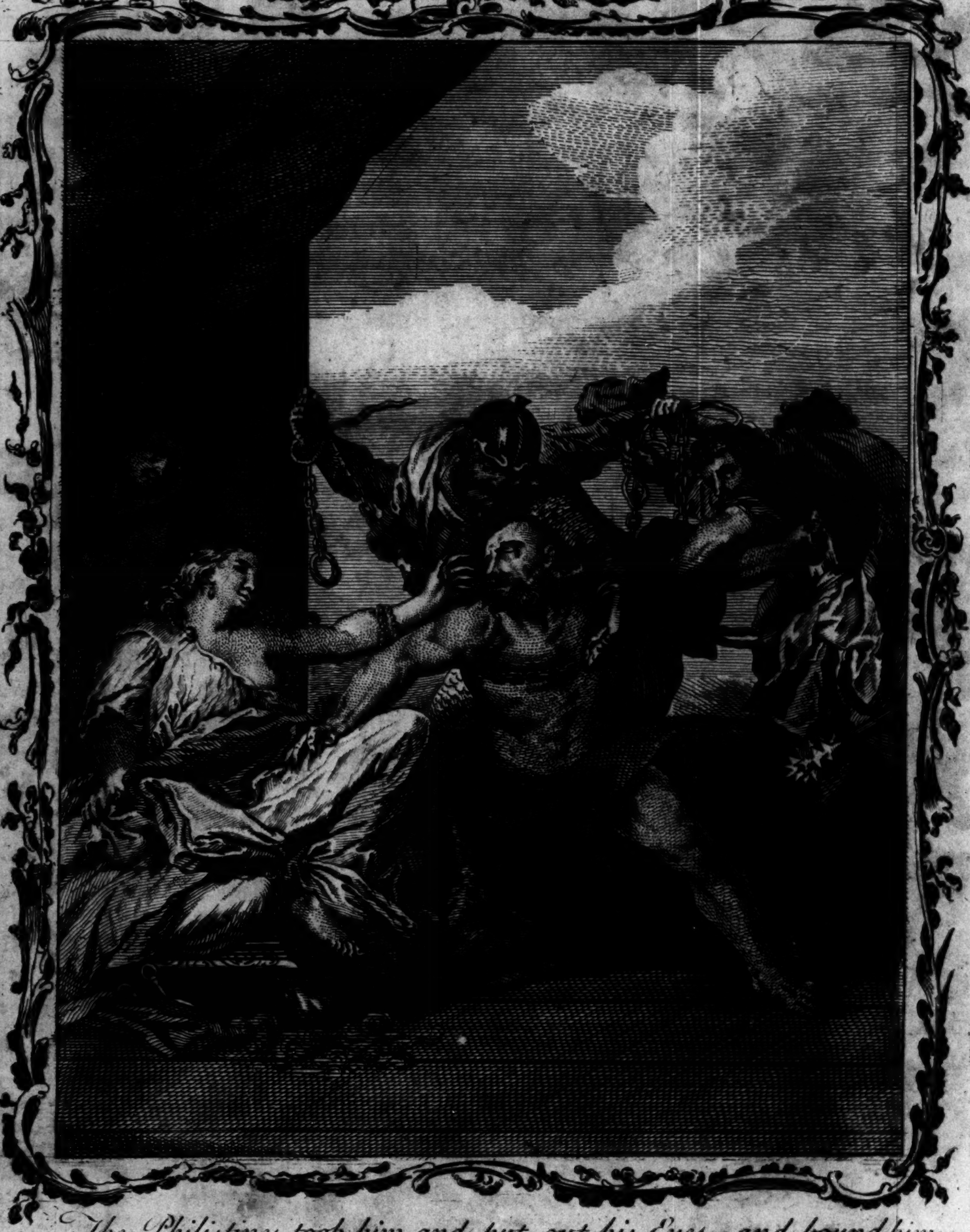

— The Philistines took him, and put out his Eyes — and bound him with Fetters of Braſs — Judges XVI. 21.

Before Christ 1120. me, and I ſhall become weak, and be like any *other* man.

18 And when Delilah ſaw that he had told her all his heart, ſhe ſent and called for the lords of the Philiſtines, ſaying, Come up this once, for he hath ſhewed me all his heart. Then the lords of the Philiſtines came up unto her, and brought money in their hand.

19 And ſhe made him ſleep upon her knees, and ſhe called for a man, and ſhe cauſed him to ſhave off the ſeven locks of his head, and ſhe began to afflict him, and his ſtrength went from him.

20 And ſhe ſaid, The Philiſtines *be* upon thee, Samſon. And he awoke out of his ſleep, and ſaid, I will go out as at other times before, and ſhake myſelf. And he wiſt not that the LORD was departed from him.

21 ¶ But the Philiſtines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of braſs, and he did grind in the priſon-houſe.

22 Howbeit the hair of his head began to grow again, after he was ſhaven.

23 Then the lords of the Philiſtines gathered them together, for to offer a great ſacrifice unto Dagon their god, and to rejoice: for they ſaid, Our god hath delivered Samſon our enemy into our hand.

24 And when the people ſaw him, they praiſed their god: for they ſaid, Our god hath delivered into our hands our enemy, and the deſtroyer of our country, which ſlew many of us. Before Chriſt 1120.

25 And it came to paſs when their hearts were merry, that they ſaid, Call for Samſon, that he may make us ſport. And they called for Samſon out of the priſon-houſe; and he made them ſport: and they ſet him between the pillars.

26 And Samſon ſaid unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the houſe ſtandeth, that I may lean upon them.

27 Now the houſe was full of men and women; and all the lords of the Philiſtines *were* there: and *there were* upon the roof about three thouſand men and women, that beheld while Samſon made ſport.

28 And Samſon called unto the LORD, and ſaid, O LORD GOD, remember me, I pray thee, and ſtrengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philiſtines for my two eyes.

29 And Samſon took hold of the two middle pillars, upon which the houſe ſtood, and on which it was borne up, of the one with his right hand, and of the other with his left.

Ver. 21. *He did grind in the priſon.*] Before the invention of wind and water-mills, men made uſe of hand-mills, with which they ground their corn; probably in this priſon, where Samſon was confined, there was a public mill for that purpoſe.

Ver. 23. *Dagon.*] The word *dagon*, is taken from the Phœnician root *dag*, ſignifying a *fiſh*; accordingly the idol is uſually repreſented (as the heathens do Tritons and Syrens) in the ſhape of a woman, with the lower parts of a fiſh.

Ver. 27. *Now the houſe was full.*] Some think it was one of their temples, in which they met to praiſe their god; indeed no private houſe can be thought large enough to contain ſuch a number of people.

Upon the roof.] The roofs of their buildings were flat, ſo that men might walk there; but how they ſhould ſee Samſon from thence, we cannot conceive, unleſs there were windows to open upon occaſion, by which they could look into the houſe; or elſe battlements on the inſide of the top (as in our cathedrals) where they might ſtand.

Ver. 29. *Samſon took hold of the two middle pillars on which the houſe ſtood.*] The thoughts of the great Sir Chriſtopher Wren, on this famous fabric, will give us a diſtinct idea of it. In conſidering, ſays he, what this fabric muſt be, that could, at one pull, be demoliſhed; I conceive it was an oval amphitheatre, the ſcene in the middle, where a vaſt roof of cedar-beams, reſting upon the walls. centered all upon one ſhort architrave, that united two cedar pillars in the middle; one pillar would not be ſufficient to unite the ends of at leaſt one hundred beams, that tended to the center; therefore, I ſay, there muſt be a ſhort architrave, reſting upon two pillars, upon

Before Christ 1120. 30 And Samſon ſaid, Let me die with the Philiſtines: and he bowed himſelf with *all his* might; and the houſe fell upon the lords, and upon all the people that *were* therein: ſo the dead which he ſlew at his death, were more than *they* which he ſlew in his life.

31 Then his brethren, and all the houſe of his father, came down and took him, and brought *him* up, and buried him between Zorah and Eſhtaol, in the buryingplace of Manaoh his father: and he judged Iſrael twenty years.

CHAP. XVII.

1 *Of the money that Micah firſt ſtole, then reſtored, his mother maketh images,* 5 *and the ornaments for them:* 7 *He hireth a Levite to be his prieſt.*

1406. AND there was a man of mount Ephraim, whoſe name *was* Micah.

2 And he ſaid unto his mother, The eleven hundred *ſhekels* of ſilver, that were taken from thee, about which thou curſedſt, and ſpakeſt of alſo in mine ears; behold, the ſilver *is* with me, I took it. And his mother ſaid, bleſſed *be thou* of the LORD, my ſon.

3 And when he had reſtored the eleven hundred *ſhekels* of ſilver to his mother, his mother ſaid, I had wholly dedicated the ſilver unto the LORD, from my hand, for my ſon, to make a graven image, and a molten image: now therefore I will reſtore it unto thee.

Before Christ 1406. 4 Yet he reſtored the money unto his mother, and his mother took two hundred *ſhekels* of ſilver, and gave them to the founder, who made thereof a graven image, and a molten image: and they were in the houſe of Micah.

5 And the man Micah had an houſe of gods, and made an ephod, and teraphim, and conſecrated one of his ſons, who became his prieſt.

6 In thoſe days *there was* no king in Iſrael, *but* every man did *that which was* right in his own eyes.

7 ¶ And there was a young man out of Beth-lehem-judah, of the family of Judah, who *was* a Levite, and he ſojourned there.

8 And the man departed out of the city from Beth-lehem-judah, to ſojourn where he could find *a place:* and he came to mount Ephraim to the houſe of Micah, as he journeyed.

9 And Micah ſaid unto him, Whence comeſt

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upon which all the beams, tending to the center of the amphitheatre, might be ſupported: now, as he argues, if Samſon, by his miraculous ſtrength, preſſing upon one of theſe pillars, moved it from its baſis, the whole roof muſt of neceſſity fall.

Probably, from hence, the Greeks framed the fable of their Hercules, whoſe Omphale was the ſame with Delilah; his pillars at Calais, is of near affinity with thoſe of Gaza. Herodotus likewiſe reports of him, that being bound in Egypt, he was brought in a pompous manner to be ſacrificed to Jupiter; and that reſting a while, till he could be placed on the altar, he broke out, and ſlew all preſent.

Ver. 30. *Let me die with the Philiſtines.*] It has been doubted by many, whether Samſon was not guilty of ſelf-murder; but if it be conſidered, that God raiſed him up to be a ſcourge to the Philiſtines, and a judge and defender of Iſrael, he might devote his life to the public good, and the deliverance of his own people: and this purpoſe was in ſome meaſure anſwered; for the Philiſtines were ſo terrified and humbled, at this cloſing ſcene of Samſon's ſtrength and courage, that when his relations came to take away his body, to inter it in the burying-place of his father, they met with no moleſtation whatſoever.

Notes on Chap. XVII.

Ver. 1. *And there was a man,* &c.] From verſe vi. of this chapter, where it is ſaid *in thoſe days there was no king in Iſrael,* we may with ſome certainty gather, when this man lived, and what did follows. The anarchy there ſpoken off, happened between the death of thoſe elders who ſurvived Joſhua, and the firſt oppreſſion of Iſrael by Cuſhan; in which ſpace the Iſraelites firſt fell into idolatry.

Ver. 5. *The man Micah had an houſe of Gods.*] It ſeems to have been Micah's intention to make an imitation of the houſe of God at Shiloh; and it has been well obſerved, by a learned writer, that he would here have blended the worſhip of the true God, and of idols together.

Teraphim.] See note on Gen. xxxi. 19.

Ver. 6. *Did that which was right in his own eyes.*] What he pleaſed; for, having abandoned the worſhip of the true God, they were without governor, prieſt, or law.

Ver. 8. *To ſojourn where he could find a place.*] Though there was a ſufficient proviſion made for the Levites by tythes; yet we may well think they were not well paid in this time of anarchy and confuſion; and conſequently he was obliged to ramble about for a maintenance.

Before Christ 1406. comeſt thou? And he ſaid unto him, I *am* a Levite of Beth-lehem-judah, and I go to ſojourn where I may find *a place.*

10 And Micah ſaid unto him, Dwell with me, and be unto me a father and a prieſt, and I will give thee ten *ſhekels* of ſilver by the year, and a ſuit of apparel, and thy victuals. So the Levite went in.

11 And the Levite was content to dwell with the man, and the young man was unto him as one of his ſons.

12 And Micah conſecrated the Levite, and the young man became his prieſt, and was in the houſe of Micah.

13 Then ſaid Micah, Now know I that the LORD will do me good, ſeeing I have a Levite to *my* prieſt.

CHAP. XVIII.

1 *The Danites ſend five men to ſeek out an inheritance.* 3 *At the houſe of Micah they conſult with Jonathan, and are encouraged in their way.* 7 *They ſearch Laiſh, and bring back news of good hope.* 11 *Six hundred men are ſent to ſurpriſe it.* 14 *In the way they rob Micah of his prieſt and his conſecrate things.* 27 *They win Laiſh, and call it Dan.* 30 *They ſet up idolatry, wherein Jonathan inherited the prieſthood.*

IN thoſe days *there was* no king in Iſrael: and in thoſe days the tribe of the Danites ſought them an inheritance to dwell in: for unto that day *all their* inheritance had not fallen unto them among the tribes of Iſrael.

Before Christ 1406. 2 And the children of Dan ſent of their family, five men from their coaſts, men of valour, from Zorah, and from Eſhtaol, to ſpy out the land, and to ſearch it; and they ſaid unto them, Go, ſearch the land: who when they came to mount Ephraim, to the houſe of Micah, they lodged there.

3 When they *were* by the houſe of Micah, they knew the voice of the young man the Levite: and they turned in thither, and ſaid unto him, Who brought thee hither? and what makeſt thou in this *place?* and what haſt thou here?

4 And he ſaid unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his prieſt.

5 And they ſaid unto him, Aſk counſel, we pray thee, of God, that we may know whether our way which we go ſhall be proſperous.

6 And the prieſt ſaid unto them, Go in peace: before the LORD *is* your way, wherein ye go.

7 ¶ Then the five men departed, and came to Laiſh, and ſaw the people that *were* therein, how they dwelt careleſs, after the manner of the Zidonians, quiet and ſecure, and *there was* no magiſtrate in the land, that might put *them* to ſhame in *any* thing: and they *were* far from the Zidonians, and had no buſineſs with *any* man.

8 And they came unto their brethren to Zorah,

Ver. 12. *Micah conſecrated the Levite.*] We cannot but wonder at the preſumption of both; Micah having no authority to conſecrate; nor was the Levite (not being of Aaron's family) capable of the prieſtly office; but the confuſion of the times was ſuch, that Micah's ſuperſtition had no check, and the Levite's poverty tempted him to accept of the preferment proffered him.

Ver. 13. *Seeing I have a Levite to my prieſt.*] He thought the Levite had more right to the office than his own ſon; and therefore would be more acceptable to God. Hence it is evident, that he did not intend to forſake the Lord; but his mind was ſo blinded, that he miſtook one ſmall benefit, for a ſufficient ſign of his favour, when he was guilty of ſo many heinous offences, againſt the divine majeſty.

NOTES on Chap. XVIII.

Ver. 1 *The tribe of the Danites.*] A family of the Danites.

Ver. 6. *Before the Lord is your way*] The meaning is, they were under the eye of the Lord, under his providence and care; who would diſpoſe all things for their good ſucceſs. Either the Levite framed this anſwer, in order to pleaſe them; or God permitted him to hear a real voice from the teraphim, to ſerve the ends of his providence.

Before Chriſt 1406.

Zorah, and Eſhtaol: and their brethren ſaid unto them, What *ſay ye?*

9 And they ſaid, Ariſe, that we may go up againſt them: for we have ſeen the land, and behold, it *is* very good: and *are* ye ſtill? be not ſlothful to go, *and* to enter to poſſeſs the land.

10 When ye go, ye ſhall come unto a people ſecure, and to a large land: for God hath given it into your hands: a place where *there is* no want of any thing that *is* in the earth.

11 ¶ And there went from thence of the family of the Danites out of Zorah, and out of Eſhtaol, ſix hundred men, appointed with weapons of war.

12 And they went up, and pitched in Kirjath-jearim, in Judah: wherefore they called that place Mahaneh-dan, unto this day: behold, *it is* behind Kirjath-jearim.

13 And they paſſed thence unto mount Ephraim, and came unto the houſe of Micah.

14 ¶ Then anſwered the five men that went to ſpy out the country of Laiſh, and ſaid unto their brethren, Do ye know that there is in theſe houſes an ephod, and teraphim, and a graven image, and a molten image? now therefore conſider what ye have to do.

15 And they turned thitherward, and came to the houſe of the young man the Levite, *even* unto the houſe of Micah, and ſaluted him.

16 And the ſix hundred men appointed with their weapons of war, which *were* of the children of Dan, ſtood by the entering of the gate.

17 And the five men that went to ſpy out the land, went up, *and* came in thither, *and* took the graven image, and the ephod, and the teraphim, and the molten image: and the prieſt ſtood in the entering of the gate, with the ſix hundred men *that were* appointed with weapons of war.

Before Chriſt 1406.

18 And theſe went into Micahs houſe, and fetched the carved image, the ephod, and the teraphim, and the molten image: then ſaid the prieſt unto them, what do ye?

19 And they ſaid unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father, and a prieſt: *is it* better for thee to be a prieſt unto the houſe of one man, or that thou be a prieſt unto a tribe and a family in Iſrael?

20 And the prieſts heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midſt of the people.

21 So they turned and departed, and put the little ones, and the cattle, and the carriage before them.

22 ¶ *And* when they were a good way from the houſe of Micah, the men that *were* in the houſes near to Micahs houſe, were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan: and they turned their faces, and ſaid unto Micah, What aileth thee, that thou comeſt with ſuch a company?

24 And he ſaid, Ye have taken away my gods which I made, and the prieſt, and ye are gone away: and what have I more? and what *is* this *that* ye ſay unto me, What aileth thee?

25 And the children of Dan ſaid unto him, Let not thy voice be heard among us, leſt angry fellows run upon thee, and thou loſe thy life, with the lives of thy houſhold.

26 And the children of Dan went their way: and when Micah ſaw that they *were* too ſtrong for him, he turned and went back unto his houſe.

27 And they took *the things* which Micah had made, and the prieſt which he had, and came unto Laiſh, unto a people

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people *that were* at quiet, and ſecure: and they ſmote them with the edge of the ſword, and burnt the city with fire.

28 And *there was* no deliverer, becauſe it *was* far from Zidon, and they had no buſineſs with *any* man; and it *was* in the valley that *lieth* by Beth-rehob: and they built a city, and dwelt therein.

29 And they called the name the city Dan, after the name of Dan their father, who was born unto Iſrael: howbeit the name of the city *was* Laiſh at the firſt.

30 ¶ And the children of Dan ſet up the graven image: and Jonathan the ſon of Gerſhom, the ſon of Manaſſeh, he and his ſons were prieſts to the tribe of Dan, until the day of the captivity of the land.

31 And they ſet them up Micahs graven image, which he made, all the time that the houſe of God was in Shiloh.

CHAP. XIX.

1 *A Levite goeth to Beth-lehem to fetch home his wife.* 16 *An old man entertaineth him at Gibeah.* 22 *The Gibeathites abuſe his concubine to death.* 29 *He divideth her into twelve pieces, to ſend them to the twelve tribes.*

AND it came to paſs in thoſe days, when *there was* no king in Iſrael, that there was a certain Levite ſojourning on the one ſide of mount Ephraim, who took to him a concubine out of Beth-lehem-judah.

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2 And his concubine played the whore againſt him, and went away from him unto her fathers houſe to Beth-lehem-judah, and was there four whole months.

3 And her huſband aroſe, and went after her to ſpeak friendly unto her, *and* to bring her again, having his ſervant with him, and a couple of aſſes: and ſhe brought him into her fathers houſe, and when the father of the damſel ſaw him, he rejoiced to meet him.

4 And his father in law, the damſels father, retained him, and he abode with him three days: ſo they did eat and drink, and lodged there.

5 And it came to paſs on the fourth day, when they aroſe early in the morning, that he aroſe up to depart: and the damſels father ſaid unto his ſon in law, Comfort thine heart with a morſel of bread, and afterward go your way.

6 And they ſat down, and did eat and drink both of them together: for the damſels father had ſaid unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

7 And when the man roſe up to depart, his father in law urged him: therefore he lodged there again.

8 And he aroſe early in the morning on the fifth day to depart: and the dam-

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Ver. 30. *The children of Dan ſet up the graven image.*] This is the firſt account we meet with, of an idol being ſet up in any city, to be reſorted to by all the inhabitants.

The ſon of Gerſhom, the ſon of Manaſſeh.] Gerſhom was the ſon of Moſes; and there are ſtrong reaſons for believing, that the word here was at firſt Moſes, and not Manaſſeh, St. Jerom has expreſſed it Moſes, and ſo the vulgate reads it.

Until the day of the captivity of the land.] Till the time in which the ark was taken by the Philiſtines, and carried captive into the temple of Dagon. This captive is ſtiled a captivity Pſalm lxxviii. 6c, 61.

Ver. 31. *All the time that the houſe of God was in Shiloh.*] That is, all the time of the judges mentioned in this book; who, though reformers, could not, it ſeems, extend their authority to the very ſkirts of the country, where idolatry ſtill lurked in this corner of the land.

NOTES on Chap. XIX.

Ver. 1. *A concubine.*] A wife of the ſecondary ſort, without ſuch ſolemn eſpouſals, or a dowry, as thoſe called wives had; certain it is, that ſuch perſons were really wives, and it was adultery in any other perſon who lay with them, but he to whom they were married,

Ver. 2. *Played the whore againſt him.*] The Alexandrian copy of the Septuagint and Aldus's edition have—*was angry with him*, and neither the Septuagint nor Vulgate have any thing of fornication.

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ſels father ſaid, Comfort thine heart, I pray thee. And they tarried until after noon, and they did eat both of them.

9 And when the man aroſe up to depart, he and his concubine, and his ſervant; his father in law, the damſels father ſaid unto him, Behold, now the day draweth towards evening, I pray you, tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be merry; and to morrow get you early on your way, that thou mayeſt go home.

10 But the man would not tarry that night, but he roſe up and departed, and came over againſt Jebus (which *is* Jeruſalem) and *there were* with him two aſſes ſaddled, his concubine alſo *was* with him.

11 *And* when they *were* by Jebus, the day was far ſpent, and the ſervant ſaid unto his maſter, Come, I pray thee, and let us turn in unto this city of the Jebuſites, and lodge in it.

12 And his maſter ſaid unto him, We will not turn aſide hither into the city of a ſtranger, that *is* not of the children of Iſrael; we will paſs over to Gibeah.

13 And he ſaid unto his ſervant, Come, and let us draw near to one of theſe places to lodge all night, in Gibeah, or in Ramah.

14 And they paſſed on and went their way, and the ſun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin.

15 And they turned aſide thither, to go in *and* lodge in Gibeah: and when he went in, he ſat him down in a ſtreet of the city: for *there was* no man that took them into his houſe to lodging.

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16 ¶ And behold, there came and old man from his work out of the field at even, which *was* alſo of mount Ephraim; and he ſojourned in Gibeah, but the men of the place *were* Benjamites.

17 And when he had lift up his eyes, he ſaw a wayfaring man in the ſtreet of the city: and the old man ſaid, Whither goeſt thou? and whence comeſt thou?

18 And he ſaid unto him, We *are* paſſing from Beth-lehem-judah, toward the ſide of mount Ephraim, from thence *am* I: and I went to Beth-lehem-Judah, but I *am now* going to the houſe of the LORD, and there *is* no man that receiveth me to houſe.

19 Yet there is both ſtraw and provender for our aſſes; and there is bread and wine alſo for me and for thy handmaid, and for the young man *which is* with thy ſervants: *there is* no want of any thing.

20 And the old man ſaid, Peace *be* with thee; howſoever, *let* all thy wants *lie* upon me; only lodge not in the ſtreet.

21 So he brought him into his houſe, and gave provender unto the aſſes: and they waſhed their feet, and did eat and drink.

22 ¶ *Now* as they were making their hearts merry, behold, the men of the city, certain ſons of Belial, beſet the houſe round about, *and* beat at the door, and ſpake to the maſter of the houſe, the old man,

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Ver. 11. *City of the Jebuſites.*] The famous city of Jeruſalem, which had been taken by the children of Judah; but the Jebuſites ſtill kept the ſtrong fort of Sion, and did keep it, till the time of David; and therefore it is here called *this city of the Jebuſites.*

Ver. 12. *Into the city of a ſtranger.*] It may poſſibly be this affair happened before the children of Judah had taken Jeruſalem; however that be, the Levite refuſed to lodge among idolaters.

Gibeah.] A city which was in the poſſeſſion of the tribe of Benjamin.

Ver. 15. *He ſat him down,* &c.] It may be, there was no public inn in the town, for the accommodation of ſtrangers.

No man that took them into their houſe.] The inhabitants ſeem to have forgot all manner of hoſpitality, or cuſtom of entertaining ſtrangers.

Ver. 16. *Which was alſo of mount Ephraim.*] He, though a ſojourner only himſelf, ſhewed that compaſſion for the ſtranger, which the wealthy inhabitants had denied.

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man, ſaying, Bring forth the man that came into thine houſe, that we may know him.

23 And the man, the maſter of the houſe went out unto them, and ſaid unto them, Nay, my brethren, *nay*, I pray you, do not *ſo* wickedly; ſeeng that this man is come into mine houſe, do not this folly.

24 Behold, *here is* my daughter a maiden, and his concubine, them I will bring out now, and humble ye them, and do with them what ſeemeth good unto you: but unto this man do not ſo vile a thing.

25 But the men would not hearken to him: ſo the man took his concubine, and brought her forth unto them; and they knew her, and abuſed her all the night, until the morning: and when the day began to ſpring, they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the mans houſe, where her lord *was*, till it was light.

27 And her lord roſe up in the morning, and opened the doors of the houſe, and went out to go his way: and behold, the woman his concubine was fallen down at the door of the houſe, and her hands *were* upon the threſhold.

28 And he ſaid unto her, Up, and let us be going: but none anſwered. Then the man took her *up* upon an aſs, and the man roſe up, and gat him unto his place.

29 ¶ And when he was come into his houſe, he took a knife, and laid hold on his concubine, and divided her, *together* with her bones, into twelve pieces, and ſent her into all the coaſts of Iſrael.

30 And it was ſo, that all that ſaw it, ſaid, There was no ſuch deed done, nor ſeen, from the day that the children of Iſrael came up out of the land of Egypt, unto this day: conſider of it, take advice, and ſpeak *your minds*.

CHAP. XX.

1 *The Levite in a general aſſembly declareth his wrong.* 8 *The decree of the aſſembly.* 12 *The Benjamites being cited, make head againſt the Iſraelites.* 18 *The Iſraelites in two battels loſe forty thouſand.* 26 *They deſtroy by a ſtratagem all the Benjamites, except ſix hundred.*

THen all the children of Iſrael went out, and the congregation was gathered together, as one man, from Dan even to Beer-ſheba, with the land of Gilead, unto the LORD in Mizpeh.

2 And

Ver. 24. *Behold, here is my daughter, a maiden, and his concubine*, &c.] A ſimilar example to this, we have in Lot, Gen. xix, 8. who like the inhabitant of Gibeah, offered his daughters to the men of Sodom, in order to preſerve the laws of hoſpitality. Both of them appear to have been in a confuſion of thought, and ſeem not ſo much to have minded what was right, as what was leaſt wrong.

Ver. 25. *The man took his concubine, and brought her forth.*] But they had required the man to be brought forth; and as here is no reaſon for the alteration, ſomething ſeems to be omitted. Biſhop Patrick, therefore, fills up the ſenſe, by ſuppoſing, that the Levite abſolutely refuſed to expoſe, either the old man's daughter, or his concubine, to their luſt; that from hence, a quarrel aroſe, upon which they threatened to kill him, (chap. xx. ver. 5) that the old man perſwaded him not to be ſo obſtinate; and that the men, finding him reſolutely bent to defend himſelf, began to compound, and were content to have his concubine only, which he, for the preſervation of his life, at laſt conſented to.

Ver. 26. *Fell down at the door.*] That is, fell down dead, through grief and ſhame.

Ver. 29 *Into twelve pieces.*] That ſo every tribe might have a part of her, Benjamin not excepted, among whom, it was to be hoped, there were ſome who would reſent ſo foul an act, though committed by his own brethren.

NOTES on Chap. XX.

Ver 1. *From Dan even to Beer-ſheba, with the land of Gilead.*] That is, all Iſrael on both ſides Jordan. But the inhabitants of Jabeſh-Gilead, with the Benjamites, muſt be excepted; who appear to have had no ſenſe of their wickedneſs. Doubtleſs, they were ſummoned as well as their brethren, but neglected to join them.

Mizpeh.] The Mizpeh here mentioned, ſtood on the confines of Judah and Benjamin. It was very conveniently ſituated for a meeting of all the people, who often aſſembled there in after times. It was not far from Shiloh, ſo that they could eaſily conſult the divine majeſty on any occaſion.

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2 And the chief of all the people, *even* of all the tribes of Iſrael, preſented themſelves in the aſſembly of the people of God, four hundred thouſand footmen that drew ſword.

3 (Now the children of Benjamin heard that the children of Iſrael were gone up to Mizpeh.) Then ſaid the children of Iſrael, Tell *us*, how was this wickedneſs?

4 And the Levite the huſband of the woman that was ſlain anſwered and ſaid, I came into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge.

5 And the men of Gibeah roſe againſt me, and beſet the houſe round about upon me by night, *and* thought to have ſlain me: *and* my concubine have they forced, that ſhe is dead.

6 And I took my concubine, and cut her in pieces, and ſent her throughout all the country of the inheritance of Iſrael: for they have committed leudneſs and folly in Iſrael.

7 Behold, ye *are* all children of Iſrael, give here your advice and counſel.

8 ¶ And all the people aroſe as one man, ſaying, We will not any *of us* go to his tent, neither will we any *of us* turn into his houſe.

9 But now, this *ſhall be* the thing which we will do to Gibeah, *we will go up* by lot againſt it:

10 And we will take ten men of an hundred throughout all the tribes of Iſrael, and an hundred of a thouſand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Iſrael.

11 So all the men of Iſrael were gathered againſt the city, knit together as one man.

12 ¶ And the tribes of Iſrael ſent men through all the tribe of Benjamin, ſaying, What wickedneſs *is* this that is done among you?

13 Now therefore deliver *us* the men, the children of Belial, which *are* in Gibeah, that we may put them to death, and put away evil from Iſrael. But the children of Benjamin would not hearken to the voice of their brethren the children of Iſrael:

14 But the children of Benjamin gathered themſelves together out of the cities, unto Gibeah, to go out to battel againſt the children of Iſrael.

15 And the children of Benjamin were numbered at that time out of the cities, twenty and ſix thouſand men that drew ſword, beſide the inhabitants of Gibeah, which were numbered ſeven hundred choſen men.

16 Among all this people *there were* ſeven hundred choſen men left-handed, every one could ſling ſtones at an hair-*breadth*, and not miſs.

17 And the men of Iſrael, beſide Benjamin, were numbered four hundred thouſand men that drew ſword; all theſe *were* men of war.

18 ¶ And the children of Iſrael aroſe, and went up to the houſe of God, and aſked,

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Ver. 10. *We will take ten men of an hundred.*] One man took care that nine of his brethren wanted nothing; and ten took care of ninety, *&c.* ſo that in all, there was forty thouſand out of the four hundred thouſand, who went out to forage for the army.

Ver. 16 *Seven hundred choſen men left handed.*] This number is mentioned ver. 15. and ſeems here to be redundant. The preſent German Jews, are moſt of them left-handed.

Every one could ſling ſtones at an hair-breadth, and not miſs.] There have been ſuch excellent markſmen in other countries; particularly in the iſlands called *Baleares*, where they were bred from children, to hit marks with ſtones ſlung out of ſlings. Their natural courage and dexterity, emboldened them with ſuch a ſmall number, to undertake a war againſt ſuch a multitude of their brethren.

Ver. 18. *The houſe of God.*] In Shiloh, not far from Mizpeh.

Before Christ 1406. aſked counſel of God, and ſaid, Which of us ſhall go up firſt to the battel againſt the children of Benjamin? And the Lord ſaid, Judah *ſhall go up* firſt.

19 And the children of Iſrael roſe up in the morning, and encamped againſt Gibeah.

20 And the men of Iſrael went out to battel againſt Benjamin, and the men of Iſrael put themſelves in aray to fight againſt them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and deſtroyed down to the ground of the Iſraelites that day, twenty and two thouſand men.

22 And the people the men of Iſrael encouraged themſelves, and ſet their battel again in aray in the place where they put themſelves in aray the firſt day.

23 (And the children of Iſrael went up and wept before the Lord until even, and aſked counſel of the Lord, ſaying, Shall I go up again to battel againſt the children of Benjamin my brother? And the Lord ſaid, Go up againſt him.)

24 And the children of Iſrael came near againſt the children of Benjamin the ſecond day.

25 And Benjamin went forth againſt them out of Gibeah the ſecond day, and deſtroyed down to the ground of the children of Iſrael again, eighteen thouſand men; all theſe drew the ſword.

26 ¶. Then all the children of Iſrael, and all the people went up, and came unto the houſe of God, and wept, and ſat there before the Lord, and faſted that day until even, and offered burnt-offerings, and peace-offerings before the Lord. Before Christ 1406.

27 And the children of Iſrael enquired of the Lord, (for the ark of the covenant of God *was* there in thoſe days,

28 And Phinehas the ſon of Eleazar the ſon of Aaron, ſtood before it in thoſe days) ſaying, Shall I yet again go out to battel againſt the children of Benjamin my brother, or ſhall I ceaſe? And the Lord ſaid, Go up; for to morrow I will deliver them into thine hand.

29 And Iſrael ſet liers in wait round about Gibeah.

30 And the children of Iſrael went up againſt the children of Benjamin on the third day, and put themſelves in aray againſt Gibeah, as at other times.

31 And the children of Benjamin went out againſt the people, *and* were drawn away from the city, and they began to ſmite of the people, *and* kill as at other times, in the high-ways, of which one goeth up to the houſe of God, and the other to Gibeah in the field, about thirty men of Iſrael.

32 And the children of Benjamin ſaid, They *are* ſmitten down before us as at the firſt. But the children of Iſrael ſaid, Let us flee, and draw them from the city, unto the high-ways.

33 And all the men of Iſrael roſe up out of their place, and put themſelves in aray

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Ver. 23. *Aſked counſel of the Lord.*] This phraſe, oftentimes mean no more, than conſulting their grand council or ſanhedrim, with the high-prieſt at their head.

Ver. 25. *And deſtroyed—eighteen thouſand men.*] It has been aſked, why the Iſraelites, in ſo juſt a cauſe, were defeated in two battles? The moſt probable reaſon is, they did not previouſly apply to God in the manner they ſhould have done. They went up indeed to the houſe of God, and aſked counſel, enquiring which ſhould go up firſt to the battle, againſt the children of Benjamin; and alſo, whether they ſhould again attack them; but they never aſked, whether an enterpriſe of that nature would be pleaſing to God, or not. Surely, they ſhould firſt have aſked, whether God had decreed the deſtruction of their brethren. But, ſuppoſing this a juſtifiable war, why might not God take this opportunity of puniſhing the Iſraelites by the hand of their brethren, for their tame permiſſion of more enormous crimes, than thoſe they endeavoured to chaſtiſe? Did they not ſuffer *ſpiritual* adultery among them, at the very time they were ſo hot upon puniſhing *carnal?* The whole tribe of Dan had fallen into idolatry, but the rulers of Iſrael were ſo far from puniſhing, that they connived at their apoſtacy.

Before Chriſt 1406. at Baal-tamar: and the liers in wait of Iſrael came forth out of their places, *even* out of the meadows of Gibeah.

34 And there came againſt Gibeah ten thouſand choſen men out of all Iſrael, and the battel was ſore: but they knew not that evil *was* near them.

35 And the LORD ſmote Benjamin before Iſrael: and the children of Iſrael deſtroyed of the Benjamites that day, twenty and five thouſand and an hundred men; all theſe drew the ſword.

36 So the children of Benjamin ſaw that they were ſmitten: for the men of Iſrael gave place to the Benjamites, becauſe they truſted unto the liers in wait which they had ſet beſide Gibeah.

37 And the liers in wait haſted, and ruſhed upon Gibeon, and the liers in wait drew *themſelves* along, and ſmote all the city with the edge of the ſword.

38 Now there was an appointed ſign between the men of Iſrael and the liers in wait, that they ſhould make a great flame with ſmoke to riſe up out of the city.

39 And when the men of Iſrael retired in the battel, Benjamin began to ſmite *and* kill of the men of Iſrael about thirty perſons: for they ſaid, Surely they are ſmitten down before us, as *in* the firſt battel.

40 But when the flame began to ariſe up out of the city, with a pillar of ſmoke, the Benjamites looked behind them, and behold, the flame of the city aſcended up to heaven.

41 And when the men of Iſrael turned again, the men of Benjamin were amazed: for they ſaw that evil was come upon them.

42 Therefore they turned *their backs* before the men of Iſrael, unto the way of the wilderneſs, but the battel overtook them; and them which *came* out of the cities, they deſtroyed in the midſt of them. Before Chriſt 1406.

43 *Thus* they incloſed the Benjamites round about, *and* chaſed them, *and* trode them down *with* eaſe over againſt Gibeah toward the ſun-riſing.

44 And there fell of Benjamin eighteen thouſand men: all theſe *were* men of valour.

45 And they turned and fled toward the wilderneſs unto the rock of Rimmon: and they gleaned of them in the high-ways five thouſand men, and purſued hard after them unto Gidom, and ſlew two thouſand men of them.

46 So that all which fell that day of Benjamin, were twenty and five thouſand men that drew the ſword; all theſe *were* men of valour.

47 But ſix hundred men turned and fled to the wilderneſs unto the rock Rimmon, and abode in the rock Rimmon four months.

48 And the men of Iſrael turned again upon the children of Benjamin, and ſmote them with the edge of the ſword, as well the men of *every* city, as the beaſt, and all that came to hand: alſo they ſet on fire all the cities that they came to.

CHAP. XXI.

1 *The people bewail the deſolation of Benjamin.* 8 *By the deſtruction of Jabeſh-gilead, they provide them four hundred wives.* 16 *They adviſe them to ſurpriſe the virgins that danced at Shiloh.*

NOW the men of Iſrael had ſworn in Mizpeh, ſaying, There ſhall not any of us give his daughter unto Benjamin to wife.

2 And the people came to the houſe of God, and abode there till even before God, and lift up their voices, and wept ſore:

3 And

Ver. 44. *There fell of Benjamin eighteen thouſand men.*] In the wilderneſs eaſtward of Gibeah.

Notes on Chap. XXI.

Ver. 2. *Lift up their voices and wept ſore.*] When they began

Before Chriſt 1406.

3 And ſaid, O LORD God of Iſrael, why is this come to paſs in Iſrael, that there ſhould be to day one tribe lacking in Iſrael?

4 And it came to paſs on the morrow, that the people roſe early, and built there an altar, and offered burnt-offering, and peace-offerings.

5 And the children of Iſrael ſaid, Who *is there* among all the tribes of Iſrael, that came not up with the congregation unto the LORD? for they had made a great oath concerning him that came not up to the LORD to Mizpeh, ſaying, He ſhall ſurely be put to death.

6 And the children of Iſrael repented them for Benjamin their brother, and ſaid, There is one tribe cut off from Iſrael this day:

7 How ſhall we do for wives for them that remain, ſeeing we have ſworn by the LORD, that we will not give them of our daughters to wives?

8 ¶ And they ſaid, What one *is there* of the tribes of Iſrael, that came not up to Mizpeh to the LORD? and behold, there came none to the camp from Jabeſh-gilead to the aſſembly.

9 For the people were numbered, and behold, *there were* none of the inhabitants of Jabeſh-gilead there.

10 And the congregation ſent thither twelve thouſand men of the valianteſt, and commanded them, ſaying, Go and ſmite the inhabitants of Jabeſh-gilead with the edge of the ſword, with the women and the children.

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11 And this *is* the thing that ye ſhall do, Ye ſhall utterly deſtroy every male, and every woman that hath lien by man.

12 And they found among the inhabitants of Jabeſh-gilead, four hundred young virgins that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which *is* in the land of Canaan.

13 And the whole congregation ſent *ſome* to ſpeak to the children of Benjamin that *were* in the rock Rimmon, and to call peaceably unto them.

14 And Benjamin came again at that time; and they gave them wives which they had ſaved alive of the women of Jabeſh-gilead: and yet ſo they ſufficed them not.

15 And the people repented them for Benjamin, becauſe that the Lord had made a breach in the tribes of Iſrael.

16 ¶ Then the elders of the congregation ſaid, How ſhall we do for wives for them that remain, ſeeing the women are deſtroyed out of Benjamin?

17 And they ſaid, *There muſt be* an inheritance for them that be eſcaped of Benjamin, that a tribe be not deſtroyed out of Iſrael.

18 Howbeit, we may not give them wives of our daughters: for the children of Iſrael have ſworn, ſaying, Curſed *be* he that giveth a wife to Benjamin.

19 Then they ſaid, Behold, *there is* a feaſt of the LORD in Shiloh yearly *in a place* which *is* on the north ſide of Bethel, on

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began ſeriouſly to conſider, how raſhly they had acted, in almoſt totally deſtroying one of the tribes of Iſrael, and had bound themſelves with an oath, not to marry their daughters to the poor remains of it; which conſequently muſt prove the extirpation of the whole.

Ver. 10. *Go, and ſmite the inhabitants of Jabeſh-Gilead.*] Jabeſh-Gilead was a city in the tribe of Manaſſeh, on the other ſide Jordan.

The maſſacre of thoſe people, without ever ſending to know the reaſon of their abſenting themſelves from the war, was a cruel expedient, to extricate the Iſraelites from the difficulty, in which their ſuperſtitious obſervance of an unlawful oath had involved them; and is a ſhocking inſtance of the iniquity and barbarity of thoſe times; for to ſlay the innocent with the guilty, and to put women and children to death, is the height of injuſtice and cruelty.

Ver. 14. *Yet ſo they ſufficed them not.*] For ſtill two hundred wanted wives.

Ver. 19. *There is a feaſt of the Lord in Shiloh yearly.*] This

Before Chriſt 1406. on the eaſt ſide of the high-way that goeth up from Beth-el to Shechem, and on the ſouth of Lebonah.

20 Therefore they commanded the children of Benjamin, ſaying, Go, and lie in wait in the vineyards:

21 And ſee, and behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22 And it ſhall be, when their fathers or their brethren come unto us to complain, that we will ſay unto them, Be favourable unto them for our ſakes: becauſe we reſerved not to each man his wife in the war: for ye did not give unto them at this time, *that* you ſhould be guilty.

Before Chriſt 1406.

23 And the children of Benjamin did ſo, and took *them* wives according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them.

24 And the children of Iſrael departed thence at that time, every man to his tribe, and to his family, and they went out from thence every man to his inheritance.

25 In thoſe days *there was* no king in Iſrael, every man did *that which was* right in his own eyes.

This was the feaſt of tabernacles; a time of exceeding great joy, becauſe they had newly gathered their vintage; and this was the only ſeaſon, in which the Jewiſh virgins were allowed to dance.

Ver. 22. *For ye did not give unto them at this time, that ye ſhould be guilty.*] More properly, *Becauſe ye did not give unto them at this time, ye are to blame.*

Ver. 23. *And the children of Benjamin—took them wives,* &c.] Whatever may be ſaid in vindication of the Benjamites, that what they did, was by order of their ſuperiors, and alſo devoid of that brutal luſt incident to raviſhers: it is certain, the elders of Iſrael, who gave them this advice, had no right to diſpoſe of other peoples children, without their parents approbation. It was a mean prevarication of the elders, namely, that they thought, by this expedient, to keep their oath, becauſe they did not give them wives, but only permitted them to take them.

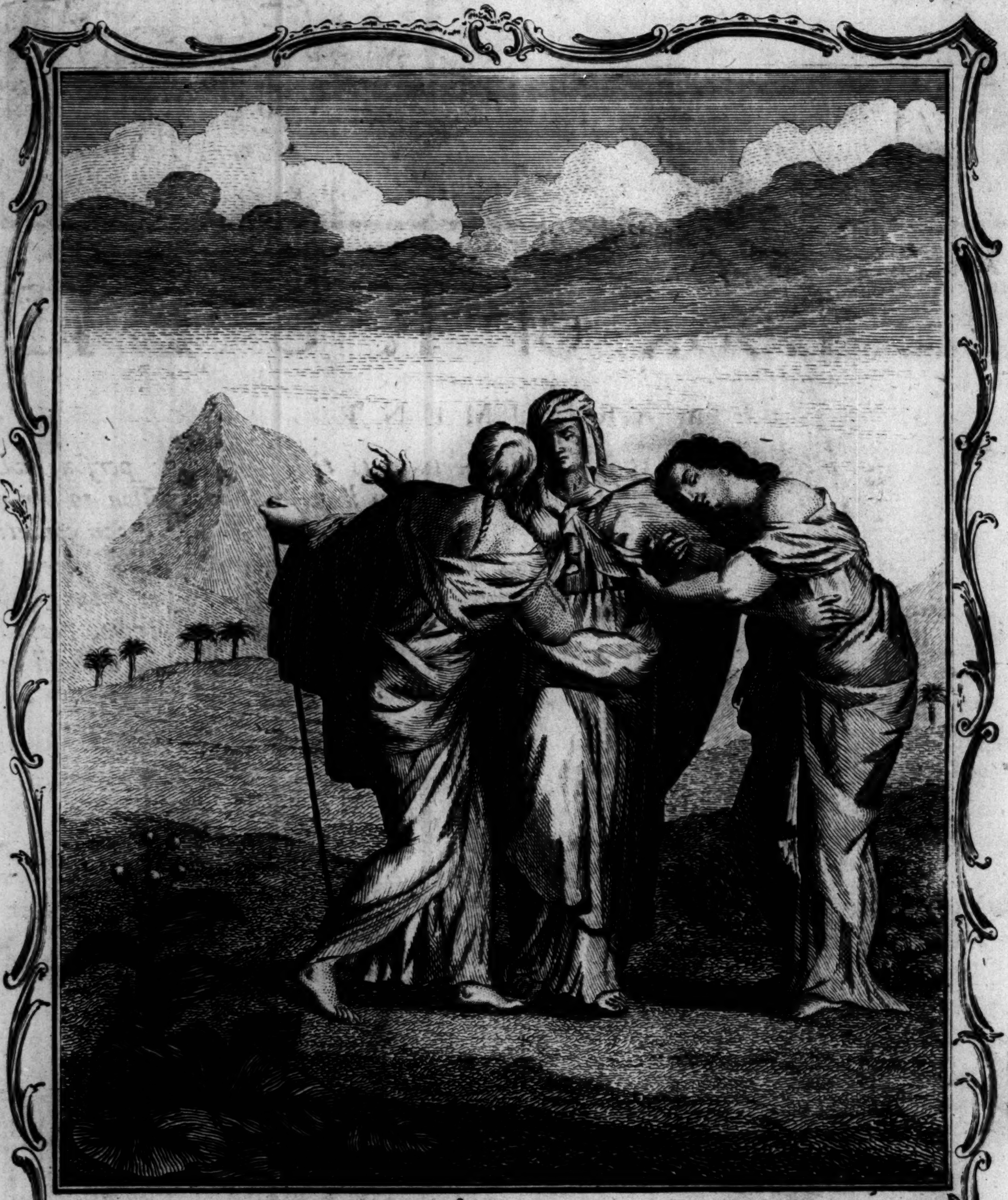
Whom they caught.] The rape of the Sabines, at the command of Romulus, is produced as a piece of hiſtory parallel to this. He proclaimed a public feaſt, to be celebrated in honour of Neptune, inviting all the neighbouring cities to partake of the diverſions he then intended to exhibit, and ordered all the young men, upon a certain ſignal given, to ſeize and carry off every one a virgin.

Ver. 25. *In thoſe days there was no king in Iſrael,* &c.] The hiſtorian, having mentioned many of the groſſeſt enormities committed by the Iſraelites, has taken care to aſſign a reaſon for theſe unrighteous proceedings; when, in four different places of the book, he tells us, that *in thoſe days there was no king in Iſrael.* For want of a ſupreme authority, every tribe, every city, nay, every private man, committed many outrages, each doing what himſelf pleaſed.

5 MA 56

The End of the Book of JUDGES.

5 MA 56



Wherefore she went forth out of the place where she was, & her two daughters-in-law with her: & they went on the way, to return unto the land of Judah

Ruth, Chap. I. ver. 7.

The Book of RUTH.

The ARGUMENT.

This book is an appendix to that of Judges. *It receives its title from the perſon, whoſe ſtory is principally related, who left her country and kindred, out of affection to her mother-in-law, and her religion, to live with her in* Iſrael, *in a poor and mean condition. This tranſaction is ſuppoſed to have happened in the days of* Shamgar, i. e. *about* 120 *years after* Joſhua. *The hiſtory concludes with the genealogy of* David, *from* Pharez, *the ſon of* Judah; *that it might appear, the Meſſiah ſprang from that tribe, according to the prediction of* Jacob. Samuel *is thought to be the author of this, as well as of the book of* Judges.

CHAP. I.

Elimelech driven by famine into Moab, dieth there, &c.

Before Chriſt 1312.

NOW it came to paſs in the days when the judges ruled, that there was a famine in the land: and a certain man of Beth-lehem-judah went to ſojourn in the country of Moab, he and his wife, and his two ſons.

2 And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two ſons Mahlon and Chilion, Ephrathites of Beth-lehem-judah: and they came into the country of Moab, and continued there.

3 And Elimelech Naomi's huſband died, and ſhe was left, and her two ſons. Before Chriſt 1312.

4 And they took them wives of the women of Moab: the name of the one *was* Orpah, and the name of the other Ruth: and they dwelled there about ten years.

5 And Mahlon and Chilion died alſo both of them; and the woman was left of her two ſons, and her huſband.

6 ¶ Then ſhe aroſe with her daughters in law, that ſhe might return from the country of Moab: for ſhe had heard in the country of Moab, how that the LORD had viſited his people, in giving them bread.

7 Wherefore ſhe went forth out of the

Notes on Chap. I.

Ver. 4. *They took them wives of the women of Moab.*] This was abſolutely forbidden by the Jewiſh law, unleſs the women were proſelytes to the true religion; which ſome think they were not, and therefore, that God cut off the huſbands in the prime of their life, and gave them no iſſue, as a puniſhment.

Before Christ 1312.

place where ſhe was, and her two daughters in law with her: and they went on the way to return unto the land of Judah.

8 And Naomi ſaid unto her two daughters in law, Go, return each to her mothers houſe: the LORD deal kindly with you, as ye have dealt with the dead, and with me.

9 The LORD grant you that you may find reſt, each *of you* in the houſe of her huſband. Then ſhe kiſſed them: and they lift up their voice and wept.

10 And they ſaid unto her, Surely we will return with thee unto thy people.

11 And Naomi ſaid, Turn again, my daughters: why will ye go with me? *are* there yet *any more* ſons in my womb, that they may be your huſbands?

12 Turn again, my daughters, go *your way*, for I am too old to have an huſband: if I ſhould ſay, I have hope, *if* I ſhould have an huſband alſo to night, and ſhould alſo bear ſons:

13 Would ye tarry for them till they were grown? would ye ſtay for them from having huſbands? nay, my daughters: for it grieveth me much for your ſakes, that the hand of the LORD is gone out againſt me.

14 And they lift up their voice, and wept again: and Orpah kiſſed her mother in law, but Ruth clave unto her.

15 And ſhe ſaid, Behold, thy ſiſter in law is gone back unto her people, and unto her gods: return thou after thy ſiſter in law.

Before Christ 1312.

16 And Ruth ſaid, Intreat me not to leave thee, *or* to return from following after thee: for whither thou goeſt, I will go; and where thou lodgeſt, I will lodge: thy people *ſhall be* my people, and thy God my God:

17 Where thou dieſt, will I die, and there will I be buried: the LORD do ſo to me, and more alſo, *if ought* but death part thee and me.

18 When ſhe ſaw that ſhe was ſtedfaſtly minded to go with her, then ſhe left ſpeaking unto her.

19 ¶ So they two went until they came to Beth-lehem. And it came to paſs when they were come to Beth-lehem, that all the city was moved about them, and they ſaid, *Is* this Naomi?

20 And ſhe ſaid unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.

21 I went out full, but the LORD hath brought me home again empty: why *then* call ye me Naomi, ſeeing the LORD hath teſtified againſt me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabiteſs her daughter in law with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley-harveſt.

CHAP.

Ver. 8. *Go, return each to her mothers houſe.*] It ſeems, it was cuſtomary in Moab, as well as in Iſrael, for widows to dwell with their parents.

Ver. 11. *Are there yet any more ſons*, &c.] Hence it appears, that the cuſtom of a man's marrying his brother's widow when he left no iſſue, (which was before the law of Moſes, ſee Gen. xxxviii. 8.) was ſo ancient, that it was derived into other countries, who were not deſcended from Abraham.

Ver. 15. *Is gone back unto her people, and unto her gods.*] By this, it appears, that Orpah was not made a proſelyte to the Jewiſh religion, but continued to worſhip the gods of her country; yet this did not make ſuch a difference in the family, (as is too often the caſe, when there is difference in religion) but that ſhe loved her huſband entirely, and had a great affection to his mother, even after his death.

Ver. 19. *All the city was moved about them, and they ſaid, Is this Naomi?*] It was reported by thoſe who knew her, that ſhe was returned; but the people who ran out of their houſes to ſee her, beholding a great change in her dreſs and countenance, could ſcarce believe it was ſhe.

Ver. 20. *Call me not*, &c.] She told them, her name was not ſuitable to her preſent condition; which required ſhe ſhould rather be called by a contrary one.

Naomi.] That is, proſperity.

Mara.] Bitterneſs, or grief.

Before Christ 1312.

CHAP. II.

1 Ruth gleaneth in the fields of Boaz. 4 Boaz taking knowledge of her, 8 ſheweth her great favour. 18 That which ſhe got, ſhe carrieth to Naomi.

AND Naomi had a kinſman of her huſbands, a mighty man of wealth, of the family of Elimelech; and his name *was* Boaz.

2 And Ruth the Moabiteſs ſaid unto Naomi, Let me now go to the field, and glean ears of corn after *him*, in whoſe ſight I ſhall find grace. And ſhe ſaid unto her, Go, my daughter.

3 And ſhe went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech.

4 ¶ And behold, Boaz came from Beth-lehem, and ſaid unto the reapers, The LORD *be* with you: and they anſwered him, The LORD bleſs thee.

5 Then ſaid Boaz unto his ſervant that was ſet over the reapers, Whoſe damſel *is* this?

6 And the ſervant that was ſet over the reapers, anſwered and ſaid, It *is* the Moabitiſh damſel that came back with Naomi out of the country of Moab:

7 And ſhe ſaid, I pray you, let me glean, and gather after the reapers amongſt the ſheaves: ſo ſhe came, and hath continued even from the morning until now, that ſhe tarried a little in the houſe.

8 Then ſaid Boaz unto Ruth, Heareſt thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here faſt by my maidens.

Before Christ 1312.

9 *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men, that they ſhall not touch thee? and when thou art athirſt, go unto the veſſels, and drink of *that* which the young men have drawn.

10 Then ſhe fell on her face, and bowed herſelf to the ground, and ſaid unto him, Why have I found grace in thine eyes, that thou ſhouldeſt take knowledge of me, ſeeing I *am* a ſtranger?

11 And Boaz anſwered and ſaid unto her, it hath fully been ſhewed me, all that thou haſt done unto thy mother in law ſince the death of thine huſband: and *how* thou haſt left thy father and thy mother and the land of thy nativity, and art come unto a people which thou kneweſt not heretofore.

12 The LORD recompenſe thy work, and a full reward be given thee of the LORD God of Iſrael, under whoſe wings thou art come to truſt.

13 Then ſhe ſaid, Let me find favour in thy ſight, my lord, for that thou haſt comforted me, and for that thou haſt ſpoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens.

14 And Boaz ſaid unto her, At mealtime

NOTES on Chap. II.

Ver. 2. *In whoſe ſight I ſhall find grace.*] Either ſhe did not know that poor ſtrangers had a right to glean, as well as the poor of Iſrael; or out of her great piety, ſhe would not challenge it as her right, but as a favour, which ſhe would thankfully acknowledge.

Ver. 4. *The Lord be with you.*] This is the firſt time we meet with this religious ſalutation; which we afterwards find was familiar, and was continued to our Saviour's days, when the angel ſaluted the bleſſed virgin in this manner.

Ver. 7. *In the houſe.*] In the tent, which was pitched in the fields, for ſuch as were weary to refreſh themſelves.

Ver. 9. *That they ſhall not touch thee.*] Shall not give thee any ſort of diſturbance or moleſtation.

Go unto the veſſels, and drink.] There was excellent water at Beth-lehem, which they had brought into the field to quench their thirſt.

Ver. 12. *Under whoſe wings thou art come to truſt.*] This metaphor ſeems to have been taken from the Cherubims, who ſpread their wings from one ſide of the holy place unto the other, upon which the divine majeſty ſat; which protection and ſafe-guard, was repreſented in the cloud, which covered the Iſraelites in the wilderneſs.

Ver. 13. *Though I be not like unto one of thine hand-maidens.*] She means, I am ſo obſcure a ſtranger, and of a country of an ill character among you, and therefore not equal to the meaneſt of thy ſervant-maids.

Before Christ 1312.

time come thou hither, and eat of the bread, and dip thy morſel in the vinegar. And ſhe ſat beſide the reapers: and he reached her parched *corn*, and ſhe did eat and was ſufficed, and left.

15 And when ſhe was riſen up to glean, Boaz commanded his young men, ſaying, Let her glean even among the ſheaves, and reproach her not.

16 And let fall alſo *ſome* of the handfuls of purpoſe for her, and leave *them* that ſhe may glean *them*, and rebuke her not.

17 So ſhe gleaned in the field until even, and beat out that ſhe had gleaned: and it was about an ephah of barley.

18 ¶ And ſhe took *it* up, and went into the city: and her mother in law ſaw what ſhe had gleaned: and ſhe brought forth, and gave to her that ſhe had reſerved, after ſhe was ſufficed.

19 And her mother in law ſaid unto her, Where haſt thou gleaned to day? and where wroughteſt thou? bleſſed be he that did take knowledge of thee. And ſhe ſhewed her mother in law with whom ſhe had wrought, and ſaid, The mans name with whom I wrought to day *is* Boaz.

20 And Naomi ſaid unto her daughter in law, Bleſſed *be* he of the LORD, who hath not left off his kindneſs to the living and to the dead. And Naomi ſaid unto her, The man *is* near of kin unto us, one of our next kinſmen.

Before Christ 1312.

21 And Ruth the Moabiteſs ſaid, He ſaid unto me alſo, Thou ſhalt keep faſt by my young men, until they have ended all my harveſt.

22 And Naomi ſaid unto Ruth her daughter in law, *It is* good, my daughter, that thou go out with his maidens, that they meet thee not in any other field.

23 So ſhe kept faſt by the maidens of Boaz to glean, unto the end of barley-harveſt, and of wheat-harveſt; and dwelt with her mother in law.

CHAP. III.

1 *By Naomi her inſtruction,* 5 *Ruth lieth at Boaz his feet.* 8 *Boaz acknowledgeth the right of a kinſman:* 14 *He ſendeth her away with ſix meaſures of barley.*

THen Naomi her mother in law ſaid unto her, My daughter, ſhall I not ſeek reſt for thee, that it may be well with thee?

2 And now *is* not Boaz of our kindred, with whoſe maidens thou waſt? Behold, he winnoweth barley to night in the threſhing-floor.

3 Waſh thyſelf therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thyſelf known unto the man, until he ſhall have done eating and drinking.

4 And it ſhall be when he lieth down, that

Ver. 14. *Eat of the bread.*] Under this name, is comprehended proviſion in general.

Dip thy morſel in the vinegar.] They had vinegar for ſauce; which was very cooling and refreſhing in hot ſeaſons.

The Jews apply theſe words to the Meſſiah. The MIDRASCH, upon this paſſage, makes the preceding words *come thou hither*, to ſignify, *come to thy kingdom*; and the *morſel dipt in vinegar*, to denote the reproaches and ſufferings of Chriſt; an argument that they expected their Meſſiah to be expoſed to ſuch ſufferings, as our bleſſed Redeemer actually endured. See Pſalm lxix. 21.

Ver. 17. *An ephah of barley.*] Nearly our buſhel.

Ver. 18. *Brought forth, and gave to her that ſhe had reſerved, &c.*] What ſhe had left, when ſhe was feaſted with the reapers. This was an inſtance of Ruth's care of her mother-in-law.

Ver. 21. *Young men.*] The words rendered *young men*, ſignifies all young men in general; and particularly the maidens, to whom he bid her keep cloſe, verſe 8.

All my harveſt.] Both the barley and wheat-harveſt which followed.

NOTES on Chap. III.

Ver. 2. *He winnoweth barley to night.*] This winnowing to ſeparate the corn from the chaff, was commonly done in the evening, when the heat of the day was over, and cool breezes began to riſe.

Before Christ 1312.

that thou ſhalt mark the place where he ſhall lie, and thou ſhalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou ſhalt do.

5 And ſhe ſaid unto her, All that thou ſayeſt unto me, I will do.

6 ¶ And ſhe went down unto the floor, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and ſhe came ſoftly, and uncovered his feet, and laid her down.

8 ¶ And it came to paſs at midnight, that the man was afraid, and turned himſelf: and behold, a woman lay at his feet.

9 And he ſaid, Who *art* thou? And ſhe anſwered, I *am* Ruth thine handmaid: ſpread therefore thy ſkirt over thine handmaid, for thou *art* a near kinſman.

10 And he ſaid, Bleſſed *be* thou of the LORD, my daughter: *for* thou haſt ſhewed more kindneſs in the latter end, than at the beginning, inaſmuch as thou followedſt not young men, whether poor or rich.

Before Christ 1312.

11 And now, my daughter, fear not, I will do to thee all that thou requireſt: for all the city of my people doth know, that thou *art* a virtuous woman.

12 And now it is true, that I *am thy* near kinſman: howbeit there is a kinſman nearer than I.

13 Tarry this night, and it ſhall be in the morning, *that* if he will perform unto thee the part of a kinſman, well, let him do the kinſmans part; but if he will not do the part of a kinſman to thee, then will I do the part of a kinſman to thee, *as* the LORD liveth: lie down until the morning.

14 ¶ And ſhe lay at his feet until the morning: and ſhe roſe up before one could know another. And he ſaid, Let it not be known that a woman came into the floor.

15 Alſo he ſaid, Bring the vail that

Ver. 4. *Thou ſhalt go in.*] This deſign of Naomi's, ſeems at firſt, not very modeſt; but as it had no other intention than what was agreeable to the law of God, it proſpered accordingly.

And uncover his feet, and lay thee down.] She was not to lie by his ſide, for that had been immodeſt; but at his feet, in the poſture of an humble ſupplicant.

Ver. 7. *His heart was merry.*] It is conjectured, that Boaz now made a great feaſt; that himſelf, and his reapers, and his other neighbours, might rejoice together.

He went to lie down at the end of the heap of corn.] Such was the plain way of living in thoſe ancient times, that the moſt wealthy perſons looked after their own buſineſs, both in the field and at home. Boaz perhaps lay here upon the ſtraw in the floor, to ſecure his corn from robbers, till it could be ſecured in barns. Theſe threſhing-floors were covered at top to keep out rain, but laid open on all ſides, that the wind might come in freely for the winnowing of the corn. They ſeem however, to have been ſhut up at night, with doors fitted to them, that if any one lay there they might be kept warm; and the corn, and likewiſe the implements of huſbandry, which were uſually left there, might be ſecured from thieves.

Came ſoftly, and uncovered his feet, and laid her down.] Moſt certainly, the intention of Ruth, was only to give Boaz an opportunity to conſider what the law required of him. This indeed looks like a dangerous practice which Naomi put her upon, expoſing both her and him to great temptations; but the known piety both of Boaz and Ruth, who were not now in their youthful years, (at leaſt Boaz was of a great age) made Naomi confident, that no ſin would be committed by them.

Ver. 9. *Spread therefore thy ſkirt over thine handmaid.*] In the Hebrew *ſpread thy wing*; a phraſe which ſignifies, to take into protection. At this day, when two perſons are married among the Jews, the man throws the ſkirt of his talith over his ſpouſe, and covers her head with it.

Ver. 10. *Bleſſed be thou of the Lord.*] He was ſo far from being incenſed at her boldneſs, that he wiſhes her all kinds of happineſs; commending her true kindneſs both to her mother and huſband.

In the latter end, than at the beginning.] Which was now more evident than before; by her endeavours to preſerve his name and family.

As thou followedſt not young men.] This is an high commendation, that ſhe did not ſeek an huſband to ſatisfy any looſe deſires; but to preſerve the memory of the deceaſed.

Ver. 14. *Let it not be known that a woman, &c.*] He was careful both of his own, and her reputation.

Ver. 15. *The veil.*] The original ſignifies any kind of covering. The Septuagint tranſlate it, *Perizoma*; *by* which they ſeem to have meant that which we call apron, or a kirtle, which is bound about a perſon. Dr. Shaw thinks, this veil was ſomething like what the Arabians now wear, called an *Hyke*, which ſerves for a complete dreſs by day, and for a covering by night; it is uſually about ſix yards long, and ſix feet broad.

Before Christ 1312.

thou haſt upon thee, and hold it. And when ſhe held it, he meaſured ſix *meaſures* of barley, and laid *it* on her: and ſhe went into the city.

16 And when ſhe came to her mother in law, ſhe ſaid, Who *art* thou, my daughter? And ſhe told her all that the man had done to her.

17 And ſhe ſaid, Theſe ſix *meaſures* of barley gave he me; for he ſaid to me, Go not empty unto thy mother in law.

18 Then ſaid ſhe, Sit ſtill, my daughter, until thou know how the matter will fall: for the man will not be in reſt, until he have finiſhed the thing this day.

CHAP. IV.

1 *Boaz calleth into judgment the next kinſman.* 6 *He refuſeth the redemption according to the manner in Iſrael.* 9 *Boaz buyeth the inheritance:* 10 *He marrieth Ruth.* 13 *She beareth Obed the grandfather of David.* 18 *The generation of Pharez.*

THen went Boaz up to the gate, and ſat him down there: and behold, the kinſman of whom Boaz ſpake, came by; unto whom he ſaid, Ho, ſuch a one, turn aſide, ſit down here. And he turned aſide, and ſat down.

2 And he took ten men of the elders of the city, and ſaid, Sit ye down here. And they ſat down.

Before Christ 1312.

3 And he ſaid unto the kinſman, Naomi that is come again out of the country of Moab ſelleth a parcel of land, which *was* our brother Elimelechs.

4 And I thought to advertiſe thee, ſaying, Buy *it* before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it*; but if thou wilt not redeem *it*, *then* tell me, that I may know: for *there is* none to redeem *it* beſide thee, and I *am* after thee. And he ſaid, I will redeem *it*.

5 Then ſaid Boaz, What day thou buyeſt the field of the hand of Naomi, thou muſt buy *it* alſo of Ruth the Moabiteſs, the wife of the dead, to raiſe up the name of the dead upon his inheritance.

6 ¶ And the kinſman ſaid, I cannot redeem *it* for myſelf, leſt I mar mine own inheritance: redeem thou my right to thyſelf, for I cannot redeem *it*.

7 Now this *was* the *manner* in former time in Iſrael, concerning redeeming, and concerning changing, for to confirm all things: a man plucked off his ſhoe, and gave *it* to his neighbour: and this *was* a teſtimony in Iſrael.

8 Therefore the kinſman ſaid unto Boaz,

Ver. 16. *Who art thou, my daughter?*] It was ſo early in the morning, that Naomi could not well diſcern who it was: but ſome interpreters underſtand it, that ſhe aſked *what haſt thou done?* i. e. how haſt thou ſucceeded! and the anſwer favours this interpretation. The appellation of daughter, was a common and cuſtomary piece of civility.

Ver. 18. *The man will not be in reſt.* &c.] She knew him to be a man of his word.

NOTES on Chap. IV.

Ver. 1. *The gate.*] Here the judges determined cauſes.

Ver. 3. *Naomi—ſelleth a parcel of land.*] He mentions Naomi's return out of the country of Moab, to intimate, that her poverty obliged her to ſell the inheritance which her huſband had left her.

Our brother.] That is, our kinſman.

Ver. 5. *Thou muſt buy it alſo of Ruth*, &c.] There are here ſome errors in the original; but when corrected by authentic manuſcript and verſions, the tranſlation runs thus: *Then ſaid Boaz, on the day thou takeſt the land of the hand of Naomi*, thou muſt alſo take *Ruth the Moabiteſs.*

Ver. 6. *Leſt I mar mine own inheritance.*] He was afraid to marry a poor woman, with a ſmall parcel of land, having a wife and children already; and therefore judged, what ſhe had, would not provide for the children he might have by her, without diminiſhing his own inheritance.

Ver. 7. *Now this was the manner*, &c.] There was no law, that we can find, about this rite; but only cuſtom, which had long prevailed; when men redeemed lands, that had been alienated, or gave poſſeſſion of them to an other perſon.

A man plucked off his ſhoe.] A ſufficient evidence, that he transferred all his right, to that perſon to whom he delivered his ſhoe. The reaſon of this cuſtom is plain; it being a natural indication, that he reſigned his intereſt in the land, by giving the other his ſhoe, in which he uſed to walk on it; and that now he might enter, and take poſſeſſion of it himſelf. This ceremony was different from that, Deut. xxv. 9.

Before Christ 1312.

az, Buy *it* for thee: ſo he drew off his ſhoe.

9 ¶ And Boaz ſaid unto the elders, and *unto* all the people, Ye *are* witneſſes this day, that I have bought all that *was* Elimelechs, and all that *was* Chilions, and Mahlons, of the hand of Naomi.

10 Moreover Ruth the Moabiteſs, the wife of Mahlon, have I purchaſed to be my wife, to raiſe up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witneſſes this day.

11 And all the people that *were* in the gate, and the elders ſaid, *We are* witneſſes: The Lord make the woman that is come into thine houſe, like Rachel and like Leah, which two did build the houſe of Iſrael: and do thou worthily in Ephratah, and be famous in Beth-lehem.

12 And let thy houſe be like the houſe of Pharez, (whom Tamar bare unto Judah) of the ſeed which the Lord ſhall give thee of this young woman.

13 ¶ So Boaz took Ruth, and ſhe was his wife: and when he went in unto her, the Lord gave her conception, and ſhe bare a ſon.

Before Christ 1312.

14 And the women ſaid unto Naomi, Bleſſed *be* the Lord which hath not left thee this daw without a kinſman, that his name may be famous in Iſrael.

15 And he ſhall be unto thee a reſtorer of *thy* life, and a nouriſher of thine old age: for thy daughter in law which loveth thee, which is better to thee than ſeven ſons, hath borne him.

16 And Naomi took the child, and laid it in her boſom, and became nurſe unto it.

17 And the women her neighbours gave it a name, ſaying, There is a ſon born to Naomi, and they called his name Obed: he *is* the father of Jeſſe, the father of David.

18 ¶ Now theſe *are* the generations of Pharez: Pharez begat Hezron,

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahſhon, and Nahſhon begat Salmon,

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jeſſe, and Jeſſe begat David.

The End of the Book of RUTH.

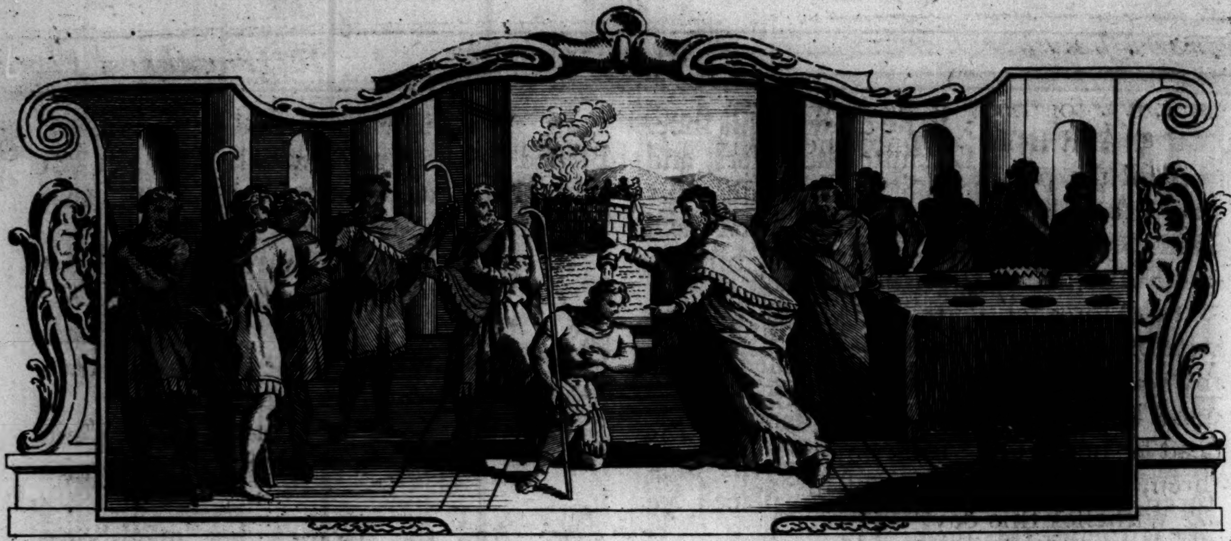
Ver. 11. *Do thou worthily in Ephratah, and be famous in Beth-lehem.*] Ephratah and Beth-lehem are two different names for the ſame place, where Boaz and Ruth both lived; and who, they prayed, might be a ſhining example of virtue to the inhabitants of that city.

Ver. 12. *Like the houſe of Pharez.*] All the Beth-lehemites derived their origin from Pharez, whoſe family was very illuſtrious in Iſrael.

Ver. 17. *Obed.*] *A ſervant*, one who ſhould take care of, and be very ſerviceable to Naomi in her old age.

Ver. 18. *Now theſe are the generations of Pharez.*] He begins no higher, becauſe all knew, that Pharez was the grandſon of Jacob, and he, the ſon of Iſaac, &c. This book ſeems to have been written principally for the ſake of this genealogy; it being neceſſary to trace the family to its origin, as the Meſſiah was to ſpring from it; and, accordingly, it is traced in the following verſes, from Pharez to David.

5 MA 56



The Firſt Book of SAMUEL,

COMMONLY CALLED,

The Firſt Book of KINGS.

The ARGUMENT.

The two books of Samuel, *contain an hiſtory of the tranſactions under the two laſt judges,* Samuel *and* Eli, *and the two firſt kings,* Saul *and* David. *The* Jews *aſſert, that the four and twenty firſt chapters were written by* Samuel *himſelf, and the reſt by the prophets,* Nathan *and* Gad; *which they found on* 1 Chron. xxix. 29. *The books of* Samuel *and* Kings, *being a continued hiſtory of the reigns of the kings of* Iſrael *and* Judah, *are therefore called the firſt, ſecond, third, and fourth books of* Kings. *This firſt book compriſes about one hundred years.*

CHAP. I.

1 *Elkanah and his two wives, &c.*

Before Chriſt 1171. NOW there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name *was* Elkanah, the ſon of Jeroham, the ſon of Elihu, the ſon of Tohu, the ſon of Zuph, an Ephrathite:

2 And he had two wives, the name of the one *was* Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children. Before Chriſt 1171.

3 And this man went up out of his city yearly, to worſhip and to ſacrifice unto the LORD of hoſts in Shiloh; and the two ſons of Eli, Hophni and Phinehas, the prieſts of the LORD, *were* there.

4 And

NOTES on Chap. I.

Ver. 1. *Ramathaim-zophim.*] In verſe 19, it is called Ramah; here Ramathaim, in the dual number, becauſe built upon two hills; and the title Zophim ſeems here added, on account of a watch-tower placed upon its eminence. Some think here was a ſchool of the prophets, who are ſtiled watchmen in Ezekiel. From hence ſome derive the Greek *ſophos*: the title of aſtronomers at firſt, who ſituated themſelves on ſuch high places, as beſt fitted for the contemplation of the ſtars.

Before Chriſt 1171.

4 ¶ And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her ſons and her daughters, portions.

5 But unto Hannah he gave a worthy portion: for he loved Hannah, but the LORD had ſhut up her womb;

6 And her adverſary alſo provoked her ſore, for to make her fret, becauſe the LORD had ſhut up her womb.

7 And *as* he did ſo year by year, when ſhe went up to the houſe of the LORD, ſo ſhe provoked her; therefore ſhe wept, and did not eat.

8 Then ſaid Elkanah her huſband to her, Hannah, why weepeſt thou? and why eateſt thou not? and why is thy heart grieved? *am* not I better to thee than ten ſons?

9 ¶ So Hannah roſe up after they had eaten in Shiloh, and after they had drunk: (now Eli the prieſt ſat upon a ſeat by a poſt of the temple of the LORD)

10 And ſhe *was* in bitterneſs of ſoul, and prayed unto the LORD, and wept ſore.

11 And ſhe vowed a vow, and ſaid, O LORD of hoſts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man-child, then I will give him unto the LORD all the days of his life, and there ſhall no razor come upon his head.

Before Chriſt 1171.

12 And it came to paſs as ſhe continued praying before the LORD, that Eli marked her mouth.

13 Now Hannah, ſhe ſpake in her heart, only her lips moved, but her voice was not heard: therefore Eli thought ſhe had been drunken.

14 And Eli ſaid unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah anſwered and ſaid, No, my lord, I *am* a woman of a ſorrowful ſpirit: I have drunk neither wine nor ſtrong drink, but have poured out my ſoul before the LORD.

16 Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I ſpoken hitherto.

17 Then Eli anſwered and ſaid, Go in peace: and the God of Iſrael grant *thee* thy petition that thou haſt aſked of him.

18 And ſhe ſaid, Let thine handmaid find grace in thy ſight. So the woman went her way, and did eat, and her countenance was no more *ſad*.

19 ¶ And they roſe up in the morning early, and worſhipped before the LORD, and returned, and came to their houſe to Ramah: and Elkanah knew Hannah his wife, and the LORD remembred her.

20 Wherefore it came to paſs, when the time was come about, after Hannah had conceived, that ſhe bare a ſon, and

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Ver. 4. *He gave to Peninnah his wife, and to all her ſons, and her daughters.*] The males only were bound to appear before God at theſe feſtivals; but devout perſons uſed to bring their wives, and their daughters, as well as ſons with them.

Portions.] That is to ſay, parts of the peace-offerings, which belonged to him that offered them; except the fat, and the breaſt, and right ſhoulder; whereby they had communion with the Lord, by partaking with him of his ſacrifice.

Ver. 5. *A worthy portion.*] A double portion.

Ver. 6. *Her adverſary alſo provoked her.*] Penninah derided her on account of her barrenneſs.

Ver. 10. *She was in bitterneſs of ſoul—and wept ſore.*] Sterility was looked upon among the Jews, as the greateſt curſe that could befal a woman; and to have a child, though it ſhould be attended with the immediate death of the mother, was eſteemed a leſs affliction, than to have none. Thus the midwife comforted Rachel at the point of death, ſaying, *Fear not; thou ſhalt have this ſon alſo,* Gen. xxxv. 17.

Ver. 11. *There ſhall no razor come,* &c] She vowed he ſhould be a Nazarite.

Ver. 14. *Put away thy wine from thee.*] He ſeems to bid her go to bed and ſleep.

Ver. 16. *A daughter of Belial.*] A perſon of an infamous character, and regarding neither God nor man.

Before Christ 1171. called his name Samuel, *ſaying*, Becauſe I have aſked him of the Lord.

21 And the man Elkanah, and all his houſe, went up to offer unto the Lord the yearly ſacrifice, and his vow.

22 But Hannah went not up; for ſhe ſaid unto her huſband, *I will not go up* until the child be weaned, and *then* I will bring him, that he may appear before the Lord, and there abide for ever.

23 And Elkanah her huſband ſaid unto her, Do what ſeemeth thee good, tarry until thou have weaned him, only the Lord eſtabliſh his word: ſo the woman abode, and gave her ſon ſuck until ſhe weaned him.

24 And when ſhe had weaned him, ſhe took him up with her, with three bullocks and one ephah of flour, and a bottle of wine, and brought him unto the houſe of the Lord in Shiloh: and the child *was* young.

25 And they ſlew a bullock, and brought the child to Eli.

26 And ſhe ſaid, O my lord, *as* thy ſoul liveth, my lord, I *am* the woman that ſtood by thee here, praying unto the Lord.

27 For this child I prayed; and the Lord hath given me my petition which I aſked of him:

28 Therefore alſo I have lent him to the Lord as long as he liveth, he ſhall be lent to the Lord. And he worſhipped the Lord there. Before Christ 1171.

CHAP. II.

1 *Hannahs ſong in thankfulneſs.* 18 *Samuels miniſtry.* 20 *By Eli's bleſſing, Hannah is more fruitful.*

1165. AND Hannah prayed, and ſaid, My heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies: becauſe I rejoice in thy ſalvation.

2 *There is* none holy as the Lord: for *there is* none beſides thee: neither *is there* any rock like our God.

3 Talk no more ſo exceeding proudly, let *not* arrogancy come out of your mouth: for the Lord *is* a God of knowledge, and by him actions are weighed.

4 The bows of the mighty men *are* broken, and they that ſtumbled, are girt with ſtrength.

5 *They that were* full, have hired out themſelves for bread; and *they that were* hungry, ceaſed: ſo that the barren hath borne ſeven: and ſhe that hath many children, is waxed feeble.

6 The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

7 The Lord maketh poor, and maketh rich:

Ver. 20. *Samuel.*] Which is contracted of *Saul-meel, aſked of God.*

Ver. 23. *Only the Lord eſtabliſh his word,* &c.] Or; the Lord eſtabliſh his work, *i. e.* perfect what he hath begun, by making the child grow, till he is fit to attend on his ſervice.

Ver. 27. *For this child I prayed.*] She had not told him before, when he reproved her, what it was ſhe prayed for in particular; but now acquaints him with it.

Ver. 28. *I have lent him to the Lord.*] She ſays, verſe 11. I will give him to the Lord. The original word is capable of the ſame ſignification, and ſhould be tranſlated alike in both places.

Notes on Chap. II.

Ver. 1. *Hannah prayed.*] Prayer is frequently uſed for thankſgiving.

This little hymn is an inſtance, how far ſuperior ſeveral parts of ſcripture are, to the fineſt compoſition of the heathen writers; here we have the trueſt ſublimity of language, the boldeſt, and juſteſt metaphors of poetry, and the moſt exalted ſtrains of devotion.

Mine horn is exalted.] I lift up mine head in triumph. *Exalting the horn,* ſignifies the height of glory.

Ver. 4. *Art girt with ſtrength.*] Girdles being a principal part of the military habit among the ancients, are here elegantly tranſlated, to ſignify *ſtrength*, or *warlike power*: hence the apoſtle, among his ſpiritual armour, exhorts the Epheſians, to be *girt about with truth*.

Ver. 5. *Ceaſed.*] That is ceaſed to complain of hunger. Such is the viciſſitude of human affairs! ſo that no man ought to be proud; neither ought any to deſpair.

The barren hath borne ſeven.] It is remarked, that ſhe mixes prophecy with her hymn of praiſe, and foretels the great increaſe of the church; the word *ſeven*, ſignifying *a multitude*.

Before Chriſt 1165.

rich: he bringeth low, and lifteth up.

8 He raiſeth up the poor out of the duſt, *and* lifteth up the beggar from the dunghil, to ſet *them* among princes, and to make them inherit the throne of glory: for the pillars of the earth *are* the LORDS, and he hath ſet the world upon them.

9 He will keep the feet of his ſaints, and the wicked ſhall be ſilent in darkneſs; for by ſtrength ſhall no man prevail.

10 The adverſaries of the LORD ſhall be broken to pieces: out of heaven ſhall he thunder upon them: the LORD, ſhall judge the ends of the earth, and he ſhall give ſtrength unto his king, and exalt the horn of his anointed.

11 And Elkanah went to Ramah to his houſe; and the child did miniſter unto the LORD before Eli the prieſt.

12 ¶ Now the ſons of Eli *were* ſons of Belial, they knew not the LORD.

13 And the prieſts cuſtom with the people *was*, *that* when any man offered ſacrifice, the prieſts ſervant came, while the fleſh was in ſeething, with a fleſh-hook of three teeth in his hand:

14 And he ſtruck *it* into the pan, or kettle, or caldron, or pot; all that the fleſh-hook brought up, the prieſt took for himſelf: ſo they did in Shiloh, unto all the Iſraelites that came thither.

15 Alſo before they burnt the fat, the prieſts ſervant came, and ſaid to the man that ſacrificed, Give fleſh to roaſt for the prieſt; for he will not have ſodden fleſh of thee, but raw.

Before Chriſt 1165.

16 And *if* any man ſaid unto him, Let them not fail to burn the fat preſently, and *then* take *as much* as thy ſoul deſireth: then he would anſwer him, *Nay*, but thou ſhalt give *it me* now: and if not, I will take *it* by force.

17 Wherefore the ſin of the young men was very great before the LORD: for men abhorred the offering of the LORD.

18 ¶ But Samuel miniſtered before the LORD, *being* a child, girded with a linen ephod.

19 Moreover, his mother made him a little coat, and brought *it* to him from year to year, when ſhe came up with her huſband, to offer the yearly ſacrifice.

20 ¶ And Eli bleſſed Elkanah, and his wife, and ſaid, The LORD give thee ſeed of this woman, for the loan which is lent to the LORD. And they went unto their own home.

21 And the LORD viſited Hannah, ſo that ſhe conceived and bare three ſons, and two daughters: and the child Samuel grew before the LORD.

22 ¶ Now Eli was very old, and heard all that his ſons did unto all Iſrael, and how

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Ver. 10. *Unto his king.*] Unto David, who was anointed by God inſtead of Saul.

Exalt the horn of his anointed.] This was literally fulfilled in David; who, by the help of God, triumphed over all his enemies, and who was the moſt eminent type of the great king of all, *the Lord Chriſt*; to whom theſe words, in the fulleſt ſenſe, belong; whoſe dominion is an everlaſting dominion, and his kingdom that which ſhall never be deſtroyed. It is remarkable, that the word *Meſſiah*, *anointed*, occurs here, for the firſt time, in the ſacred writings; ſo that, though ſeveral had before propheſied of him, Hannah was the firſt who mentioned him by name.

Ver. 11. *Before Eli the prieſt.*] According as Eli appointed.

Ver. 12. *Sons of Belial, they knew not the Lord.*] Very wicked men, who minded not the divine ſervice, nor took any care to do God honour.

Ver. 14. *All that the fleſh-hook brought up.*] This was a new cuſtom, which they had profanely introduced; not content with the right ſhoulder and the breaſt, which was theirs by the law.

Ver. 17. *Men abhorred the offering of the Lord.*] Nothing brings religion into ſo much contempt, as the open profaneneſs of thoſe who are the miniſters of it.

Ver. 18. *Girded with a linen ephod.*] There was a kind of ephod worn by lay-men on ſome occaſions. See 2 Sam. vi. 14. This was not a ſacred, but rather an honorary garment; and ſuch as the high-prieſt might order Samuel to wear, to diſtinguiſh him from ſome other inferior officers belonging to the tabernacle.

Ver. 21. *The child Samuel grew before the Lord.*] Not only in ſtature, but in wiſdom and virtue.

Before Chriſt 1165. how they lay with the women that aſſembled at the door of the tabernacle of the congregation.

23 And he ſaid unto them, Why do ye ſuch things? for I hear of your evil dealings, by all this people.

24 Nay, my ſons: for *it is* no good report that I hear; ye make the LORDS people to tranſgreſs.

25 If one man ſin againſt another, the judge ſhall judge him: but if a man ſin againſt the LORD, who ſhall intreat for him? Notwithſtanding they hearkened not unto the voice of their father, becauſe the LORD would ſlay them.

26 (And the child Samuel grew on, and was in favour both with the LORD, and alſo with men.)

27 ¶ And there came a man of God unto Eli, and ſaid unto him, Thus ſaith the LORD, Did I plainly appear unto the houſe of thy father, when they were in Egyyt in Pharoahs houſe?

28 And did I chooſe him out of all the tribes of Iſrael *to be* my prieſt, to offer upon mine altar, to burn incenſe, to wear an ephod before me? and did I give unto the houſe of thy father all the offerings made by fire of the children of Iſrael?

29 Wherefore kick ye at my ſacriſice, and at mine offering which I have commanded *in my* habitation, and honoureſt thy ſons above me, to make yourſelves fat with the chiefeſt of all the offerings of Iſrael my people?

Before Chriſt 1165.

30 Wherefore the LORD God of Iſrael ſaith, I ſaid indeed, *that* thy houſe, and the houſe of thy father ſhould walk before me for ever: but now the LORD ſaith, Be it far from me; for them that honour me, I will honour, and they that deſpiſe me, ſhall be lightly eſteemed.

31 Behold, the days come that I will cut off thine arm, and the arm of thy fathers houſe, that there ſhall not be an old man in thine houſe.

32 And thou ſhalt ſee an enemy *in my* habitation, in all *the wealth* which *God* ſhall give Iſrael: and there ſhall not be an old man in thine houſe for ever.

33 And the man of thine, *whom* I ſhall not cut off from mine altar, *ſhall be* to conſume thine eyes, and to grieve thine heart: and all the increaſe of thine houſe ſhall die in the flower of their age.

34 And this *ſhall be* a ſign unto thee, that ſhall come upon thy two ſons, on Hophni and Phinehas: in one day they ſhall die both of them.

35 And

Ver. 23. *Why do ye ſuch things?*] This reproof is given in the language of an indulgent father, not that of a zealous judge; who ought to have puniſhed them for ſuch notorious crimes as they were guilty of, in a ſevere and exemplary manner.

Ver. 25. *They hearkened not unto the voice of their father, becauſe the Lord would ſlay them.*] It may be rendered, *They did not hearken to their father, wherefore it pleaſed the Lord to ſlay them*; or, *they hearkened not—though the Lord threatened to ſlay them for their diſobedience.*

Ver. 27. *There came a man of God.*] It is not known who this prophet was; therefore, the ſafeſt way, is to own our ignorance, of what the ſacred hiſtorian has not thought proper to diſcover to us.

Ver. 30. *Be it far from me.*] The high-prieſthood was originally ſettled upon Eleazar, the ſon of Aaron, by a divine decree; but that decree being conditional only, it is reaſonable to preſume, that there was ſome great offence or other in Eleazar's family (though not recorded in ſcripture) which provoked God to remove it into the family of Ithamar, Aaron's youngeſt ſon, from whom Eli deſcended; and here, for the abominable practices of his ſons, whom he was negligent to reſtrain, God threatens to tranſlate the prieſthood back again from the family of Ithamar, to that of Eleazar; which happened accordingly, in the reign of king Solomon, who depoſed Abiathar, the laſt of Eli's line, from the pontificate, and ſet up Zadok in his ſtead.

Ver. 31. *I will cut off thine arm.*] The Septuagint reads it, *Thy ſeed, and the ſeed*, &c.

Ver. 32. *Thou ſhalt ſee an enemy in mine habitation.*] Or rather, as in the margin, *thou ſhalt ſee the affliction of the tabernacle*, which he did; for he ſaw the tabernacle deprived of its glory, the ark of the Lord; and lived to hear that it was taken by the Philiſtines.

There ſhall not be an old man in thine houſe for ever.] There ſhall not one of thy ſeed be promoted to any dignity.

Before Chriſt 1165. 35 And I will raiſe me up a faithful prieſt, *that* ſhall do according to *that* which *is* in mine heart, and in my mind: and I will build him a ſure houſe, and he ſhall walk before mine anointed for ever.

36 And it ſhall come to paſs, *that* every one that is left in thine houſe, ſhall come *and* crouch to him for a piece of ſilver, and a morſel of bread, and ſhall ſay, Put me (I pray thee) into one of the prieſts offices, that I may eat a piece of bread.

CHAP. III.

1 *How the word of the Lord was firſt revealed to Samuel.* 19 *Samuel groweth in credit.*

AND the child Samuel miniſtered unto the LORD before Eli: and the word of the LORD was precious in thoſe days; *there was* no open viſion.

2 And it came to paſs at that time,
1141. when Eli *was* laid down in his place, and his eyes began to wax dim, *that* he could not ſee;

3 And ere the lamp of God went out in the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to ſleep:*

4 That the LORD called Samuel, and he anſwered, Here *am* I.

5 And he ran unto Eli, and ſaid, Here *am* I, for thou calledſt me. And he ſaid, I called not; lie down again. And he went and lay down.

Before Chriſt 1141. 6 And the LORD called yet again, Samuel. And Samuel aroſe and went to Eli, and ſaid, Here *am* I, for thou didſt call me. And he anſwered, I called not, my ſon; lie down again.

7 Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

8 And the LORD called Samuel again the third time. And he aroſe, and went to Eli, and ſaid, Here *am* I, for thou didſt call me. And Eli perceived that the LORD had called the child.

9 Therefore Eli ſaid unto Samuel, Go, lie down: and it ſhall be, if he call thee, that thou ſhalt ſay, Speak, LORD, for thy ſervant heareth. So Samuel went and lay down in his place.

10 And the LORD came and ſtood and called as at other times, Samuel, Samuel. Then Samuel anſwered, Speak, for thy ſervant heareth.

11 ¶ And the LORD ſaid to Samuel, Behold, I will do a thing in Iſrael, at which both the ears of every one that heareth it, ſhall tingle.

12 In that day, I will perform againſt Eli, all *things* which I have ſpoken concerning his houſe; when I begin, I will alſo make an end.

13 For I have told him, that I will judge his houſe for ever, for the iniquity which he knoweth: becauſe his ſons

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Ver. 35. *I will raiſe me up a faithful prieſt.*] This ſeems to be meant of Zadok, who was anointed in the room of Abiathar, 1 Chron. xxix. 22.

I will build him a ſure houſe.] The high-prieſthood continued in his line, till the captivity of Babylon.

NOTES on Chap. III.

Ver. 1. *The word of the Lord was precious.*] *Precious* implies *ſcarce.* Whatever revelations God thought proper to impart to ſome pious perſons privately, there was now no one publicly acknowledged as a prophet, to whom the people might reſort, to know the will of God.

Ver. 3. *Ere the lamp of God went out.*] The lamp in the great ſhaft of the golden candleſtick, which bent towards the moſt holy place (called the moſt weſtern lamp) never went out; but ſome of the others did, when it was morning.

Ver. 7. *Samuel did not yet know the Lord.*] Did not underſtand the manner in which God revealed his will to the prophets.

Ver. 8. *Eli perceived that the Lord had called the child.*] The repetition of the voice induced Eli to conclude, that it was the Lord; (there being none there beſides their two ſelves) and, by this means, he was diſpoſed to give credit to what Samuel ſhould tell him, as an oracle of God.

Ver. 12. *When I begin, I will alſo make an end.*] When I begin, I will not deſiſt till all my threats are accompliſhed; which did not come to paſs, till Abiathar was deprived of the prieſthood, when the family of Eli loſt its dignity and honour.

Before Chriſt 1141. made themſelves vile, and he reſtrained them not.

14 And therefore I have ſworn unto the houſe of Eli, that the iniquity of Eli's houſe ſhall not be purged with ſacrifice nor offering for ever.

15 ¶ And Samuel lay until the morning, and opened the doors of the houſe of the LORD: and Samuel feared to ſhew Eli the viſion.

16 Then Eli called Samuel, and ſaid, Samuel my ſon. And he anſwered, Here *am* I.

17 And he ſaid, What *is* the thing that *the LORD* hath ſaid unto thee? I pray thee hide *it* not from me: God do ſo to thee, and more alſo, if thou hide *any* thing from me, of all the things that he ſaid unto thee.

18 And Samuel told him every whit, and hid nothing from him. And he ſaid, It *is* the LORD: let him do what ſeemeth him good.

19 ¶ And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground.

20 And all Iſrael from Dan even to Beer-ſheba knew that Samuel *was* eſtabliſhed *to be* a prophet of the LORD.

21 And the LORD appeared again in Shiloh: for the LORD revealed himſelf to Samuel in Shiloh, by the word of the LORD.

CHAP. IV.

1 *The Iſraelites are overcome by the Philiſtines at Eben-ezer.* 10 *The ark taken, Hophni and Phinehas are ſlain.*

Before Chriſt 1141. AND the word of Samuel came to all Iſrael. Now Iſrael went out againſt the Philiſtines to battel, and pitched beſide Eben-ezer: and the Philiſtines pitched in Aphek.

2 And the Philiſtines put themſelves in aray againſt Iſrael: and *when* they joined battel, Iſrael was ſmitten before the Philiſtines: and they ſlew of the army in the field about four thouſand men.

3 ¶ And when the people were come into the camp, the elders of Iſrael ſaid, Wherefore hath the LORD ſmitten us to day before the Philiſtines? Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that when it cometh among us, it may ſave us out of the hand of our enemies.

4 So the people ſent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hoſts, which dwelleth *between* the cherubims: and the two ſons of Eli, Hophni and Phinehas, *were* there, with the ark of the covenant of God.

5 And when the ark of the covenant of the LORD came into the camp, all Iſrael ſhouted with a great ſhout, ſo that the earth rang again.

6 And when the Philiſtines heard the noiſe of the ſhout, they ſaid, What *meaneth* the noiſe of this great ſhout in the camp of the Hebrews? And they underſtood that the ark of the LORD was come into the camp.

7 And the Philiſtines were afraid, for they ſaid, God is come into the camp.

And

Ver. 18. *It is the Lord,* &c.] He humbly acknowledged God's juſtice, and ſubmitted to his ſentence (as many of the fathers think) with a truly penitent heart: for this ſentence, pronounced by an artleſs child, who did not know the voice of the Lord, till inſtructed by him, was more terrible to him, than the meſſage before delivered by the prophet, and deeply affected him.

NOTES on Chap. IV.

Ver. 1, *Eben-ezer.*] This place lay on the north borders of Judah. It is here mentioned prophetically; for it had not this name, till about twenty years after, when Samuel had defeated the Philiſtines here.

Ver. 4. *The people ſent to Shiloh, that they might bring from thence the ark.*] They ſeem to have done this, in imitation of Joſhua, marching with the ark againſt Jericho; for which he had a divine authority, but they had none.

Ver. 7. *God is come into the camp.*] Meaning the ark, the ſymbol of God's preſence; which, perhaps, they imagined the Iſraelites worſhipped as their God.

Before Chriſt 1141.

And they ſaid, Wo unto us; for there hath not been ſuch a thing heretofore.

8 Wo unto us: who ſhall deliver us out of the hand of theſe mighty Gods? theſe *are* the Gods that ſmote the Egyptians with all the plagues in the wilderneſs.

9 Be ſtrong, and quit yourſelves like men, O ye Philiſtines, that ye be not ſervants unto the Hebrews, as they have been to you: quit yourſelves like men, and fight.

10 ¶ And the Philiſtines fought, and Iſrael was ſmitten, and they fled every man into his tent: and there was a very great ſlaughter, for there fell of Iſrael thirty thouſand footmen.

11 And the ark of God was taken; and the two ſons of Eli, Hophni and Phinehas were ſlain.

12 ¶ And there ran a man of Benjamin out of the army, and came to Shiloh the ſame day with his clothes rent, and with earth upon his head.

13 And when he came, lo, Eli ſat upon a ſeat by the way-ſide, watching: for his heart trembled for the ark of God. And when the man came into the city and told *it*, all the city cried out.

14 And when Eli heard the noiſe of the crying, he ſaid, What *meaneth* the noiſe of this tumult? And the man came in haſtily, and told Eli.

15 Now Eli *was* ninety and eight years old; and his eyes were dim, that he could not ſee.

16 And the man ſaid unto Eli, I *am* he that came out of the army, and I fled to day out of the army. And he ſaid, What is there done, my ſon?

Before Chriſt 1141.

17 And the meſſenger anſwered and ſaid, Iſrael is fled before the Philiſtines, and there hath been alſo a great ſlaughter among the people, and thy two ſons alſo, Hopni and Phinehas, are dead, and the ark of God is taken.

18 And it came to paſs when he made mention of the ark of God, that he fell from off the ſeat backward by the ſide of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Iſrael forty years.

19 ¶ And his daughter in law Phinehas wife was with child *near* to be delivered: and when ſhe heard the tidings that the ark of God was taken, and that her father in law, and her huſband were dead, ſhe bowed herſelf and travailed; for her pains came upon her.

20 And about the time of her death, the women that ſtood by her, ſaid unto her, Fear not, for thou haſt borne a ſon. But ſhe anſwered not, neither did ſhe regard *it*.

21 And ſhe named the child I-chabod, ſaying, The glory is departed from Iſrael: (becauſe the ark of God was taken, and becauſe of her father in law and her huſband)

22 And ſhe ſaid, The glory is departed from Iſrael: for the ark of God is taken.

CHAP. V.

1 *The Philiſtines having brought the ark into Aſhdod,*

Ver. 8. *Who ſhall deliver us out of the hand of thoſe mighty gods.*] Theoderet renders theſe words, *mighty gods, the ſtrong god*; which agrees better with the foregoing exclamation, *God is come into the camp.*

Ver. 12. *With his clothes rent, and with earth upon his head.*] According to the cuſtomary manner of expreſſing any great calamity, and uſed by other nations, beſides the Hebrews; thus, Virgil, in his 12th Æneid, repreſents Latinus in diſtreſs;

——— it ſciſſa veſte Latinus,
Canitiem immundo perfuſam pulvere turpans,

For other examples of the like cuſtom, ſee Joſh. vii. 6 Job. ii. 12, and Ezek. xxvii. 30.

Ver. 18. *When he made mention of the ark—he fell off,* &c.] Eli, though too indulgent a father, was not ſo affected at the death of his ſons, and the ſlaughter of the people, as at hearing that the ark of God was taken; this was a ſtroke too heavy for him to bear, he ſunk under it, dropped from his ſeat, and expired.

Ver. 21. *I-chabod,*] *Inglorious*; for the reaſon given in the text, *the glory is departed from Iſrael.*

Before Christ 1141.

Aſhdod, ſet it in the Houſe of Dagon. 3 *Dagon is ſmitten down and cut in pieces, and they of Aſhdod ſmitten with emerods.*

AND the Philiſtines took the ark of God, and brought it from Eben-ezer unto Aſhdod.

2 When the Philiſtines took the ark of God, they brought it into the houſe of Dagon, and ſet it by Dagon.

3 ¶ And when they of Aſhdod aroſe early on the morrow, behold, Dagon *was* fallen upon his face to the earth, before the ark of the LORD: and they took Dagon, and ſet him in his place again.

4 And when they aroſe early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground, before the ark of the LORD: and the head of Dagon, and both the palms of his hands *were* cut off upon the threſhold, only *the ſtump of* Dagon was left to him.

5 Therefore neither the prieſts of Dagon, nor any that come into Dagons houſe, tread on the threſhold of Dagon in Aſhdod unto this day.

6 But the hand of the LORD was heavy upon them of Aſhdod, and he deſtroyed them, and ſmote them with emerods, *even* Aſhdod and the coaſts thereof.

7 And when the men of Aſhdod ſaw that *it was* ſo, they ſaid, The ark of the God of Iſrael ſhall not abide with us: for his hand is ſore upon us, and upon Dagon our God.

Before Christ 1141.

8 They ſent therefore, and gathered all the lords of the Philiſtines unto them, and ſaid, What ſhall we do with the ark of the God of Iſrael? And they anſwered, Let the ark of the God of Iſrael be carried about unto Gath. And they carried the ark of the God of Iſrael about *thither*.

9 And it was *ſo*, that after they had carried it about, the hand of the LORD was againſt the city with a very great deſtruction: and he ſmote the men of the city both ſmall and great, and they had emerods in their ſecret parts.

10 Therefore they ſent the ark of God to Ekron: and it came to paſs as the ark of God came to Ekron, that the Ekronites cried out, ſaying, They have brought about the ark of the God of Iſrael to us, to ſlay us and our people.

11 So they ſent and gathered together all the lords of the Philiſtines, and ſaid, Send away the ark of the God of Iſrael, and let it go again to his own place, that it ſlay us not, and our people: for there was

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Notes on Chap. V.

Ver. 2. *The Philiſtines—brought it into the houſe of Dagon.*] It was cuſtomary with the heathens, to carry in triumph, the gods of vanquiſhed nations.

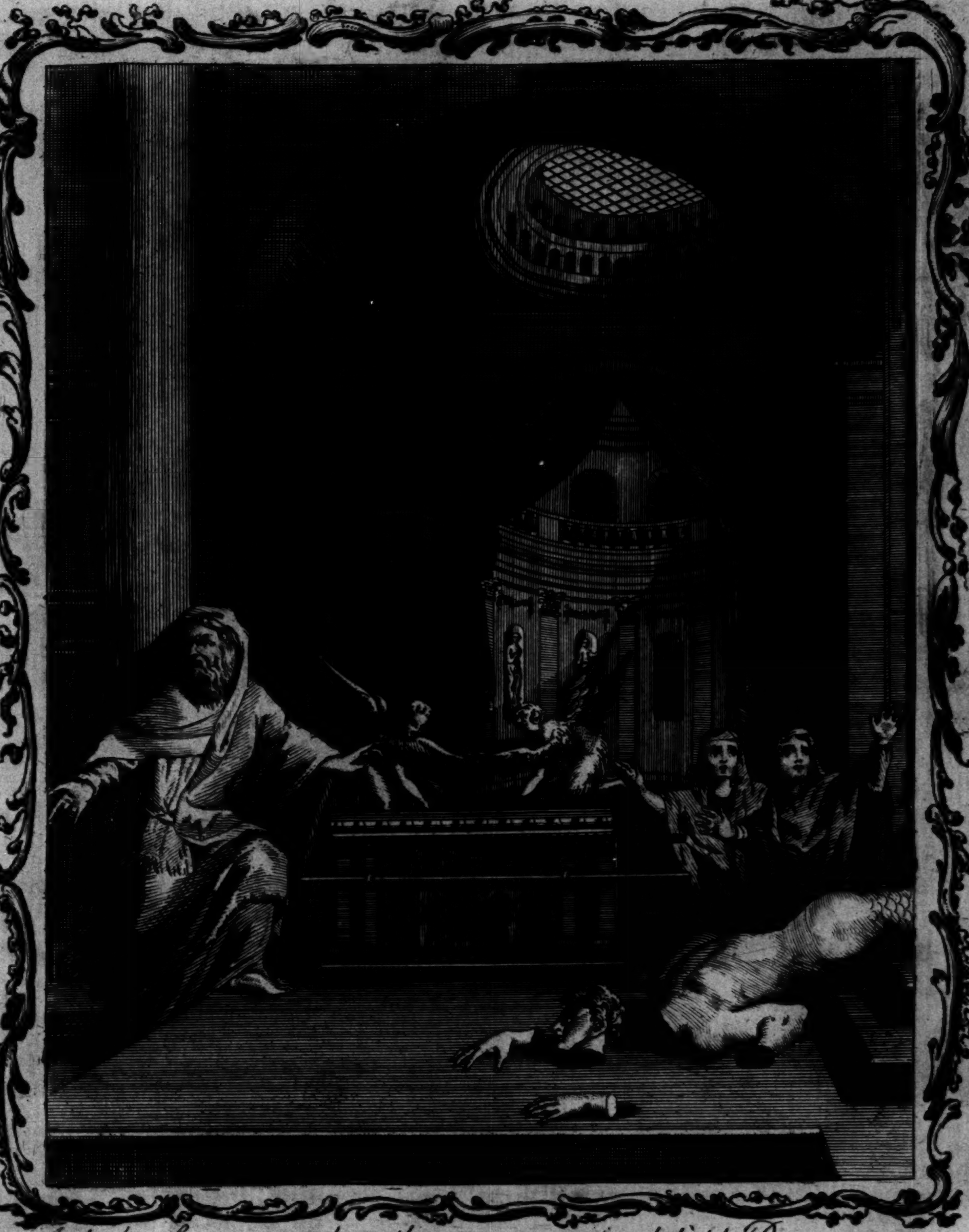
Ver. 3. *Behold, Dagon was fallen upon his face, &c.*] They found him lying proſtrate before the ark, in a poſture of the moſt humble adoration; acknowledging the God of Iſrael to be above all gods.

Ver. 4. *The head of Dagon,* &c.] Dagon, probably, was placed on ſome pedeſtal or altar, from whence he was now thrown down. Thus Jehovah ſhewed, that there was no God beſides: notwithſtanding the Philiſtines were ſo bigotted to their fooliſh deity, that inſtead of deſpiſing him, for not being able to defend himſelf, they even reverenced his threſhold; conſidering it as conſecrated, by having touched the idol.

Only the ſtump of Dagon was left.] In the Hebrew, it is *only Dagon was left to him*; that is, ſay interpreters, nothing but the form of a fiſh remained; all that reſembled a man being broken off.

Ver. 5. *Neither the prieſts of Dagon, nor any—tread upon the threſhold.*] As if the mere touch of their idol, had infuſed a kind of divinity into it. Such was the blindneſs and ſuperſtition of other heathen nations. Among the Romans, the threſhold was conſecrated to the goddeſs Veſta; and thoſe belonging to the temples, were always held ſacred. It is ſaid, that ſome moſques in Perſia, have their threſholds covered with ſilver plates, and that the people are not allowed to tread upon them; for this would be a crime not to be expiated, but by ſevere pains and penalties.

Ver. 6. *Emerods.*] Some take this for a dyſentery; others, for what is called *procidentia ani*; ſome for a cancer; and others, for ſomething venereal in that part. It is ſaid, Pſalm lxxviii. 66. God *ſmote his enemies in the hinder parts*. Our tranſlation, therefore, is not amiſs; which ſuppoſes their malady, to have been ſuch painful tumours in the fundament, as very frequently turn into ulcers. *Emerods,* is probably a contraction of *Hemorrhoides,* or piles.



And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord: and the head of Dagon, & both the palms of his hands were cut off upon the threshold, only the stump of Dagon was left to him. I. Sam. Chap. V. Ve. 4.

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Before Chriſt 1141. was a deadly deſtruction throughout all the city; the hand of God was very heavy there.

12 And the men that died not were ſmitten with the emerods: and the cry of the city went up to heaven.

CHAP. VI.

1 *After ſeven months the Philiſtines take counſel how to ſend back the ark.* 19 *The people are ſmitten for looking into the ark.*

AND the ark of the LORD was in the country of the Philiſtines ſeven months.

1140. 2 And the Philiſtines called for the prieſts and the diviners, ſaying, What ſhall we do to the ark of the LORD? tell us wherewith we ſhall ſend it to his place.

3 And they ſaid, If ye ſend away the ark of the God of Iſrael, ſend it not empty; but in any wiſe return him a treſpaſs-offering: then ye ſhall be healed, and it ſhall be known to you, why his hand is not removed from you.

4 Then ſaid they, What *ſhall be* the treſpaſs-offering which we ſhall return to him? They anſwered, Five golden emerods, and five golden mice, *according to* the number of the lords of the Philiſtines: for one plague *was* on you all, and on your lords.

Before Chriſt 1140.

5 Wherefore ye ſhall make images of your emerods, and images of your mice that mar the land, and ye ſhall give glory unto the God of Iſrael: peradventure he will lighten his hand from off you, and from off your gods, and from off your land.

6 Wherefore then do ye harden your hearts as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed?

7 Now therefore make a new cart, and take two milch-kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

8 And take the ark of the LORD, and lay it upon the cart, and put the jewels of gold which ye return him *for* a treſpaſs-offering, in a coffer by the ſide thereof, and ſend it away that it may go.

9 And ſee, if it goeth up by the way of his own coaſt to Beth-ſhemeſh, *then* he hath done us this great evil: but if not then we ſhall know that *it is* not his hand

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Ver. 12. *The men that died not.*] Some were ſtricken with the peſtilence as ſoon as the ark came thither.

The cry of the city went up to heaven.] An hyperbolical expreſſion, ſo great was their pain beyond deſcription: Thus Virgil

Ferit aurea ſidera clamor; and
Sublatus ad æthera clamor.

NOTES on Chap. VI.

Ver. 4. *Five golden emerods.*] It was a cuſtom with the ancient heathens, to conſecrate unto their gods ſuch monuments of their deliverances, as repreſented the evils from which they were freed: thus mariners dedicated to Iſis and Neptune, a Table, which contained the image of the ſhip-wreck they had eſcaped. Slaves and captives, when they had regained their liberty, offered their chains, *&c.* Travellers tell us, that among the Indians, when any pilgrims go to a pagod, for the cure of any diſeaſe, he brings the figure of the member afflicted, either in gold, ſilver, or copper, according to his quality, and offers it to the idol, in the moſt ſubmiſſive manner.

Five golden mice.] It is neceſſary to remark, that the Philiſtines were alſo plagued with mice, which, in a prodigious manner, infeſted their country, and had eaten up their corn, and other fruits of the earth; therefore they made images of them likewiſe.

Ver. 7. *Take two milch kine, on which there hath come no yoke.*] By this they would know, whether the hand of God was in what had befallen them. As they were unacquainted with the yoke, it would be a wonder, if they ſhould go jointly together, without running counter to each other; and, as they were milch kine, it would be a wonder too, if they did not return to their calves which were left behind; and a ſtill greater wonder, if, when there were ſo many different ways to take, they ſhould go directly forward without deviation to Judah. It ſeems to have been a received opinion among the heathens, that in the motions of an heifer or cow, that was never yoked, there was ſomething ominous, and declarative of the divine will; on which opinion, is founded the anſwer of the Delphic oracle to Cadmus:

Bos tibi, Phœbus ait, ſolis occurret in agris,
Nullum paſſa jugum, cervique immunis aratri;
Hac duce carpe vias.

Before Christ 1140.

that ſmote us; it *was* a chance *that* happened to us.

10 ¶ And the men did ſo: and took two milch-kine, and tied them to the cart, and ſhut up their calves at home:

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold, and the images of their emerods.

12 And the kine took the ſtraight way to the way of Beth-ſhemeſh, *and* went along the high-way, lowing as they went, and turned not aſide to the right hand or to the left; and the lords of the Philiſtines went after them unto the border of Beth-ſhemeſh.

13 And *they of* Beth-ſhemeſh *were* reaping their wheat-harveſt in the valley: and they lifted up their eyes, and ſaw the ark, and rejoiced to ſee *it*.

14 And the cart came into the field of Joſhua a Beth-ſhemite, and ſtood there, where *there was* a great ſtone: and they clave the wood of the cart, and offered the kine a burnt-offering unto the LORD.

15 And the Levites took down the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great ſtone: and the men of Beth-ſhemeſh offered burnt-offerings, and ſacrificed ſacrifices the ſame day unto the LORD.

16 And when the five lords of the Philiſtines had ſeen *it*, they returned to Ekron the ſame day.

17 And theſe *are* the golden emerods which the Philiſtines returned *for* a treſpaſs-offering unto the LORD; for Aſhdod one, for Gaza one, for Aſkelon one, for Gath one, for Ekron one.

Before Christ 1140.

18 And the golden mice, *according to* the number of all the cities of the Philiſtines, *belonging* to the five lords, *both* of fenced cities, and of country villages, even unto the great *ſtone of* Abel, whereon they ſet down the ark of the LORD: *which ſtone remaineth* unto this day, in the field of Joſhua the Beth-ſhemite.

19 ¶ And he ſmote the men of Beth-ſhemeſh, becauſe they had looked into the ark of the LORD, even he ſmote of the people fifty thouſand and threeſcore and ten men: and the people lamented, becauſe the LORD had ſmitten *many* of the people with a great ſlaughter.

20 And the men of Beth-ſhemeſh ſaid, Who is able to ſtand before this holy LORD God? and to whom ſhall he go up from us?

21 ¶ And they ſent meſſengers to the inhabitants of Kirjath-jearim, ſaying, The Philiſtines have brought again the ark of the LORD; come ye down, *and* fetch it up to you.

CHAP. VII.

1 *They of Kirjath-jearim bring the ark into the houſe of Abinadab, and ſanctify Eleazar his ſon to keep it.* 13 *The Philiſtines are ſubdued.* 15 *Samuel peaceably and religiouſly judgeth Iſrael.*

AND the men of Kirjath-jearim came, and fetched up the ark of the LORD, and

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Ver. 12. *The kine took the ſtraight way to the way of Beth-ſhemeſh.*] Though they had no viſible director, they took the direct road to Beth-ſhemeſh, without the leaſt deviation, lowing all the way they went, after their calves that had been taken from them; and to whom they would, no doubt, have returned, had they not been guided by an inviſible power.

Ver. 14. *And ſtood there.*] This was another miraculous particular, that the kine, as ſoon as they came to Beth-ſhemeſh, which was a city of the prieſts, ſhould ſtop, and refuſe to go any farther; it being their duty to take care of the ark.

Ver. 19. *Fifty thouſand and threeſcore and ten men.*] The words in Hebrew are, *threeſcore and ten men, fifty thouſand men*; which Bochart has thus very naturally explained; he ſmote threeſcore and ten men, fifty out of a thouſand.

Ver. 21. *Kirjath-jearim.*] As this city ſtood upon an hill, and was a ſtrong place, they thought the ark would here be ſecure, in caſe of any new incurſions.

And they of Beth-shemesh were reaping their wheat-harvest in the valley: & they lifted up their eyes, & saw the Ark, and rejoiced to see it. I Sam. VI. v. 13.

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Before Chriſt 1140. and brought it into the houſe of Abinadab in the hill, and ſanctified Eleazar his ſon, to keep the ark of the Lord.

2 And it came to paſs while the ark
abode in Kirjath-jearim, that the time was
1120. long; for it was twenty years: and all
the houſe of Iſrael lamented after the
Lord.

3 ¶ And Samuel ſpake unto all the houſe of Iſrael, ſaying, If ye do return unto the Lord with all your hearts, *then* put away the ſtrange gods, and Aſhtaroth from among you, and prepare your hearts unto the Lord, and ſerve him only: and he will deliver you out of the hand of the Philiſtines.

4 Then the children of Iſrael did put away Baalim, and Aſhtaroth, and ſerved the Lord only.

5 And Samuel ſaid, Gather all Iſrael to Mizpeh, and I will pray for you unto the Lord.

6 And they gathered together to Mizpeh, and drew water, and poured *it* out before the Lord, and faſted on that day, and ſaid there, We have ſinned againſt the Lord. And Samuel judged the children of Iſrael in Mizpeh.

7 And when the Philiſtines heard that the children of Iſrael were gathered together to Mizpeh, the lords of the Philiſtines went up againſt Iſrael: and when the children of Iſrael heard *it*, they were afraid of the Philiſtines.

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8 And the children of Iſrael ſaid to Samuel, Ceaſe not to cry unto the Lord our God for us, that he will ſave us out of the hand of the Philiſtines.

9 ¶ And Samuel took a ſucking lamb, and offered *it for* a burnt-offering wholly unto the Lord; and Samuel cried unto the Lord for Iſrael, and the Lord heard him.

10 And as Samuel was offering up the burnt-offering, the Philiſtines drew near to battel againſt Iſrael: but the Lord thundered with a great thunder on that day upon the Philiſtines, and diſcomfited them, and they were ſmitten before Iſrael.

11 And the men of Iſrael went out of Mizpeh, and purſued the Philiſtines, and ſmote them, until *they came* under Beth-car.

12 Then Samuel took a ſtone, and ſet *it* between Mizpeh, and Shen, and called the name of it Eben-ezer, ſaying, Hitherto hath the Lord helped us.

13 ¶ So the Philiſtines were ſubdued, and they came no more into the coaſt of Iſrael:

Notes on Chap. VII.

Ver. 1. *And brought it into the houſe of Abinadab.*] If it be enquired, why they did not carry the ark to Shiloh, its ancient ſeat; the anſwer is, that the Philiſtines had deſtroyed that place; and the tabernacle, upon the death of Eli, was removed to Nob, where it remained till the death of Samuel.

Ver. 2. *It was twenty years*, &c.] The ark remained there till David's time, about forty-ſix years; but idolatry had taken ſuch deep root in the hearts of the Iſraelites, that for twenty of thoſe years, they did not regard the loſs of the ark.

Ver. 6. *Drew water and poured it out before the Lord.*] By way of libation, which was cuſtomary in ancient time, and conſiſted afterwards of honey and wine: but Grotius ſays, *the effuſion of water* ſignifies *tears*, and the Chaldee paraphraſe interprets it, *They poured out their hearts in penitence, as water before the Lord.*

Ver. 9. *Offered it for a burnt-offering.*] As a prophet, he had authority to build an altar any where, and his offering was accepted; ſo Gideon and Manoah were warranted, to offer extraordinary ſacrifices, in places which God had not before appointed.

Ver. 10. *The Lord thundered with a great thunder*, &c.] The Philiſtines propoſed to fall upon the Iſraelites, at a time when they were gathered together before the Lord, and probably deſtitute of arms; but God attacked them with artillery from heaven, which they were unable to reſiſt. Joſephus gives us this account of the whole tranſaction.—In ſome places, God ſhook the foundation of the earth, under the feet of the Philiſtines, ſo that they could not ſtand without ſtaggering; in others, it opened and ſwallowed them up alive, while the claps of thunder, and flaſhes of fire, were ſo violent, that their very eyes and limbs were ſo ſcorched, they could neither ſee their way, nor handle their arms. Perhaps the invention of Homer, who repreſents Jupiter terrifying the Grecian army, by thunder and lightning, aroſe from hence.

Ver. 12. *Eben-ezer.*] *The ſtone of help.* This total overthrow of the Philiſtines, ended the forty years tyranny, mentioned Judg. xiii. 1.

Before Christ 1120. Iſrael: and the hand of the LORD was againſt the Philiſtines, all the days of Samuel.

14 And the cities which the Philiſtines had taken from Iſrael were reſtored to Iſrael, from Ekron, even unto Gath, and the coaſts thereof did Iſrael deliver out of the hands of the Philiſtines: and there was peace between Iſrael and the Amorites.

15 And Samuel judged Iſrael all the days of his life.

16 And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Iſrael in all thoſe places.

17 And his return *was* to Ramah; for there *was* his houſe: and there he judged Iſrael, and there he built an altar unto the LORD.

CHAP. VIII.

1 *By occaſion of the ill government of Samuels ſons, the Iſraelites aſk a king.* 19 *God willeth Samuel to yield unto the importunity of the people.*

1112. AND it came to paſs when Samuel was old, that he made his ſons judges over Iſrael.

2 Now the name of his firſt-born was Joel, and the name of the ſecond, Abiah: *they were* judges in Beer-ſheba.

3 And his ſons walked not in his ways, but turned aſide after lucre, and took bribes, and perverted judgment.

4 Then all the elders of Iſrael gathered themſelves together, and came to Samuel unto Ramah.

5 And ſaid unto him, Behold, thou art old, and thy ſons walk not in thy ways: now make us a king to judge us like all the nations. Before Christ 1095.

6 ¶ But the thing diſpleaſed Samuel, when they ſaid, Give us a king to judge us: and Samuel prayed unto the LORD.

7 And the LORD ſaid unto Samuel, Hearken unto the voice of the people in all that they ſay unto thee: for they have not rejected thee, but they have rejected me, that I ſhould not reign over them.

8 According to all the works which they have done ſince the day that I brought them up out of Egypt even unto this day, wherewith they have forſaken me, and ſerved other gods: ſo do they alſo unto thee.

9 Now therefore hearken unto their voice: howbeit, yet proteſt ſolemnly unto them, and ſhew them the manner of the king that ſhall reign over them.

10 ¶ And Samuel told all the words of the LORD unto the people, that aſked of him a king.

11 And he ſaid, This will be the manner of the king that ſhall reign over you: He will take your ſons, and appoint *them* for himſelf, for his chariots, and *to be* his horſemen, and *ſome* ſhall run before his chariots.

12 And he will appoint him captains over thouſands, and captains over fifties, and *will ſet them* to ear his ground, and to reap his harveſt, and to make his inſtruments

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NOTES on Chap. VIII.

Ver. 3. *But turned aſide after lucre, and took bribes, and perverted judgment.*] It may be made a queſtion, why God did not puniſh Samuel, as he did Eli, for the wickedneſs of his ſons. But to this, it may be anſwered, that Samuel's ſons were not ſo bad as Eli's; ſince taking bribes privately, was not like openly profaning the tabernacle, and rendering the worſhip of God contemptible.

Ver. 11. *This will be the manner of the king,* &c.] In the ſubſequent deſcription, Samuel does not define, what are the juſt rights of kings, (for their rights are quite otherwiſe deſcribed, in that part of the Moſaic law which concerns the royal duty, Deut. xvii. 15, 16, *&c.*) but deſcribes only ſuch practices, as the kings of the eaſt, who were deſpotic princes, and looked upon their ſubjects as ſo many ſlaves, were generally accuſtomed to; and the prophet had ſome reaſon, to draw a king in thoſe black colours, becauſe the Iſraelites deſired ſuch an one as their neighbours had, who were all under the dominion of their princes.

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ments of war, and inſtruments of his chariots.

13 And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers.

14 And he will take your fields, and your vineyards, and your olive-yards, *even* the beſt *of them,* and give *them* to his ſervants.

15 And he will take the tenth of your ſeed, and of your vineyards, and give to his officers, and to his ſervants.

16 And he will take your men-ſervants, and your maid-ſervants, and your goodlieſt young men, and your aſſes, and put *them* to his work.

17 He will take the tenth of your ſheep: and ye ſhall be his ſervants.

18 And ye ſhall cry out in that day, becauſe of your king which ye ſhall have choſen you; and the LORD will not hear you in that day.

19 ¶ Nevertheleſs, the people refuſed to obey the voice of Samuel: and they ſaid, Nay, but we will have a king over us:

20 That we alſo may be like all the nations, and that our king may judge us, and go out before us, and fight our battels.

21 And Samuel heard all the words of the people, and he rehearſed them in the ears of the LORD.

22 And the LORD ſaid unto Samuel, Hearken unto their voice, and make them a king. And Samuel ſaid unto the men of Iſrael, Go ye every man unto his city.

Before Chriſt 1095.

CHAP. IX.

1 *Saul deſpairing to find his fathers aſſes,* 6 *by the counſel of his ſervant,* 11 *and direction of young maidens,* 15 *according to Gods revelation,* 18 *cometh to Samuel.* 19 *Samuel entertaineth Saul at the feaſt.*

NOW there was a man of Benjamin, whoſe name *was* Kiſh, the ſon of Abiel, the ſon of Zeror, the ſon of Bechorath, the ſon of Aphiah, a Benjamite, a mighty man of power.

2 And he had a ſon whoſe name *was* Saul, a choice young man, and a goodly: and *there was* not among the children of Iſrael a goodlier perſon than he: from his ſhoulders and upward, *he was* higher than any of the people.

3 And the aſſes of Kiſh, Sauls father, were loſt; and Kiſh ſaid to Saul his ſon, Take now one of the ſervants with thee, and ariſe, go ſeek the aſſes.

4 And he paſſed through mount Ephraim, and paſſed through the land of Shaliſha, but they found *them* not: then they paſſed through the land of Shalim, and *there they were* not: and he paſſed through the land of the Benjamites, but they found *them* not.

5 *And* when they were come to the land of Zuph, Saul ſaid to his ſervant that *was* with him, Come, and let us return;

Ver. 19. *Nay, but we will have a king over us.*] Samuel's deſcription of the government of the eaſtern kings, did not deter them from perſiſting in their deſires; they peremptorily demanded a king, though Samuel told them, that this demand was a rejection of the government of God.

Ver. 20. *That we alſo may be like all the nations.*] Strange infatuation! They could not diſcern their ſingular felicity, in having God for their king and governor, who never failed to ſuccour them in the time of need. It is plain, their motives for aſking a king, were vanity and ambition; they thought themſelves inferior to other nations, becauſe they were deſtitute of the pageantry of ſtate. Their ſenſual deſires could not be ſatiſfied, unleſs they ſaw a prince ſet over them, ſhining in gold and jewels, living in a ſumptuous palace, attended with guards richly habited, and appearing in great ſtate; in which they ſuppoſed the chief glory of a land to conſiſt.

Ver. 22. *Go ye every man unto his city.*] He bids them leave the buſineſs unto him; and God, he did not doubt, would ſet a king over them.

NOTES on Chap. IX.

Ver. 1. *A mighty man of power.*] This is not meant of his wealth, or intereſt in his country, (ſee verſe 21.) but of his great ſtrength, valour, and fortitude.

Ver. 5. *The land of Zuph.*] A territory in the tribe of Benjamin.

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leſt my father leave *caring* for the aſſes, and take thought for us.

6 And he ſaid unto him, Behold now, *there is* in this city a man of God, and *he is* an honourable man; all that he ſaith, cometh ſurely to paſs: now let us go thither; peradventure he can ſhew us our way that we ſhould go.

7 Then ſaid Saul to his ſervant, But behold, *if* we go, what ſhall we bring the man? for the bread is ſpent in our veſſels, and *there is* not a preſent to bring to the man of God: what have we?

8 And the ſervant anſwered Saul again, and ſaid, Behold, I have here at hand the fourth part of a ſhekel of ſilver: *that* will I give to the man of God, to tell us our way.

9 (Beforetime in Iſrael, when a man went to enquire of God, thus he ſpake, Come, and let us go to the ſeer: for *he that is* now *called* a Prophet, was beforetime called a Seer.)

10 Then ſaid Saul to his ſervant, Well ſaid; come, let us go: ſo they went unto the city where the man of God *was*.

11 ¶ *And* as they went up the hill to the city, they found young maidens going out to draw water, and ſaid unto them, Is the ſeer here?

12 And they anſwered them, and ſaid, He is; behold, *he is* before you: make haſte now, for he came to day to the city; for *there is* a ſacrifice of the people to day in the high place.

13 As ſoon as ye be come into the city, ye ſhall ſtraightway find him, before he go up to the high place to eat: for the people will not eat until he come, becauſe he doth bleſs the ſacrifice, *and* afterwards they eat that be bidden. Now therefore get you up, for about this time ye ſhall find him.

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14 And they went up into the city: *and* when they were come into the city, behold, Samuel came out againſt them, for to go up to the high place.

15 ¶ Now the LORD had told Samuel in his ear a day before Saul came, ſaying,

16 To morrow about this time I will ſend thee a man out of the land of Benjamin, and thou ſhalt anoint him *to be* captain over my people Iſrael, that he may ſave my people out of the hand of the Philiſtines: for I have looked upon my people, becauſe their cry is come unto me.

17 And when Samuel ſaw Saul, the LORD ſaid unto him, Behold the man whom I ſpake to thee of: this ſame ſhall reign over my people.

18 Then Saul drew near to Samuel in the gate, and ſaid, Tell me, I pray thee, where the ſeers houſe *is*.

19 And Samuel anſwered Saul, and ſaid, I *am* the ſeer: go up before me unto the high place, for ye ſhall eat with me to day; and to morrow I will let thee go, and will tell thee all that *is* in thine heart.

20 And as for thine aſſes that were loſt three days ago, ſet not thy mind on them, for they are found: and on whom *is* all the deſire of Iſrael? *is it* not on thee, and on all thy fathers houſe?

21 And Saul anſwered and ſaid, *Am* not I a Benjamite of the ſmalleſt of the tribes

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Ver. 8. *The fourth part of a ſhekel of ſilver.*] This was about nine-pence. Joſephus here obſerves, that it was their ignorance, to imagine, that a prophet would receive any money for his predictions.

Ver. 9. *He that is now called a prophet, was beforetime called a ſeer.*] Words, in all languages, are ever going out and coming in; and perhaps, returning into faſhion; and the ſame words receive different acceptations.

Ver. 12. *In the high place.*] This is the firſt inſtance of ſacrifices being offered to God in high places; and is thought to have given riſe to the ſynagogues and oratories, which were afterwards built in ſo many parts of the kingdom.

Ver. 20. *And on whom is all the deſire of Iſrael?*] The meaning is, all Iſrael deſire a king; and there is none more fit than thou art, whoſe family God is reſolved to advance.

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tribes of Iſrael? and my family the leaſt of all the families of the tribe of Benjamin? wherefore then ſpeakeſt thou ſo to me?

22 And Samuel took Saul, and his ſervant, and brought them into the parlour, and made them ſit in the chiefeſt place among them that were bidden, which *were* about thirty perſons.

23 And Samuel ſaid unto the cook, Bring the portion which I gave thee, of which I ſaid unto thee, Set it by thee.

24 And the cook took up the ſhoulder, and *that* which *was* upon it, and ſet *it* before Saul: and *Samuel* ſaid, Behold, that which is left, ſet *it* before thee, *and* eat; for unto this time hath it been kept for thee, *ſince* I ſaid, I have invited the people: ſo Saul did eat with Samuel that day.

25 ¶ And when they were come down from the high place into the city, *Samuel* communed with Saul upon the top of the houſe.

26 And they aroſe early: and it came to paſs about the ſpring of the day, that Samuel called Saul to the top of the houſe, ſaying, Up, that I may ſend thee away. And Saul aroſe, and they went out both of them, he and Samuel, abroad.

27 *And* as they were going down to the end of the city, Samuel ſaid to Saul, Bid the ſervant paſs on before us, (and he paſſed on) but ſtand thou ſtill a while, that I may ſhew thee the word of God.

CHAP. X.

1 Samuel anointeth Saul: 2 He confirmeth him by prediction of three ſigns. 9 Sauls heart is changed, and he propheſieth.

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Then Samuel took a vial of oil, and poured *it* upon his head, and kiſſed him, and ſaid, *Is it* not becauſe the Lord hath anointed thee *to be* captain over his inheritance?

2 When thou art departed from me to day, then thou ſhalt find two men by Rachels ſepulcher in the border of Benjamin, at Zelzah: and they will ſay unto thee, The aſſes which thou wenteſt to ſeek are found: and lo, thy father hath left the care of the aſſes, and ſorroweth for you, ſaying, What ſhall I do for my ſon?

3 Then ſhalt thou go on forward from thence, and thou ſhalt come to the plain of Tabor, and there ſhall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine.

4 And they will ſalute thee, and give thee two *loaves* of bread, which thou ſhalt receive of their hands.

5 After that, thou ſhalt come to the hill of God, where *is* the garriſon of the Philiſtines: and it ſhall come to paſs when thou

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Ver. 24. *That which was upon it.*] Namely, the breaſt.

For unto this time hath it been kept for thee, ſince I ſaid, I have invited the people.] He told the cook, he had invited ſome other perſons, beſides the inhabitants of the city; and for theſe ſtrange gueſts, he would have this ſhoulder to be reſerved; hence Joſephus calls this part, *the royal portion.*

Ver. 25. *On the top of the houſe.*] The tops of their houſes were flat, and covered with a ſtrong plaiſter of terrace, which was guarded with a parapet-wall, battlements, or balluſtrades: here they dried linen and flax, prepared figs and raiſins, &c. here likewiſe they enjoyed the refreſhing breezes of the evening, converſed with their friends, and offered up their devotions.

Ver. 27. *Bid the ſervant paſs on before us.*] This was with deſign, to let Saul underſtand, that what he was going to do, was by the divine order and appointment.

Notes on Chap. X.

Ver. 1. *Took a vial of oil.*] Samuel was no prieſt, and therefore could not have acceſs to the tabernacle, which was now likewiſe at a great diſtance from Ramah; ſo that it is reaſonable to think, that he made uſe of no other than common oil.

And poured it upon his head.] Unction was the common method, for ſetting apart for common uſe, even things inanimate, Gen. xxviii. 18.

Ver. 5. *The hill of God.*] So called, it ſeems, becauſe here was a college of prophets, for the inſtruction of youth in the knowledge of the law, and the precepts of religion; who were thence called *the ſons of the prophets.* It ſhould be obſerved, that though the Philiſtines had a garriſon there, they ſpared thoſe places ſet apart for the ſtudy of religion.

Before Chriſt 1095. thou art come thither to the city, that thou ſhalt meet a company of prophets coming down from the high place, with a pſaltery, and a tabret, and a pipe, and a harp before them, and they ſhall propheſy.

6 And the ſpirit of the LORD will come upon thee, and thou ſhalt propheſy with them, and ſhalt be turned into another man.

7 And let it be when theſe ſigns are come unto thee, *that* thou do as occaſion ſhall ſerve thee, for God *is* with thee.

8 And thou ſhalt go down before me to Gilgal, and behold, I will come down unto thee, to offer burnt-offerings, *and* to ſacrifice ſacrifices of peace-offerings: ſeven days ſhalt thou tarry, till I come to thee, and ſhew thee what thou ſhalt do.

9 ¶ And it was *ſo*, that when he had turned his back to go from Samuel, God gave him another heart: and all thoſe ſigns came to paſs that day.

10 And when they came thither to the hill, behold, a company of prophets met him, and the ſpirit of God came upon him, and he propheſied among them.

11 And it came to paſs when all that knew him beforetime, ſaw, that behold, he propheſied among the prophets, then the people ſaid one to another, What *is* this *that* is come unto the ſon of Kiſh? *Is* Saul alſo among the prophets? Before Chriſt 1095.

12 And one of the ſame place anſwered and ſaid, But who *is* their father? Therefore it became a proverb, *Is* Saul alſo among the prophets?

13 And when he had made an end of propheſying, he came to the high place.

14 ¶ And Sauls uncle ſaid unto him, and to his ſevant, Whither went ye? And he ſaid, To ſeek the aſſes: and when we ſaw that *they were* no where, we came to Samuel.

15 And Sauls uncle ſaid, Tell me, I pray thee, what Samuel ſaid unto you.

16 And Saul ſaid unto his uncle, He told us plainly that the aſſes were found. But of the matter of the kingdom, whereof Samuel ſpake, he told him not.

17 ¶ And Samuel called the people together unto the LORD in Mizpeh.

18 And ſaid unto the children of Iſrael, Thus ſaith the LORD God of Iſrael, I brought up Iſrael out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of them that oppreſſed you.

19 And ye have this day rejected your God,

They ſhall propheſy.] Shall ſing the praiſes of God; for ſo the word ſometimes ſignifies, 1 Chron. xxv. 3.

Ver. 6. *And thou ſhalt propheſy with them.*] Nothing could more fully aſſure Saul, that Samuel had anointed him by God's authority than this; when God vouchſafed ſuddenly to inſpire him; ſo that he was, in an inſtant, capable to compoſe hymns, and to accompany them in their muſic, which he had never learned, not having been bred in their ſchools.

Be turned into another man.] Endued with extraordinary prudence and courage, and ſuch qualities, as fitted him for the conduct and government of God's people.

Ver. 8. *Sacrifices of peace-offerings: ſeven days ſhalt thou tarry,* &c.] Theſe words ought to have been pointed in the following manner: *Behold, I will come unto thee to offer burnt-offerings, and to ſacrifice ſacrifices of peace-offerings, ſeven days. Thou ſhalt tarry till I come unto thee,* &c. Hence we ſee, how great a fault Saul afterwards committed, in not ſtaying for Samuel; when the prophet had ſo fully aſſured him, that he would not fail to meet him.

Ver. 9. *God gave him another heart.*] So great was the goodneſs of God, that he immediately fulfilled the laſt and chief of theſe ſigns; for he was no ſooner gone from Samuel, but he felt another ſpirit come into him, of wiſdom and fortitude, to qualify him for the government of God's people; which God afterwards took away from him for his ſins.

Ver. 10. *He propheſied among them.*] The Chaldee paraphraſe underſtands, by *propheſying*, adoring God, and ſinging praiſes to him. See verſe 5.

Ver. 11. *Is Saul alſo among the prophets?*] They were aſtoniſhed, knowing the manner of his education; for, inſtead of ſtudying in the ſchools of the prophets, his whole attention had been engroſſed by his herds and flocks.

Ver. 12. *Who is their father?*] One interpretation is, that a prudent perſon among them, bids them conſider who it was that made prophets? Not men, nor merely education, but God only; but the Septuagint reads it, *who is his father?*

Before Chriſt 1095. God, who himſelf ſaved you out of all your adverſities and your tribulations; and ye have ſaid unto him, *Nay*, but ſet a king over us. Now therefore preſent yourſelves before the LORD by your tribes, and by your thouſands.

20 And when Samuel had cauſed all the tribes of Iſrael to come near, the tribe of Benjamin was taken.

21 When he had cauſed the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the ſon of Kiſh was taken, and when they ſought him, he could not be found.

22 Therefore they enquired of the LORD further, if the man ſhould yet come thither: and the LORD anſwered, Behold, he hath hid himſelf among the ſtuff.

23 And they ran and fetched him thence: and when he ſtood among the people, he was higher than any of the people, from his ſhoulders and upward.

24 And Samuel ſaid to all the people, See ye him whom the LORD hath choſen, that *there is* none like him among all the people? And all the people ſhouted, and ſaid, God ſave the king.

25 Then Samuel told the people the manner of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD: and Samuel ſent all the people away, every man to his houſe. Before Chriſt 1095.

26 ¶ And Saul alſo went home to Gibeah, and there went with him a band of men, whoſe hearts God had touched.

27 But the children of Belial ſaid, How ſhall this man ſave us? And they deſpiſed him, and brought him no preſents: but he held his peace.

CHAP. XI.

1 *Nahaſh offereth them of Jabeſh-gilead a reproachful condition.* 4 *They ſend meſſengers, and are delivered by Saul.*

THen Nahaſh the Ammonite came up, and encamped againſt Jabeſh-gilead: and all the men of Jabeſh ſaid unto Nahaſh, Make a covenant with us, and we will ſerve thee.

2 And Nahaſh the Ammonite anſwered them, On this *condition* will I make a *covenant* with you, that I may thruſt out all your right eyes, and lay it *for* a reproach upon all Iſrael.

3 And the elders of Jabeſh ſaid unto him,

Ver. 21. *He could not be found.*] He had withdrawn himſelf, modeſtly declining ſo great authority.

Ver. 22. *Among the ſtuff.*] Among the carriages.

Ver. 26. *Saul alſo went home to Gibeah.*] Returned to his father's houſe, in order to live privately, as it is conjectured, till an opportunity ſhould offer of better eſtabliſhing his authority: and if we ſuppoſe, that during this interval, he betook himſelf to ſome rural employment, this was no diſparagement; ſince perſons of equal rank and quality in other nations, have done the ſame. The Curii, the Attilii, the Cincinnati, and other illuſtrious Romans, left the plough, to aſſume the reins of government; and afterwards left the government to return to the plough.

Ver. 27. *Brought him no preſents.*] It was a conſtant practice among the eaſterns, whenever they approached the prince, to preſent ſomething, as a token of their benevolence, ſubjection, and joy.

But he held his peace,] As theſe children of Belial were probably perſons of conſequence, and deſpiſed Saul, becauſe he was of a ſmall tribe, and obſcure family; he acted a very prudent part, in holding his peace, being unwilling to create any diſorder in the beginning of his reign.

NOTES on Chap. XI.

Ver. 1. *Then Nahaſh the Ammonite came up,* &c.] Tho' Nahaſh, the king of the Ammonites, had been for ſome time at war with the Iſraelites, yet this was the moſt conſiderable attempt he had made againſt them: and, as this happened in a very ſhort time after Saul had been made king, it might have been permitted by providence, as an occaſion for him to diſplay his courage and conduct, and to procure to himſelf the love and eſteem of his people.

Ver. 2. *On this condition will I make a covenant with you, that I may thruſt out all your right eyes,* &c.] Notwithſtanding this condition was extremely cruel, yet it ſeems blended with artful and wiſe policy: the being deprived of their right eye, would effectually have diſabled them ever after from fighting in the war; and the having the other left, would render them in ſome meaſure capable of ſerving him at home.

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him, Give us ſeven days reſpite, that we may ſend meſſengers unto all the coaſts of Iſrael: and then if *there be* no man to ſave us, we will come out to thee.

4 ¶ Then came the meſſengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lift up their voices, and wept.

5 And behold, Saul came after the herd out of the field, and Saul ſaid, What *aileth* the people that they weep? And they told him the tidings of the men of Jabeſh.

6 And the ſpirit of God came upon Saul, when he heard thoſe tidings, and his anger was kindled greatly.

7 And he took a yoke of oxen, and hewed them in pieces, and ſent *them* throughout all the coaſts of Iſrael by the hands of meſſengers, ſaying, Whoſoever cometh not forth after Saul and after Samuel, ſo ſhall it be done unto his oxen: and the fear of the LORD fell on the people, and they came out with one conſent.

8 And when he numbered them in Bezek, the children of Iſrael were three thouſand, and the men of Judah thirty thouſand.

9 And they ſaid unto the meſſengers that came, Thus ſhall ye ſay unto the men of Jabeſh-gilead, To morrow by *that time* the ſun be hot, ye ſhall have help. And the meſſengers came and ſhewed *it* to the men of Jabeſh, and they were glad.

10 Therefore the men of Jabeſh ſaid, To morrow we will come out unto you, and ye ſhall do with us all that ſeemeth good unto you.

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11 And it was *ſo* on the morrow, that Saul put the people in three companies, and they came into the midſt of the hoſt in the morning watch, and ſlew the Ammonites, until the heat of the day: and it came to paſs, that they which remained were ſcattered, ſo that two of them were not left together.

12 ¶ And the people ſaid unto Samuel, Who *is* he that ſaid, Shall Saul reign over us? bring the men that we may put them to death.

13 And Saul ſaid, There ſhall not a man be put to death this day: for to day the LORD hath wrought ſalvation in Iſrael.

14 Then ſaid Samuel to the people, Come, and let us go to Gilgal and renew the kingdom there.

15 And all the people went to Gilgal, and there they made Saul king before the LORD in Gilgal: and there they ſacrificed ſacrifices of peace-offerings before the LORD: and there Saul and all the men of Iſrael rejoiced greatly.

CHAP. XII.

1 *Samuel teſtifieth his integrity:* 6 *He reproveth the people of ingratitude:* 16 *He terrifieth them with thunder in harveſt-time:* 20 *He comforteth them in Gods mercy.*

AND Samuel ſaid unto all Iſrael, Behold, I have hearkened unto your voice

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Ver. 3. *Give us ſeven days,* &c.] It is very remarkable, that a prince ſo very inhumane, as this Nahaſh ſeems to have been, ſhould yet indulge his impotent enemies with a reſpite of ſeven days; but, not to inſiſt upon the hand of providence herein, it appears plain, that he was greatly defective in his politics, ſeeing he granted their requeſt, not from a motive of indulgence or condeſcenſion, but from a mean and contemptuous opinion of their ſtrength; an oſtentatious aſſurance, that, even at the expiration of the ſeven days, they would be in no better a condition of delivering themſelves from his hands, than they then were.—A notion, which often proves of very fatal conſequence to the ſucceſs of a war, as well as to the reputation of the general.

Ver. 12. *And the people ſaid unto Samuel,* &c.] The reputation of Saul was raiſed to ſuch a degree, by the victory recorded in the preceding verſes of this chapter, and the deliverance it procured the Jabeſhites, from ſo barbarous an enemy, that ſome remembering the indignities which had been offered him at his coronation, were, in the height of their zeal, for having them puniſhed with death; but Saul, as we read in the next verſe, very prudently oppoſed the motion, and expreſſed his averſion, to have the glories of that day ſullied with the blood of any of his ſubjects.

NOTES on Chap. XII.

Ver. 1. *And Samuel ſaid unto all Iſrael,* &c.] When Samuel

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voice in all that ye ſaid unto me, and have made a king over you.

2 And now behold, the king walketh before you: and I am old, and gray headed, and behold, my ſons *are* with you: and I have walked before you from my childhood unto this day.

3 Behold, here I *am*, witneſs againſt me before the LORD, and before his anointed: whoſe ox have I taken? or whoſe aſs have I taken? or whom have I defrauded? whom have I oppreſſed? or of whoſe hand have I received *any* bribe to blind mine eyes therewith? and I will reſtore it you.

4 And they ſaid, Thou haſt not defrauded us, nor oppreſſed us, neither haſt thou taken ought of any mans hand.

5 And he ſaid unto them, The LORD *is* witneſs againſt you, and his anointed *is* witneſs this day, that ye have not found ought in my hand. And they anſwered, *He is* witneſs.

6 ¶ And Samuel ſaid unto the people, *It is* the LORD that advanced Moſes and Aaron, and that brought your fathers up out of the land of Egypt.

7 Now therefore ſtand ſtill, that I may reaſon with you before the LORD, of all the righteous acts of the LORD, which he did to you and to your fathers.

8 When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD ſent Moſes and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

9 And when they forgat the LORD their God, he ſold them into the hand of Siſera, captain of the hoſt of Hazor, and into the hand of the Philiſtines, and into the hand of the king of Moab, and they fought againſt them.

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10 And they cried unto the LORD, and ſaid, We have ſinned, becauſe we have forſaken the LORD, and have ſerved Baalim and Aſhtaroth: but now deliver us out of the hand of our enemies, and we will ſerve thee.

11 And the LORD ſent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every ſide, and ye dwelled ſafe.

12 And when ye ſaw that Nahaſh the king of the children of Ammon came againſt you, ye ſaid unto me, Nay, but a king ſhall reign over us; when the LORD your God *was* your king.

13 Now therefore, behold the king whom ye have choſen, *and* whom ye have deſired: and behold, the LORD hath ſet a king over you.

14 If ye will fear the LORD, and ſerve him, and obey his voice, and not rebel againſt the commandment of the LORD, then ſhall both ye and alſo the king that reigneth over you, continue following the LORD your God.

15 But if ye will not obey the voice of the LORD, but rebel againſt the commandment of the LORD, then ſhall the hand of the LORD be againſt you, as *it was* againſt your fathers.

16 ¶ Now therefore ſtand and ſee this great thing which the LORD will do before your eyes.

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muel was about to reſign the government entirely into the hands of Saul, he addreſſes himſelf to the people in a very pathetic ſpeech; wherein he takes occaſion, in the firſt place, to vindicate his own adminiſtration; he then reminds them of the great tranſgreſſions of their forefathers, and ſets before them the conſequence of their obedience, or diſobedience to his laws; he further gives them to underſtand, that they had been very far from doing an acceptable thing to God, in rejecting his government, and deſiring another king; but that, as God had granted them their requeſt, and ſet a king over them, the prophet exhorts them, from the powerful motive of ſelf-intereſt, to fear the Lord, and obey their king; and to convince them, that he ſpake not to them out of any prejudice, or, indeed, without a divine direction, he gave them a miraculous ſign.

Before Chriſt 1095. 17 *Is it* not wheat harveſt to day? I will call unto the LORD, and he ſhall ſend thunder and rain: that ye may perceive and ſee that your wickedneſs *is* great, which ye have done in the ſight of the LORD, in aſking a king.

18 So Samuel called unto the LORD, and the LORD ſent thunder and rain that day: and all the people greatly feared the LORD and Samuel.

19 And all the people ſaid unto Samuel, Pray for thy ſervants unto the LORD thy God, that we die not: for we have added unto all our ſins, *this* evil, to aſk us a king.

20 ¶ And Samuel ſaid unto the people, Fear not: (ye have done all this wickedneſs: yet turn not aſide from following the LORD, but ſerve the LORD with all your heart;

21 And turn ye not aſide: for then *ſhould ye go* after vain *things*, which cannot profit nor deliver, for they *are* vain)

22 For the LORD will not forſake his people, for his great names ſake: becauſe it hath pleaſed the LORD to make you his people.

23 Moreover, as for me, God forbid that I ſhould ſin againſt the LORD, in ceaſing to pray for you: but I will teach you the good and the right way.

24 Only fear the LORD, and ſerve him in truth with all your heart: for conſider how great *things* he hath done for you. Before Chriſt 1095.

25 But if ye ſhall ſtill do wickedly, ye ſhall be conſumed, both ye and your king.

CHAP. XIII.

1 *Sauls ſelected band.* 5 *The Philiſtines great hoſt.* 6 *The diſtreſs of the Iſraelites.* 8 *Saul weary of ſtaying for Samuel, ſacrificeth.* 11 *Samuel reproveth him.*

SAUL reigned one year, and when he had reigned two years over Iſrael, 1093.

2 Saul choſe him three thouſand *men* of Iſrael; *whereof* two thouſand were with Saul in Michmaſh and in mount Beth-el, and a thouſand were with Jonathan in Gibeah of Benjamin: and the reſt of the people he ſent every man to his tent.

3 And Jonathan ſmote the garriſon of the Philiſtines that *was* in Geba, and the Philiſtines heard *of it*: and Saul blew the trumpet throughout all the land, ſaying, Let the Hebrews hear.

4 And all Iſrael heard ſay, *that* Saul had ſmitten a garriſon of the Philiſtines, and *that* Iſrael alſo was had in abomination with the Philiſtines: and the people were called together after Saul to Gilgal.

5 ¶ And the Philiſtines gathered themſelves together to fight with Iſrael, thirty thouſand

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Ver. 17. *It is not wheat-harveſt to day? I will call unto the Lord, and he ſhall ſend thunder and rain*, &c.] The prophet, by this preamble, ſignifies the greatneſs of the miracle God was going to work, which was really and truly great, ſeeing it was performed at a ſeaſon of the year in which thunder and rain were never known in that country, and therefore had the intended effect, by impreſſing the minds of the people with ſuch a religious awe and veneration for a God who could perform ſuch wonders, that they made a public confeſſion of all their ſins, and particularly of deſiring a king, and beſought Samuel to intercede with the Lord for their pardon and forgiveneſs.

Ver. 20. *And Samuel ſaid unto the people*, &c] Samuel again reſumes his addreſs; and, after having comforted the people, who were greatly diſmayed at the miraculous ſtorm, which had but juſt ceaſed, he exhorts them to a holy and religious life; and tells them, that ſo long as they adhered to the obſervation of God's laws, he would not only pray for them, but be ready alſo to aſſiſt them with his beſt inſtructions and advice: concluding his ſpeech, with this affecting conſideration, *But if ye ſtill do wickedly, ye ſhall be conſumed; both ye and your king*.

NOTES on Chap. XIII.

Ver. 5. *And the Philiſtines gathered themſelves together, to fight with Iſrael, thirty thouſand chariots*, &c.[In the original, and in our tranſlation, the words are *thirty thouſand*, but the Syriac, and Arabic verſions make them no more than *three thouſand*: and indeed, whoever conſiders, that Pharaoh, king of Egypt, when he had muſtered all his forces together, could bring no more than ſix hundred of theſe chariots into the field, and that all the other princes, whoſe equipages are related in ſcripture, were not able to bring near ſo many as ſix hundred; I ſay, whoever conſiders this, muſt needs think it a thing incredible, that the Philiſtines, out of their ſmall territories,

Before Christ 1093.

thouſand chariots, and ſix thouſand horſemen, and people as the ſand which *is* on the ſea-ſhore in multitude: and they came up, and pitched in Michmaſh, eaſtward from Beth-aven.

6 When the men of Iſrael ſaw that they were in a ſtrait (for the people were diſtreſſed) then the people did hide themſelves in caves, and in thickets, and in rocks, and in high places, and in pits.

7 And *ſome of* the Hebrews went over Jordan to the land of Gad and Gilead: as for Saul, he *was* yet in Gilgal, and all the people followed him trembling.

8 ¶ And he tarried ſeven days, according to the ſet time that Samuel *had appointed:* but Samuel came not to Gilgal, and the people were ſcattered from him.

9 And Saul ſaid, Bring hither a burnt-offering to me, and peace-offerings. And he offered the burnt-offering.

10 And it came to paſs, that as ſoon as he had made an end of offering the burnt-offering, behold, Samuel came, and Saul went out to meet him, that he might ſalute him.

11 ¶ And Samuel ſaid, What haſt thou done? And Saul ſaid, Becauſe I ſaw that the people were ſcattered from me, and *that* thou cameſt not within the days appointed, and *that* the Philiſtines gathered themſelves together to Michmaſh:

Before Christ 1093.

12 Therefore ſaid I, the Philiſtines will come down upon me to Gilgal, and I have not made ſuplication unto the LORD: I forced myſelf therefore, and offered a burnt-offering.

13 And Samuel ſaid to Saul, Thou haſt done fooliſhly: thou haſt not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have eſtabliſhed thy kingdom upon Iſrael for ever.

14 But now thy kingdom ſhall not continue: the LORD hath ſought him a man after his own heart, and the LORD hath commanded him *to be* captain over his people, becauſe thou haſt not kept *that* which the LORD commanded thee.

15 And Samuel aroſe, and gat him up from Gilgal, unto Gibeah of Benjamin: and Saul numbered the people *that were* preſent with him, about ſix hundred men.

16 And Saul and Jonathan his ſon, and the people *that were* preſent with them, abode in Gibeah of Benjamin: but the Philiſtines encamped in Michmaſh.

17 ¶ And the ſpoilers came out of the camp of the Philiſtines, in three companies: one company turned unto the way *that leadeth to* Ophrah, unto the land of Shual.

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ries, which extended no farther than the two tribes of Simeon and Dan, along the coaſts of the Mediterranean ſea, could ever, be able to raiſe ſo vaſt an armament, even with the aſſiſtance of all the nations they could poſſibly call in. For, beſides, that in the account of all armies, the cavalry is always more numerous than the chariots of war, which is different here; the largeſt armies we read of, were able to compaſs but a very few of theſe chariots; in compariſon of the number here mentioned: Mithridates in his vaſt army, had but an hundred; Darius but two hundred; and Antiochus Epiphanes but three hundred. We are therefore under a neceſſity of ſaying, either that the tranſcribers made a miſtake in the Hebrew copy, or of ſuppoſing, (with ſeveral other commentators) that theſe thirty thouſand chariots, were not all chariots of war, but moſt of them carriages only, for the conveyance of the baggage belonging to ſuch a vaſt multitude of men, or, perhaps, for carrying away the ſpoils and plunder which the Philiſtines, preſuming on their ſuperior numbers, ſeemed ſure of taking.

Ver. 13. *And Samuel ſaid to Saul, thou haſt done fooliſhly,* &c.] That is, thou haſt done wickedly, the word *folly*, being often uſed in ſcripture, to ſignify ſin or wickedneſs: for Saul could not ſtand charged with folly, in a ſtrict and literal ſenſe, ſeeing the neceſſity of the caſe, and policy of the action, were ſufficient to clear him from ſuch an imputation: but he acted wickedly, becauſe his impatience prompted him, not only to diſtruſt God's providence, but to uſurp the prieſts office. And, had not this been the caſe, we can ſcarcely conceive, that God would have denounced ſo ſevere a doom upon him, as the ſubſequent verſe informs us of, for committing an action, which the principles of human policy, and the emergency of the occaſion ſeemed in a great meaſure to juſtify.

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18 And another company turned the way *to* Beth-horon: and another company turned *to* the way of the border, that looketh to the valley of Zeboim toward the wilderneſs.

19 Now there was no ſmith found throughout all the land of Iſrael: (for the Philiſtines ſaid, Leſt the Hebrews make *them* ſwords or ſpears.)

20 But all the Iſraelites went down to the Philiſtines, to ſharpen every man his ſhare, and his coulter, and his axe, and his mattock.

21 Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to ſharpen the goads.

22 So it came to paſs in the day of battel, that there was neither ſword nor ſpear found in the hand of any of the people that *were* with Saul and Jonathan: but with Saul and with Jonathan his ſon was there found.

23 And the garriſon of the Philiſtines went out to the paſſage of Michmaſh.

CHAP. XIV.

1 Jonathan, unwitting to his father, the prieſt, or the people, goeth and miraculouſly ſmiteth the Philiſtines garriſon. 17 Saul not ſtaying the prieſts anſwer, ſetteth on them. 21 The captivated Hebrews, and the hidden Iſraelites join againſt them. 36 Jonathan taken by lot, is ſaved by the people. 47 Sauls ſtrength and family.

Before Chriſt 1087.

NOW it came to paſs upon a day that Jonathan the ſon of Saul ſaid unto the young man that bare his armour, Come, and let us go over to the Philiſtines garriſon, that *is* on the other ſide: but he told not his father.

2 And Saul tarried in the uttermoſt part of Gibeah, under a pomegranate-tree, which *is* in Migron: and the people that *were* with him *were* about ſix hundred men;

3 And Ahiah the ſon of Ahitub, Ichabods brother, the ſon of Phinehas, the ſon of Eli, the LORDS prieſt in Shiloh, wearing an ephod: and the people knew not that Jonathan was gone.

4 ¶ And between the paſſages, by which Jonathan ſought to go over unto the Philiſtines garriſon, *there was* a ſharp rock on the one ſide, and a ſharp rock on the other ſide: and the name of the one *was* Bozez, and the name of the other Seneh.

5 The forefront of the one *was* ſituate north-

VER. 19. *Now there was no ſmith found throughout all the land of Iſrael,* &c.] The precaution which the Philiſtines took to prevent the Iſraelites from having any weapons, is no more than what other conquerors have done to the nations they have vanquiſhed. For, Porſenna, when he made peace with the Romans, prohibited them the uſe of all iron, except what was neceſſary in the tillage of their ground: in like manner Cyrus, when he ſubdued the Lydians, took from them the uſe of arms; and inſtead of a laborious life ſpent in war, ſuffered them to ſink into luxury and effeminacy, whereby they ſoon loſt their ancient valour, and were in no condition of revolting againſt their conqueror: and, to mention but one more inſtance, Nebuchadnezzar, when he had made himſelf maſter of Judea, took along with him into Babylon, all the craftſmen and ſmiths, to prevent the people whom he had left behind from riſing in rebellion againſt him. The only wonder is, why the Iſraelites, after they had regained their liberty under the government of Samuel, and given the Philiſtines ſo fatal an overthrow at Ebenezer, ſhould neglect to furniſh themſelves with proper arms againſt any future occaſion! But, beſides the extreme ſloth and negligence which appears in their whole conduct during this period, it ſhould be remembered, that to recover an art once loſt, is a work of time and difficulty, eſpecially by a people, who were not only deſtitute of proper materials, to be worked up into offenſive weapons, but ſtrangers likewiſe to the cultivation of that, or any other neceſſary art, minding little or nothing but the rural employment of feeding their flocks.

VER. 22. *There was neither ſword nor ſpear found in the hand of any of the people,* &c.] Notwithſtanding which, the Iſraelites might, upon this occaſion, convert their inſtruments of huſbandry, ſuch as their hatchets, ſpades, forks, mattocks, &c. into weapons of war: a much better ſhift than what we read of ſome, who had no other arms than clubs, and ſharpened ſtakes, hardened in the fire.

——Non jam certamine agreſti
Stipidibus duris agitur, ſudibuſque præuſtis.

VIRG.

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northward over againſt Michmaſh, and the other ſouthward over againſt Gibeah.

6 And Jonathan ſaid to the young man that bare his armour, Come, and let us go over unto the garriſon of theſe uncircumciſed; it may be that the Lord will work for us: for *there is* no reſtraint to the Lord, to ſave by many or by few.

7 And his armour-bearer ſaid unto him, Do all that *is* in thine heart: turn thee, behold, I *am* with thee according to thy heart.

8 Then ſaid Jonathan, Behold, we will paſs over unto *theſe* men, and we will diſcover ourſelves unto them.

9 If they ſay thus unto us, Tarry until we come to you: then we will ſtand ſtill in our place, and will not go up unto them.

10 But if they ſay thus, Come up unto us; then we will go up: for the Lord hath delivered them into our hand; and this *ſhall be* a ſign unto us.

11 And both of them diſcovered themſelves unto the garriſon of the Philiſtines: and the Philiſtines ſaid, Behold, the Hebrews come forth out of the holes, where they had hid themſelves.

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12 And the men of the garriſon anſwered Jonathan and his armour- bearer, and ſaid, Come up to us, and we will ſhew you a thing. And Jonathan ſaid unto his armour-bearer, Come up after me; for the Lord hath delivered them into the hand of Iſrael.

13 And Jonathan climbed up upon his hands, and upon his feet, and his armour-bearer after him: and they fell before Jonathan; and his armour-bearer ſlew after him.

14 And that firſt ſlaughter which Jonathan and his armour-bearer made, was about twenty men, within as it were an half-acre of land, *which* a yoke *of oxen might plow*.

15 And there was trembling in the hoſt, in the field, and among all the people: the garriſon, and the ſpoilers, they alſo trembled, and the earth quaked: ſo it was a very great trembling.

16 And the watchmen of Saul in Gibeah of Benjamin looked; and behold, the multitude melted away, and they went on beating down *one another*.

17 Then ſaid Saul unto the people that *were*

Notes on Chap. XIV.

Ver. 15. *And there was trembling in the hoſt,* &c.] How Jonathan and his armour-bearer only, could put the whole army of the Philiſtines into ſo univerſal a conſternation, appears, at firſt ſight, very extraordinary; but when we conſider, that they climbed up a way never before attempted;—that they ſurpriſed the enemy unawares, and perhaps, when the greateſt part of them were aſleep;—that this army, being compoſed of different nations, might entertain jealouſies and ſuſpicions of each other;—and that the darkneſs of the night, might make them apprehend, the whole body of the Iſraelites was come upon them alone, the fright of the Philiſtines is not ſo very ſurpriſing: and when we add to all this, what is not indeed improbable, that God might, at this inſtant, infuſe a panic fear into the whole hoſt, our wonder will be turned into praiſe and adoration, of that powerful Being, who, when he ſees fit, can make the greateſt heroes tremble, and put to flight the moſt formidable army.

And the earth quaked, &c.] This is a further and more alarming declaration of the terror of God's anger and judgments. The inſenſible creatures, the earth which we ſtand on trembles under us, and by that ſudden and dreadful phænomena, called an earthquake, ſinners have been reminded of their abuſe of the world, and its many comforts and conveniences, which overturns the beauteous frame of nature; ſhe ſeems convulſed and agonized for the wickedneſs of her inhabitants. If, therefore, provoking the great God of nature has ſuch an effect upon inanimate beings, what muſt his enemies, to whom he has given reaſon and reflection, expect from his vengeance, both here and hereafter? Sinners, by their daring and preſumptuous crimes, take up arms againſt God, and *I will viſit,* ſays he, *their iniquities*: and what Being can abide his viſit for iniquity? *The earth trembled and ſhook,* ſays the Pſalmiſt: trees firmly rooted in the ground are torn up; all things muſt yield to ſtorms and tempeſts, which are part of *the armies of the living God. What aileth thee, O thou Jordan, that thou waſt driven back?* rivers cannot maintain their courſe; *all the wheels of life drag heavily,* when God is angry. How full is the ſcripture of ſtriking images and metaphors, to expreſs the power of divine providence, and the fatal conſequences of his wrath, with whom bold offenders take ſuch liberties; and, *becauſe ſentence againſt an evil work is not executed ſpeedily, ſet themſelves to do evil.*

Before Christ 1087. *were* with him, Number now, and ſee who is gone from us. And when they had numbered, behold, Jonathan and his armour-bearer *were* not *there*.

18 And Saul ſaid unto Ahiah, Bring hither the ark of God: (for the ark of God was at that time with the children of Iſrael.)

19 ¶ And it came to paſs while Saul talked unto the prieſt, that the noiſe that *was* in the hoſt of the Philiſtines went on, and increaſed: and Saul ſaid unto the prieſt, Withdraw thine hand.

20 And Saul and all the people that *were* with him, aſſembled themſelves, and they came to the battel: and behold, every mans ſword was againſt his fellow, *and there was* a very great diſcomfiture.

21 Moreover, the Hebrews *that* were with the Philiſtines before that time, which went up with them into the camp *from the country* round about, even they alſo turned to be with the Iſraelites that *were* with Saul and Jonathan.

22 Likewiſe all the men of Iſrael which had hid themſelves in mount Ephraim, *when* they heard that the Philiſtines fled, even they alſo followed hard after them in the battel.

23 So the LORD ſaved Iſrael that day: and the battel paſſed over unto Beth-aven.

24 ¶ And the men of Iſrael were diſtreſſed that day: for Saul had adjured the people, ſaying, Curſed *be* the man that eateth *any* food until evening, that I may be avenged on mine enemies: ſo none of the people taſted *any* food.

25 And all *they of* the land came to a wood, and there was hony upon the ground.

26 And when the people were come into the wood, behold, the hony dropped, but no man put his hand to his motuh: for the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipt it in an hony-comb, and put his hand to his mouth; and his eyes were enlightened.

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28 Then anſwered one of the people, and ſaid, Thy father ſtraitly charged the people with an oath, ſaying, Curſed *be* the man that eateth *any* food this day. And the people were faint.

29 Then ſaid Jonathan, My father hath troubled the land: ſee, I pray you, how mine eyes have been enlightened, becauſe I taſted a little of this hony:

30 How much more, if haply the people had eaten freely to day of the ſpoil of their enemies which they found? for had there not been now a much greater ſlaughter among the Philiſtines:

31 And they ſmote the Philiſtines that day from Michmaſh to Aijalon: and the people were very faint.

32 And the people flew upon the ſpoil, and took ſheep, and oxen, and calves, and ſlew *them* on the ground: and the people did eat *them* with the blood.

33 ¶ Then they told Saul, ſaying, Behold, the people ſin againſt the LORD, in that they eat with the blood. And he ſaid, Ye have tranſgreſſed: roll a great ſtone unto me this day.

34 And Saul ſaid, Diſperſe yourſelves among the people, and ſay unto them, Bring me hither every man his ox, and every man his ſheep, and ſlay *them* here, and eat: and ſin not againſt the LORD in eating with the blood. And all the people brought every man his ox with him that night, and ſlew *them* there.

35 And Saul built an altar unto the LORD: the ſame was the firſt altar that he built unto the LORD.

36 ¶ And Saul ſaid, let us go down after the Philiſtines by night, and ſpoil them until the morning light, and let us not leave

Before Christ 1087. leave a man of them. And they ſaid, Do whatſoever ſeemeth good unto thee. Then ſaid the prieſt, Let us draw near hither unto God.

37 And Saul aſked counſel of God, Shall I go down after the Philiſtines? wilt thou deliver them into the hand of Iſrael? But he anſwered him not that day.

38 And Saul ſaid, Draw ye near hither all the chief of the people: and know and ſee wherein this ſin hath been this day.

39 For *as* the Lord liveth, which ſaveth Iſrael, though it be in Jonathan my ſon, he ſhall ſurely die. But *there was* not a man among all the people that anſwered him.

40 Then ſaid he unto all Iſrael, Be ye on one ſide, and I and Jonathan my ſon will be on the other ſide. And the people ſaid unto Saul, Do what ſeemeth good unto thee.

41 Therefore Saul ſaid unto the Lord God of Iſrael, Give a perfect *lot*. And Saul and Jonathan were taken: but the people eſcaped.

42 And Saul ſaid, caſt *lots* between me and Jonathan my ſon. And Jonathan was taken.

43 Then Saul ſaid to Jonathan, Tell me what thou haſt done. And Jonathan told him, and ſaid, I did but taſte a little hony with the end of the rod that *was* in mine hand, *and* lo, I muſt die.

44 And Saul anſwered, God do ſo, and more alſo: for thou ſhalt ſurely die, Jonathan.

45 And the people ſaid unto Saul, Shall Jonathan die, who hath wrought this great ſalvation in Iſrael? God forbid: *as* the Lord liveth, there ſhall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people reſcued Jonathan, that he died not. Before Christ 1087.

46 Then Saul went up from following the Philiſtines: and the Philiſtines went to their own place.

47 ¶ So Saul took the kingdom over Iſrael, and fought againſt all his enemies on every ſide, againſt Moab, and againſt the children of Ammon, and againſt Edom, and againſt the kings of Zobah, and againſt the Philiſtines: and whitherſoever he turned himſelf, he vexed *them*.

48 And he gathered an hoſt, and ſmote the Amalekites, and delivered Iſrael out of the hands of them that ſpoiled them.

49 Now the ſons of Saul were Jonathan, and Iſhui, and Melchi-ſhua: and the names of his two daughters *were theſe*; the name of the firſt-born Merab, and the name of the younger Michael.

50 And the name of Sauls wife *was* Ahinoam, the daughter of Ahimaaz: and the name of the captain of his hoſt *was* Abner the ſon of Ner, Sauls uncle.

51 And Kiſh *was* the father of Saul; and Ner the father of Abner, *was* the ſon of Abiel.

52 And there was ſore war againſt the Philiſtines all the days of Saul: and when Saul ſaw any ſtrong man, or any valiant man, he took him unto him.

CHAP. XV.

1 *Samuel ſendeth Saul to deſtroy Amalek.* 6 *Saul favoureth the Kenites.* 24 *Sauls hu-*

Ver. 44. *For thou ſhalt ſurely die, Jonathan.*] Joſephus introduces the ſon making his father this anſwer; "That "death ſhall be welcome to me, which acquits my father "of the obligation of a religious vow, and only befalls "me, in conſequence of ſo glorious a victory to him who "gave me being. I have lived long enough, ſince I have "lived to ſee the pride and inſolence of the Philiſtines "brought down by the Hebrews, which will ſerve me "for my conſolation in all my ſufferings."

Ver. 47. *Took the kingdom over Iſrael.*] He ruled with greater authority over his people.

Zobah.] The kingdom of *Zoba* was a part of Syria, bounded by the river Euphrates on the eaſt; and by Damaſcus, and the land of Canaan on the weſt.

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humiliation. 32 *Samuel killeth Agag.* 34 *Samuel and Saul part.*

SAmuel alſo ſaid unto Saul, The LORD ſent me to anoint thee *to be* king over his people, over Iſrael: now therefore hearken thou unto the voice of the words of the LORD.

2 Thus ſaith the LORD of hoſts, I remember *that* which Amalek did to Iſrael, how he laid *wait* for him in the way when he came up from Egypt.

3 Now go, and ſmite Amalek, and utterly deſtroy all that they have, and ſpare them not; but ſlay both man and woman, infant and ſuckling, ox and ſheep, camel and aſs.

4 And Saul gathered the people together, and numbered them in Telaim, two hundred thouſand footmen, and ten thouſand men of Judah.

5 And Saul came to a city of Amalek, and laid wait in the valley.

6 ¶ And Saul ſaid unto the Kenites, Go, depart, get you down from among the Amalekites, leſt I deſtroy you with them: for ye ſhewed kindneſs to all the children of Iſrael when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7 And Saul ſmote the Amalekites from Havilah, *until* thou comeſt to Shur, that *is* over againſt Egypt.

8 And he took Agag the king of the Amalekites alive, and utterly deſtroyed all the people with the edge of the ſword.

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9 But Saul and the people ſpared Agag, and the beſt of the ſheep, and of the oxen, and of the fatlings, and the lambs, and all *that was* good, and would not utterly deſtroy them: but every thing *that was* vile and refuſe, that they deſtroyed utterly.

10 ¶ Then came the word of the LORD unto Samuel, ſaying,

11 It repenteth me that I have ſet up Saul *to be* king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night.

12 And when Samuel roſe early to meet Saul in the morning, it was told Samuel, ſaying, Saul came to Carmel, and behold, he ſet him up a place, and is gone about, and paſſed on, and gone down to Gilgal.

13 And Samuel came to Saul; and Saul ſaid unto him, Bleſſed *be* thou of the LORD: I have performed the commandment of the LORD.

14 And Samuel ſaid, What *meaneth* then this bleating of the ſheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul ſaid, They have brought them from the Amalekites: for the people ſpared the beſt of the ſheep and of the oxen, to ſacrifice unto the LORD thy God,

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NOTES on Chap. XV.

Ver. 3. *Now go and ſmite Amalek.*] This heavy ſentence, which was pronounced againſt them long ago, Exod. xvii. 14. was renewed at the entrance of the Iſraelites into Canaan, Deut. xxv. 19. and now ordered to be put in execution. It may be aſked, why the Amalekites ſhould be puniſhed for the offences of their forefathers, committed ſo many years before? To this, it is anſwered, when any particular people committed the ſame crimes that their anceſtors did, and approved of them, and imitated them, they are juſtly puniſhable, in virtue of the ſentence which paſſed upon their anceſtors.

Ver. 6. *The Kenites.*] The poſterity of Jethro, Moſes' father-in-law: they dwelt among the Amalekites, in the rocky part of the country.

Ver. 7. *From Havilah, until thou comeſt from Shur.*] The whole country: Havilah lay at one extremity, in the north-eaſt; and Shur at the other, in the ſouth-weſt.

Ver. 9. *Saul—ſpared Agag.*] Joſephus ſeems to hint, that Saul was taken with the majeſty and comelineſs of his perſon; but others think, that he intended him to deſcribe his triumph.

Ver. 13. *I have performed the covenant of the Lord.*] So inſenſible was he, of any fault committed by him, that he boaſts of his performance.

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16 Then Samuel ſaid unto Saul, Stay, and I will tell thee what the LORD hath ſaid to me this night. And he ſaid unto him, Say on.

17 And Samuel ſaid, When thou *waſt* little in thine own ſight, *waſt* thou not *made* the head of the tribes of Iſrael, and the LORD anointed thee king over Iſrael?

18 And the LORD ſent thee on a journey, and ſaid, Go, and utterly deſtroy the ſinners the Amalekites, and fight againſt them until they be conſumed.

19 Wherefore then didſt thou not obey the voice of the LORD, but didſt fly upon the ſpoil, and didſt evil in the ſight of the LORD?

20 And Saul ſaid unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD ſent me, and have brought Agag the king of Amalek, and have utterly deſtroyed the Amalekites.

21 But the people took of the ſpoil, ſheep and oxen, the chief of the things which ſhould have been utterly deſtroyed, to ſacrifice unto the LORD thy God in Gilgal.

22 And Samuel ſaid, Hath the LORD *as great* delight in burnt-offerings and ſacrifices, as in obeying the voice of the LORD? Behold, to obey *is* better than ſacrifice, *and* to hearken, than the fat of rams.

23 For rebellion *is as* the ſin of witchcraft, and ſtubborneſs *is as* iniquity and idolatry: becauſe thou haſt rejected the word of the LORD, he hath alſo rejected thee from *being* king. Before Christ 1079.

24 ¶ And Saul ſaid unto Samuel, I have ſinned: for I have tranſgreſſed the commandment of the LORD, and thy words: becauſe I feared the people, and obeyed their voice.

25 Now therefore, I pray thee, pardon my ſin, and turn again with me, that I may worſhip the LORD.

26 And Samuel ſaid unto Saul, I will not return with thee: for thou haſt rejected the word of the LORD, and the LORD hath rejected thee from being king over Iſrael.

27 And as Samuel turned about to go away, he laid hold upon the ſkirt of his mantle, and it rent.

28 And Samuel ſaid unto him, The LORD hath rent the kingdom of Iſrael from thee this day, and hath given it to a neighbour of thine, *that is* better than thou.

29 And alſo the ſtrength of Iſrael will not lie, nor repent: for he *is* not a man that he ſhould repent.

30 Then he ſaid, I have ſinned; *yet* honour me now, I pray thee, before the elders of my people, and before Iſrael, and turn again with me, that I may worſhip the LORD thy God.

31 So Samuel turned again after Saul, and Saul worſhiped the LORD.

32 ¶ Then ſaid Samuel, Bring you hither to me Agag the king of the Amalekites: and Agag came unto him delicately. And Agag ſaid, ſurely the bitterneſs of death is paſt.

33 And

Ver. 20. *I have obeyed the voice of the Lord.*] This was ſurely an egregious miſtake in Saul, to imagine, that a partial obedience, when an entire one was in his power, could be pleaſing to God.

Ver. 22. *To obey is better than ſacrifice,* &c.] This divine admonition is inculcated by ſeveral of the inſpired writers; David, Solomon, Iſaiah, Jeremiah, Hoſea, Micah, Zechariah, &c.

Ver. 23. *The ſin of witch craft.*] That is, divination.

Ver. 29. *The ſtrength of Iſrael.*] The original, tranſlated *ſtrength*, imports *victory*; ſo that the words ought to have been rendered, *he that giveth victory*, or *the triumphant king of Iſrael.*

Ver. 32. *Agag came unto him delicately.*] He came walking in a ſoft, affected, and delicate manner.

Before Christ 1079. 33 And Samuel ſaid, As thy ſword hath made women childleſs, ſo ſhall thy mother be childleſs among women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

34 ¶ Then Samuel went to Ramah, and Saul went up to his houſe to Gibeah of Saul.

35 And Samuel came no more to ſee Saul until the day of his death: nevertheleſs, Samuel mourned for Saul: and the Lord repented that he had made Saul king over Iſrael.

CHAP. XVI.

1 *Samuel ſent by God under pretence of a ſacrifice cometh to Beth-lehem:* 6 *His humane judgment is reproved:* 11 *He anointeth David.*

1063. AND the Lord ſaid unto Samuel, How long wilt thou mourn for Saul, ſeeing I have rejected him from reigning over Iſrael? fill thine horn with oil, and go, I will ſend thee to Jeſſe the Beth-lehemite: for I have provided me a king among his ſons.

2 And Samuel ſaid, How can I go? If Saul hear *it*, he will kill me. And the Lord ſaid, Take an heifer with thee, and ſay, I am come to ſacrifice to the Lord.

3 And call Jeſſe to the ſacrifice, and I will ſhew thee what thou ſhalt do: and thou ſhalt anoint unto me *him* whom I name unto thee.

4 And Samuel did that which the Lord ſpake, and came to Beth-lehem: and the elders of the town trembled at his coming, and ſaid, Comeſt thou peaceably? Before Christ 1063.

5 And he ſaid, Peaceably: I am come to ſacrifice to the Lord: ſanctify yourſelves, and come with me to the ſacrifice. And he ſanctified Jeſſe and his ſons, and called them to the ſacrifice.

6 ¶ And it came to paſs when they were come, that he looked on Eliab, and ſaid, Surely the Lords anointed *is* before him.

7 But the Lord ſaid unto Samuel, Look not on his countenance, or on the height of his ſtature; becauſe I have refuſed him: for *the LORD ſeeth* not as man ſeeth; for man looketh on the outward appearance, but the Lord looketh on the heart.

8 Then Jeſſe called Abinadab, and made him paſs before Samuel: and he ſaid, Neither hath the Lord choſen this.

9 Then Jeſſe made Shammah to paſs by: and he ſaid, Neither hath the Lord choſen this.

10 Again, Jeſſe made ſeven of his ſons to paſs before Samuel: and Samuel ſaid unto Jeſſe, The Lord hath not choſen theſe.

11 And Samuel ſaid unto Jeſſe, Are here all *thy* children? And he ſaid, There remaineth yet the youngeſt, and behold, he keepeth the ſheep. And Samuel ſaid unto Jeſſe, Send and fetch him: for we will not ſit down till he come hither.

12 And he ſent, and brought him in: Now he *was* ruddy, *and* withal of a beautiful

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Ver. 33. *Samuel hewed Agag in pieces.*] Many have wondered, how Samuel could thus ſlay a captive prince, in the preſence of Saul, who, out of his clemency, had ſpared him; but it is to be remembered, that the death of this prince had been predicted 400 years before, by the prophet Balaam; (ſee Numb. xxiv. 7.) that he had been a very bloody tyrant, and therefore was cut off for his own merciléſs cruelties; and that it does not follow, that Samuel ſlew Agag himſelf, becauſe, what he commanded, might be called his own act, though it were done by the public executioner.

Ver. 35. *Samuel mourned for Saul.*] He had ſo much value, either for Saul, or for his country, or for both, that he could not forbear lamenting the ſad condition into which the king had fallen.

NOTES on Chap. XVI.

Ver. 4. *Comeſt thou peaceably?*] He ſuſpected he came to reprove them for ſome ſin; or that he was fled there for ſecurity from Saul, which might bring them into danger.

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beautiful countenance, and goodly to look to. And the Lord ſaid, Ariſe, anoint him: for this *is* he.

13 Then Samuel took the horn of oil, and anointed him in the midſt of his brethren: and the ſpirit of the Lord came upon David, from that day forward: ſo Samuel roſe up and went to Ramah.

14 ¶ But the ſpirit of the Lord departed from Saul, and an evil ſpirit from the Lord troubled him.

15 And Sauls ſervants ſaid unto him, Behold now, an evil ſpirit from God troubleth thee.

16 Let our lord now command thy ſervants *which are* before thee, to ſeek out a man, *who is* a cunning player on an harp: and it ſhall come to paſs when the evil ſpirit from God is upon thee, that he ſhall play with his hand, and thou ſhalt be well.

17 And Saul ſaid unto his ſervants, Provide me now a man that can play well, and bring *him* to me.

18 Then anſwered one of the ſervants, and ſaid, Behold, I have ſeen a ſon of Jeſſe the Beth-lehemite, *that is* cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely perſon, and the Lord *is* with him.

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19 ¶ Wherefore Saul ſent meſſengers unto Jeſſe, and ſaid, Send me David thy ſon, which *is* with the ſheep.

20 And Jeſſe took an aſs *laden* with bread, and a bottle of wine, and a kid, and ſent *them* by David his ſon unto Saul.

21 And David came to Saul, and ſtood before him: and he loved him greatly, and he became his armour-bearer.

22 And Saul ſent to Jeſſe, ſaying, Let David, I pray thee, ſtand before me: for he hath found favour in my ſight.

23 And it came to paſs, when the *evil* ſpirit from God was upon Saul, that David took an harp, and played with his hand: ſo Saul was refreſhed, and was well, and the evil ſpirit departed from him.

CHAP. XVII.

1 *The armies of the Iſraelites and Philiſtines being ready to battel,* 4 *Goliath cometh proudly forth to challenge a combat.* 12 *David ſent by his father to viſit his brethren, taketh the challenge.* 28 *Eliab chideth him:* 30 *He is brought to Saul:*

Ver. 13. *Anointed him in the midſt of his brethren.*] It ſhould have been, *from the midſt of his brethren*; that is, he ſingled him out from the reſt, and privately anointed him; it is not to be ſuppoſed, that Samuel did then explain the whole myſtery of his anointing David, which might have proved fatal in its conſequences, had it come to Saul's ears; but, as it was uſual to anoint men to the office of prophet, as well as to that of king, it is moſt likely, that he left them to ſuppoſe the former; as David was not much above fifteen, therefore too young to be taken for a warrior. Had his brethren ſuſpected, that he had been anointed to the regal dignity, it is not credible, they would have uſed him with ſuch roughneſs as they did, when their father ſent him to them to Saul's camp.

The ſpirit of the Lord came upon David.] Here we ſee the power of the Almighty, who, by the wonderful efficacy of his ſpirit, raiſed an obſcure youth, uneducated, and without the advantages of either inſtruction or example, into the greateſt muſician, the ſublimeſt poet, and the moſt conſummate hero of antiquity.

Ver. 14. *An evil ſpirit from the Lord troubled him.*] He grew melancholy, timorous, and ſuſpicious; indiſpoſed and unfit for buſineſs; he ſtarted where there was no danger, as the Hebrew ſeems to import; ſometimes was furious and diſtracted, full of anxiety and ſolicitude, ſighing, and trembling, his blood and ſpirits thick and heavy.

Ver. 23. *David took an harp, and played.*] It is allowed, by the teſtimony of the graveſt authors, that there is a certain charm in muſic to revive the ſpirits, mellow the humours, allay the paſſions, and diſſipate rage and melancholy. The Pythagoreans, in order to aſſwage paſſion, had recourſe to their flute or guittar. Theophraſtus declares muſic to be an excellent remedy againſt ſeveral diſtempers of body and mind. Athenæus praiſes it for the virtue it has, with regard to regulating mens manners, and ſoftening the mind. We read, that Aſclepiades uſed to cure madneſs by the power of ſymphony; and that the moſt violent poiſon, the ſting of the Tarantula, has been frequently expelled by this means. But, beſides the natural effects of muſic, the cure of Saul, muſt doubtleſs be attributed to God, who certainly bleſſed the means which was uſed to effect it.

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Saul: 32 *He ſheweth the reaſon of his confidence.* 38 *Without armour, armed by faith, he ſlayeth the giant.* 55 *Saul taketh notice of David.*

NOW the Philiſtines gathered together their armies to battel, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim.

2 And Saul and the men of Iſrael were gathered together, and pitched by the valley of Elah, and ſet the battel in aray againſt the Philiſtines.

3 And the Philiſtines ſtood on a mountain on the one ſide, and Iſrael ſtood on a mountain on the other ſide: and *there was* a valley between them.

4 ¶ And there went out a champion out of the camp of the Philiſtines, named Goliath of Gath, whoſe height *was* ſix cubits and a ſpan.

5 And *he had* an helmet of braſs upon his head, and he *was* armed with a coat of mail: and the weight of the coat *was* five thouſand ſhekels of braſs.

6 And *he had* greaves of braſs upon his legs, and a target of braſs between his ſhoulders.

7 And the ſtaff of his ſpear *was* like a weavers beam, and his ſpears head *weighed* ſix hundred ſhekels of iron: and one bearing a ſhield, went before him.

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8 And he ſtood and cried unto the armies of Iſrael, and ſaid unto them, Why are ye come out to ſet *your* battel in aray? *am* not I a Philiſtine, and you ſervants to Saul? chooſe you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your ſervants: but if I prevail againſt him, and kill him, then ſhall ye be our ſervants, and ſerve us.

10 And the Philiſtine ſaid, I defy the armies of Iſrael this day; give me a man, that we may fight together.

11 When Saul and all Iſrael heard thoſe words of the Philiſtine, they were diſmayed, and greatly afraid.

12 ¶ Now David *was* the ſon of that Ephrathite of Beth-lehem-judah, whoſe name *was* Jeſſe, and he had eight ſons: and the man went among men *for* an old man in the days of Saul.

13 And the three eldeſt ſons of Jeſſe went, *and* followed Saul to the battel: and the names of his three ſons that went to the battel, *were* Eliab the firſt-born, and next unto him, Abinadab, and the third, Shammah.

14 And David *was* the youngeſt: and the three eldeſt followed Saul.

NOTES on Chap. XVI.

Ver. 4. *Goliath of Gath.*] When the Anakims were driven out of Canaan by Joſhua, they fled to Gath, and propagated a race of giants.

Whoſe height was ſix cubits and a ſpan.] So then, the height of this champion, according to the Engliſh ſtandard, will be twelve feet eight inches. The Septuagint, indeed, and Joſephus, have reduced it to little more than eight feet, which but badly comports with the weight and vaſtneſs of his armour.

Ver. 5. *Five thouſand ſhekels.*] Upwards of one hundred and eighty-nine pounds; though ſome commentators are of opinion, that this was not the weight of his coat, which would have been inſupportable, even to this enormous giant; but that it coſt ſo much, or was valued at five thouſand ſhekels of braſs.

Ver. 8. *Chooſe you a man for you, and let him come down,* &c.] He propoſes the deciding the quarrel by a ſingle combat. Antiquity furniſhes us with ſeveral ſuch: that between the Horatii and Curiatii; and Strabo mentions the ſingle combat, as an ancient cuſtom among the Greeks. This challenge of Goliath's, however, was a mere bravado, proceeding from an high opinion he had of his own matchleſs ſtrength. It is evident, from the ſequel, that he had no authority from the Philiſtine army to offer ſuch propoſals; ſince, after he was ſlain, they did not ſubmit to be ſervants to the Iſraelites, as he had declared they would, in caſe he was vanqniſhed.

Ver. 12. *Now David,* &c.] This 12th verſe, to the 31 incluſive, and ſeveral others in this 17th and 18th chapters, will require no notes, they being ſuppoſed, on good authority, to be interpolated, or foiſted in where they have no buſineſs. See the concluſion of the next chapter.

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15 But David went, and returned from Saul, to feed his fathers ſheep at Beth-lehem.

16 And the Philiſtine drew near, morning and evening, and preſented himſelf forty days.

17 And Jeſſe ſaid unto David his ſon, Take now for thy brethren an ephah of this parched *corn,* and theſe ten loaves, and run to the camp to thy brethren.

18 And carry theſe ten cheeſes unto the captain of *their* thouſand, and look how thy brethren fare, and take their pledge.

19 Now Saul, and they, and all the men of Iſrael *were* in the valley of Elah, fighting with the Philiſtines.

20 ¶ And David roſe up early in the morning, and left the ſheep with a keeper, and took, and went, as Jeſſe had commanded him; and he came to the trench, as the hoſt was going forth to the fight, and ſhouted for the battel.

21 For Iſrael and the Philiſtines had put the battel in aray, army againſt army.

22 And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and ſaluted his brethren.

23 And as he talked with them, behold, there came up the champion (the Philiſtine of Gath, Goliath by name) out of the armies of the Philiſtines, and ſpake according to the ſame words: and David heard *them.*

24 And all the men of Iſrael, when they ſaw the man, fled from him, and were ſore afraid.

25 And the men of Iſrael ſaid, Have ye ſeen this man that is come up? ſurely to defy Iſrael is he come up: and it ſhall be *that* the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his fathers houſe free in Iſrael.

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26 And David ſpake to the men that ſtood by him, ſaying, What ſhall be done to the man that killeth this Philiſtine, and taketh away the reproach from Iſrael? for who *is* this uncircumciſed Philiſtine, that he ſhould defy the armies of the living God?

27 And the people anſwered him after this manner, ſaying, So ſhall it be done to the man that killeth him.

28 ¶ And Eliab his eldeſt brother heard when he ſpake unto the men; and Eliabs anger was kindled againſt David, and he ſaid, Why cameſt thou down hither? and with whom haſt thou left thoſe few ſheep in the wilderneſs? I know thy pride, and the naughtineſs of thine heart; for thou art come down, that thou mighteſt ſee the battel,

29 And David ſaid, What have I now done? *Is there* not a cauſe?

30 ¶ And he turned from him towards another, and ſpake after the ſame manner: and the people anſwered him again after the former manner.

31 And when the words were heard which David ſpake, they rehearſed *them* before Saul: and he ſent for him.

32 ¶ And David ſaid to Saul, Let no mans heart fail becauſe of him; thy ſervant will go and fight with this Philiſtine.

33 And Saul ſaid to David, Thou art not able to go againſt this Philiſtine, to fight with him: for thou *art but* a youth, and he a man of war from his youth.

34 And David ſaid unto Saul, Thy ſervant kept his fathers ſheep, and there came a lion, and a bear, and took a lamb out of the flock:

35 And I went out after him, and ſmote him, and delivered *it* out of his mouth: and when he aroſe againſt me, I caught *him* by his beard, and ſmote him, and ſlew him.

36 Thy ſervant ſlew both the lion and

the

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37 David ſaid moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philiſtine. And Saul ſaid unto David, Go, and the LORD be with thee.

38 ¶ And Saul armed David with his armour, and he put an helmet of braſs upon his head, alſo he armed him with a coat of mail.

39 And David girded his ſword upon his armour, and he aſſayed to go, for he had not proved *it:* and David ſaid unto Saul, I cannot go with theſe: for I have not proved *them.* And David put them off him.

40 And he took his ſtaff in his hand, and choſe him five ſmooth ſtones out of the brook, and put them in a ſhepherds bag which he had, even in a ſcrip, and his ſling *was* in his hand, and he drew near to the Philiſtine.

41 And the Philiſtine came on, and drew near unto David, and the man that bare the ſhield *went* before him.

42 And when the Philiſtine looked about and ſaw David, he diſdained him: for he was *but* a youth, and ruddy, and of a fair countenance.

43 And the Philiſtine ſaid unto David, *Am* I a dog that thou comeſt to me with ſtaves? and the Philiſtine curſed David by his gods.

44 And the Philiſtine ſaid to David, Come to me, and I will give thy fleſh unto the fowls of the air, and to the beaſts of the field.

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45 Then ſaid David to the Philiſtine, Thou comeſt to me with a ſword, and with a ſpear, and with a ſhield: but I come to thee in the name of the LORD of hoſts, the God of the armies of Iſrael, whom thou haſt defied.

46 This day will the LORD deliver thee into mine hand, and I will ſmite thee, and take thine head from thee, and I will give the carcaſes of the hoſt of the Philiſtines this day unto the fowls of the air, and to the wild beaſts of the earth; that all the earth may know that there is a God in Iſrael.

47 And all this aſſembly ſhall know that the LORD ſaveth not with ſword and ſpear: (for the battel *is* the LORDS) and he will give you into our hands.

48 And it came to paſs when the Philiſtine aroſe, and came and drew nigh to meet David, that David haſted, and ran toward the army to meet the Philiſtine.

49 And David put his hand in his bag, and took thence a ſtone, and ſlang *it,* and ſmote the Philiſtine in his forehead, that the ſtone ſunk into his forehead; and he fell upon his face to the earth.

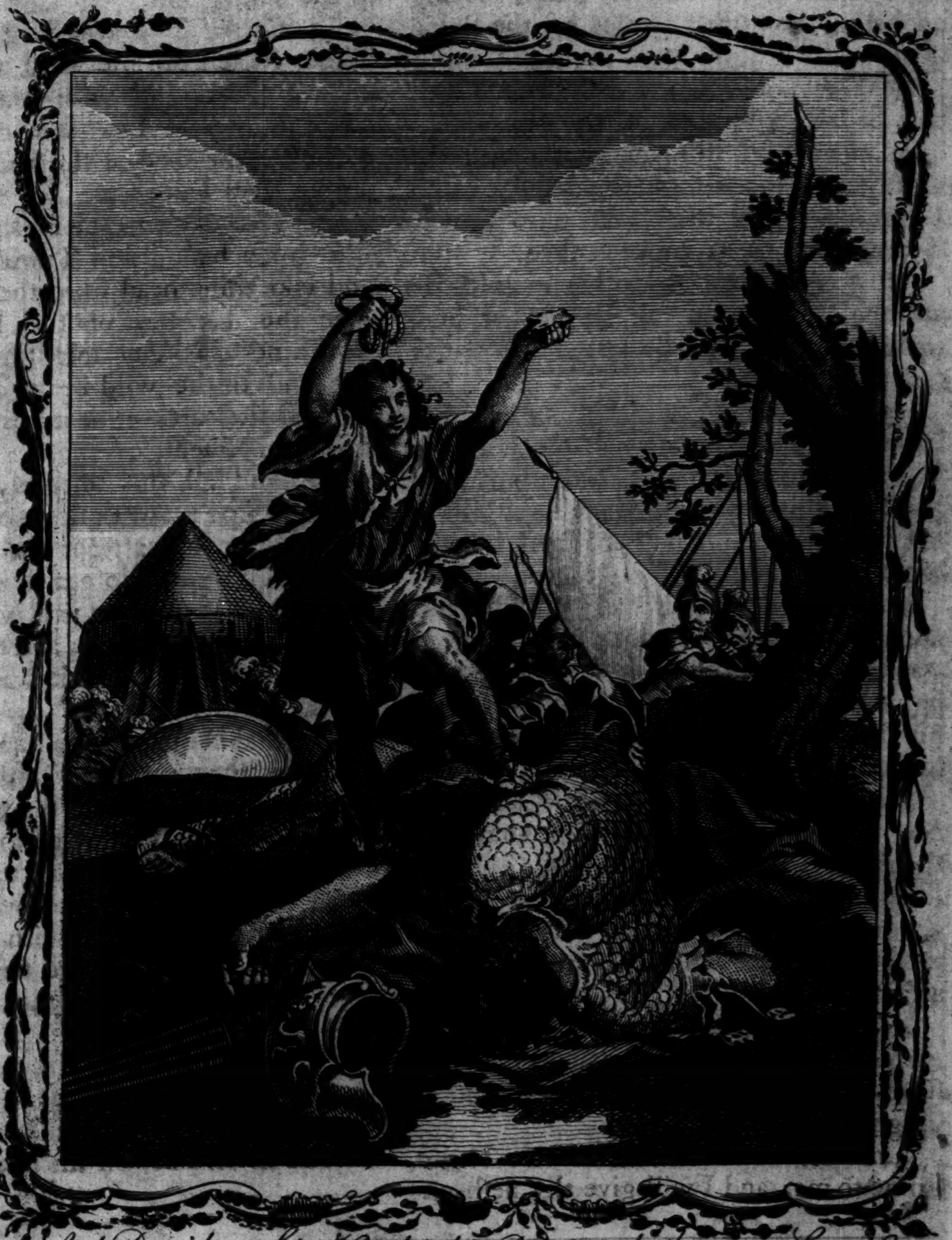
50 So David prevailed over the Philiſtine with a ſling, and with a ſtone, and ſmote the Philiſtine, and ſlew him; but *there was* no ſword in the hand of David.

51 Therefore David ran, and ſtood upon the Philiſtine, and took his ſword, and drew it out of the ſheath thereof, and ſlew him, and cut off his head therewith.

And

Ver. 37. *He will deliver me out of the hand of the Philiſtine.*] To ſilence all objections, he declares he was poſſeſſed with a full perſuaſion, that God would deliver Goliath into his hand, as he had done the lion and the bear; for he felt himſelf animated by that ſpirit which then aſſiſted him.

Ver. 49. *Smote the Philiſtine in his forehead.*] Which either was bare, this arrogant champion advancing in diſdain with his helmet turned back; or elſe, if his face was covered, David levelled the ſtone ſo right, as to hit the very place left open for his eyes; ſince we muſt acknowledge, it was directed by the unerring hand of God. The Septuagint reads, *the ſtone broke through his helmet into his forehead.*



And David put his Hand in his Bag, & took thence a Stone, & slang it, & smote the Philistine in his Forehead. I. Sam. XVII. 49.

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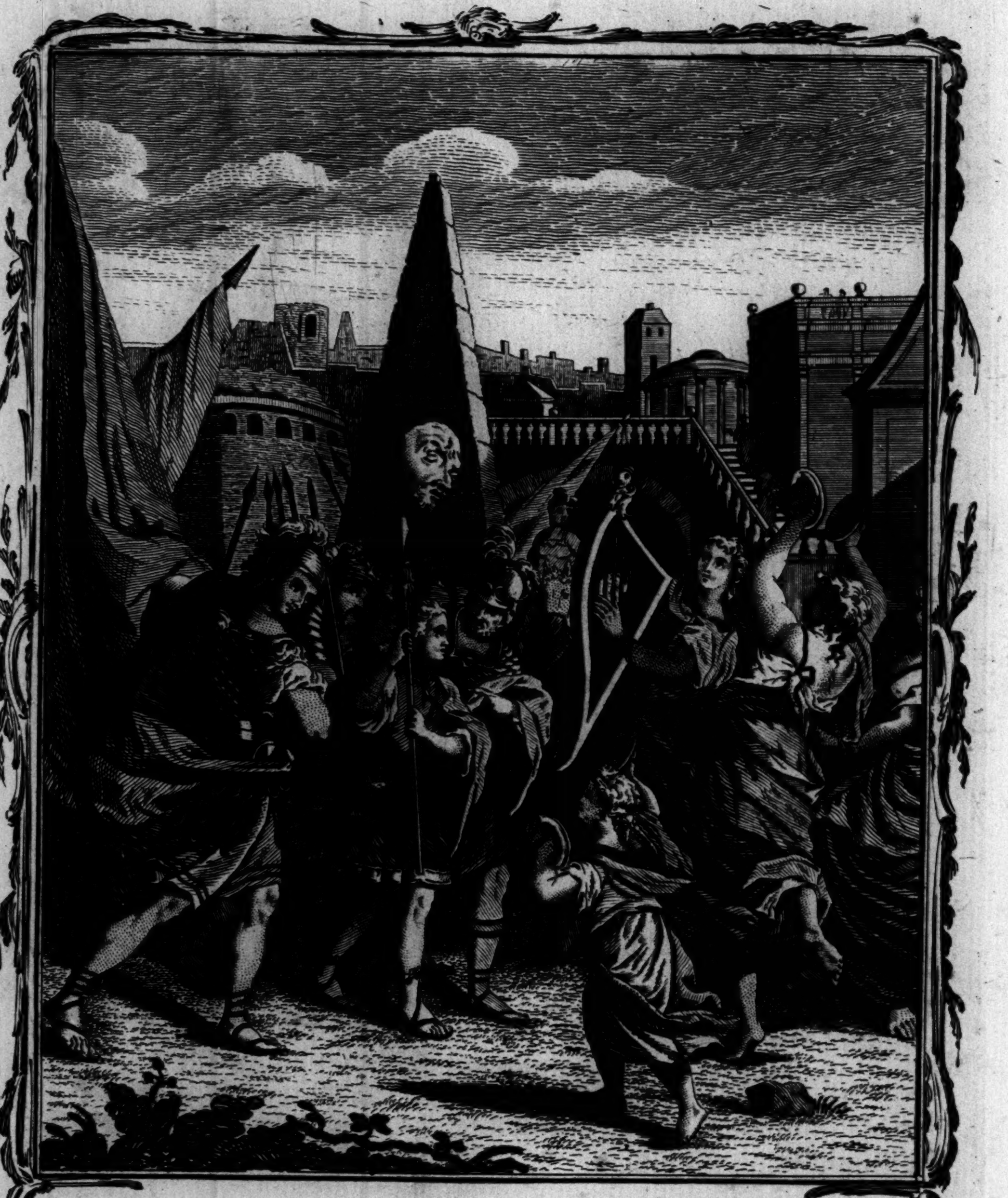
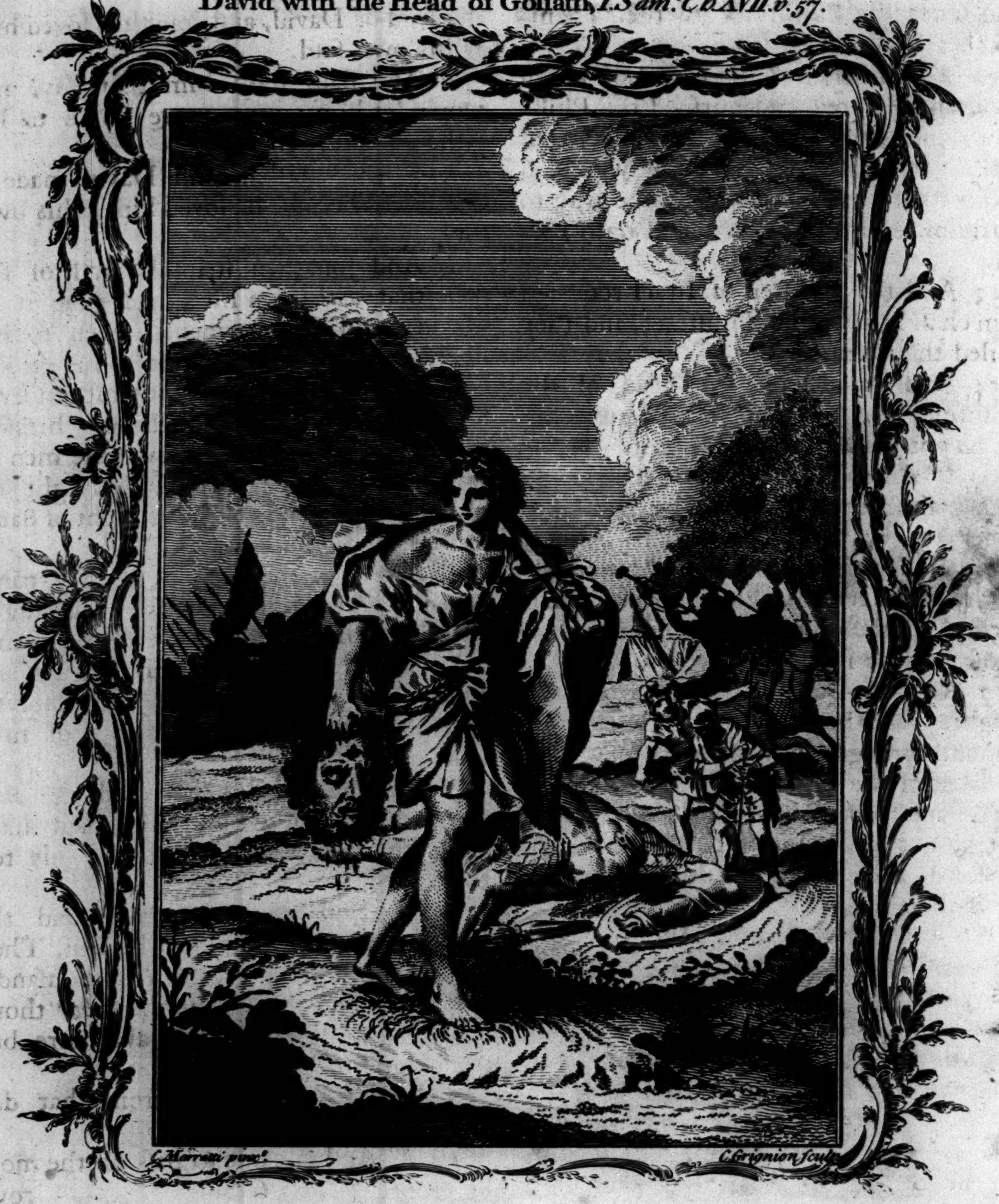
5 MA 56



And David took the Head of the Philistine & brought it to Jerusalem
I Sam XVII 54

5 MA 56

David with the Head of Goliath, *I. Saml. Ch. XVII. v. 57.*


C. Marratti pinx.
C. Grignion sculp.

And David returned from the Slaughter of the Philistine — with the Head of the Philistine in his Hand.

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And when the Philiſtines ſaw their champion was dead, they fled.

52 And the men of Iſrael and of Judah aroſe, and ſhouted, and purſued the Philiſtines, until thou come to the valley, and to the gates of Ekron: and the wounded of the Philiſtines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Iſrael returned from chaſing after the Philiſtines, and they ſpoiled their tents.

54 And David took the head of the Philiſtine, and brought it to Jeruſalem; but he put his armour in his tent.

55 ¶ And when Saul ſaw David go forth againſt the Philiſtine, he ſaid unto Abner the captain of the hoſt, Abner, whoſe ſon *is* this youth? And Abner ſaid, *As* thy ſoul liveth, O king, I cannot tell.

56 And the king ſaid, Enquire thou whoſe ſon the ſtripling *is*.

57 And as David returned from the ſlaughter of the Philiſtine, Abner took him and brought him before Saul, with the head of the Philiſtine in his hand.

58 And Saul ſaid to him, Whoſe ſon *art* thou, *thou* young man? And David anſwered, *I am* the ſon of thy ſervant Jeſſe the Beth-lehemite.

CHAP. XVIII.

1 *Jonathan loveth David.* 22 *David perſuaded to be the kings ſon in law, giveth two hundred foreſkins of the Philiſtines for Michals dowry.* 28 *Sauls hatred, and Davids glory increaſeth.*

AND it came to paſs when he had made an end of ſpeaking unto Saul, that the ſoul of Jonathan was knit with the Soul of David, and Jonathan loved him as his own ſoul.

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2 And Saul took him that day, and would let him go no more home to his fathers houſe,

3 Then Jonathan and David made a covenant, becauſe he loved him as his own ſoul.

4 And Jonathan ſtript himſelf of the robe that *was* upon him, and gave it to David, and his garments, even to his ſword, and to his bow, and to his girdle.

5 ¶ And David went out whitherſoever Saul ſent him, *and* behaved himſelf wiſely: and Saul ſet him over the men of war, and he was accepted in the ſight of all the people, and alſo in the ſight of Sauls ſervants.

6 And it came to paſs as they came when David was returned from the ſlaughter of the Philiſtine, that the women came out of all the cities of Iſrael, ſinging and dancing, to meet king Saul with tabrets, with joy, and with inſtruments of muſick.

7 And the women anſwered *one another* as they played, and ſaid, Saul hath ſlain his thouſands, and David his ten thouſands.

8 And Saul was very wroth, and the ſaying diſpleaſed him; and he ſaid, They have aſcribed unto David ten thouſands, and to me they have aſcribed *but* thouſands: and *what* can he have more but the kingdom?

9 And Saul eyed David from that day and forward.

10 ¶ And it came to paſs on the morrow,

CHAP. XVIII.

Ver. 4. *Jonathan ſtript himſelf of the robe that was upon him, and gave it to David.*] The higheſt mark of favour he could ſhew him, and is ſtill eſteemed ſuch in the oriental courts.

Ver. 7. *And David his ten thouſands.*] For the flight of the Philiſtines, and all the conqueſts gained afterwards, were the conſequence of David's ſlaying Goliath. This is a triumphal ſong, at leaſt the chorus of one, ſimilar to that, Exodus xv. 21. Exactly correſpondent to this paſſage, is a verſe in the Iliad, book 22. which Achilles, after the ſlaughter of Hector, gives out for the chorus of a ſong;

Be this the ſong, ſlow-moving tow'rd the ſhore,
"Hector is dead, and Ilion is no more." POPE.

Before Chriſt 1063. row, that the evil ſpirit from God came upon Saul, and he propheſied in the midſt of the houſe: and David played with his hand, as at other times: and *there was* a javelin in Sauls hand.

11 And Saul caſt the javelin; for he ſaid, I will ſmite David even to the wall *with it:* and David avoided out of his preſence twice.

12 ¶ And Saul was afraid of David, becauſe the LORD was with him, and was departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thouſand; and he went out and came in before the people.

14 And David behaved himſelf wiſely in all his ways; and the LORD *was* with him.

15 Wherefore when Saul ſaw that he behaved himſelf very wiſely, he was afraid of him.

16 But all Iſrael and Judah loved David, becauſe he went out and came in before them.

17 ¶ And Saul ſaid to David, Behold, my elder daughter Merab, her will I give thee to wife: only be thou valiant for me, and fight the LORDS battels: for Saul ſaid, Let not mine hand be upon him, but let the hand of the Philiſtines be upon him.

18 And David ſaid unto Saul, Who *am* I? and what *is* my life, *or* my fathers family in Iſrael, that I ſhould be ſon in law to the king?

19 But it came to paſs at the time when Merab Sauls daughter ſhould have been given to David, that ſhe was given unto Adriel the Meholathite to wife. Before Chriſt 1063.

20 And Michal Sauls daughter loved David: and they told Saul, and the thing pleaſed him.

21 And Saul ſaid, I will give him her, that ſhe may be a ſnare to him, and that the hand of the Philiſtines may be againſt him. Wherefore Saul ſaid to David, Thou ſhalt this day be my ſon in law, in *the one of* the twain.

22 ¶ And Saul commanded his ſervants, *ſaying*, Commune with David ſecretly, and ſay, Behold, the king hath delight in thee, and all his ſervants love thee: now therefore be the kings ſon in law.

23 And Sauls ſervants ſpake thoſe words in the ears of David: and David ſaid, Seemeth it to you *a* light *thing* to be a kings ſon in law, ſeeing that I *am* a poor man, and lightly eſteemed?

24 And the ſervants of Saul told him ſaying, On this manner ſpake David.

25 And Saul ſaid, Thus ſhall ye ſay to David, The king deſireth not any dowry; but an hundred foreſkins of the Philiſtines, to be avenged of the kings enemies. But Saul thought to make David fall by the hand of the Philiſtines.

26 And when his ſervants told David theſe words, it pleaſed David well to be the kings ſon in law: and the days were not expired.

27 Wherefore David aroſe and went, he and his men, and ſlew of the Philiſtines two hundred men; and David brought their foreſkins, and they gave them in full tale

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Ver. 10. *He propheſied in the midſt of the houſe.*] Imitated the motions, actions, and geſtures of the prophets, which were ſometimes different from other men. See 2 Kings ix. 11. or, as ſome, he ſung divine ſongs before the whole court; the rather, perhaps, that David might ſuſpect no danger from him.

Ver. 13. *Removed him from him.*] From his court and perſon, and gave him a command abroad, where he hoped he might be ſlain in ſome expedition, or he might have an opportunity of taking away his life.

Ver. 25. *An hundred foreſkins of the Philiſtines.*] By this groſs inſult upon the Philiſtines, Saul thought to render David as odious as poſſible to them, in hopes that he might one day fall into their hands.

Ver. 27. *Two hundred men.*] The Septuagint reads one hundred, which is moſt probable, as Saul covenanted for no more.

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tale to the king, that he might be the kings ſon in law: and Saul gave him Michal his daughter to wife.

28 ¶ And Saul ſaw and knew that the Lord *was* with David, and *that* Michal Sauls daughter loved him.

29 And Saul was yet the more afraid of David; and Saul became Davids enemy continually.

30 Then the princes of the Philiſtines went forth: and it came to paſs after they went forth, *that* David behaved himſelf more wiſely than all the ſervants of Saul, ſo that his name was much ſet by.

CHAP. XIX.

1 *Jonathan diſcloſeth his fathers purpoſe to kill David:* 4 *He perſuadeth his father to reconciliation.* 18 *David cometh to Samuel in Naioth.* 20 *Sauls meſſengers ſent to take David,* 22 *and Saul himſelf, propheſy.*

AND Saul ſpake to Jonathan his ſon, and to all his ſervants, that they ſhould kill David.

2 But Jonathan Sauls ſon delighted much in David: and Jonathan told David, ſaying, Saul my father ſeeketh to kill thee: now therefore, I pray thee, take heed to thyſelf until the morning, and abide in a ſecret *place*, and hide thyſelf:

3 And I will go out and ſtand beſide my father in the field where thou *art*, and I will commune with my father of thee; and what I ſee, that I will tell thee.

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4 And Jonathan ſpake good of David unto Saul his father, and ſaid unto him, Let not the king ſin againſt his ſervant, againſt David: becauſe he hath not ſinned againſt thee, and becauſe his works *have been* to thee-ward very good.

5 For he did put his life in his hand, and ſlew the Philiſtine, and the Lord wrought a great ſalvation for all Iſrael: thou ſaweſt *it*, and didſt rejoice: wherefore then wilt thou ſin againſt innocent blood, to ſlay David without a cauſe?

6 And Saul hearkened unto the voice of Jonathan: and Saul ſware, *As* the Lord liveth, he ſhall not be ſlain.

7 And Jonathan called David, and Jonathan ſhewed him all thoſe things: and Jonathan brought David to Saul, and he was in his preſence, as in times paſt.

8 ¶ And there was war again: and David went out, and fought with the Philiſtines, and ſlew them with great ſlaughter; and they fled from him. 1062.

9 And the evil ſpirit from the Lord was upon Saul, as he ſat in his houſe with his javelin in his hand: and David played with *his* hand.

10 And

Ver. 29. *Saul was yet more afraid.*] When he found no hope of bringing his deſigns to paſs againſt him, his fears increaſed daily, as he ſaw David ſtill more prudent, and that no exception could be taken to his behaviour.

Some interpreters are of opinion, that ſeveral verſes in this, and the preceding chapter, are interpolated, and not genuine, grounding their opinion on an antient verſion, *viz.* the Vatican, in which thoſe verſes are omitted. The firſt paſſage, which is not tranſlated in the Vatican copy, is no leſs than twenty verſes, viz. from the 11th to the 32d verſe of the 17th chapter, containing an account, which, if ſeriouſly examined, will not carry much probability along with it: without theſe verſes, the connection ſtand thus: Ver. 11. *When Saul and all Iſrael heard theſe words of the Philiſtines, they were diſmayed and greatly afraid.* Ver. 32. *Then David ſaid unto Saul, Let no mans heart fail becauſe of him,* &c. Here the connection is cloſe and proper: the next paſſage omitted, in the Vatican copy, is the 4th verſe; and then the 50th, which ſeems to be a needleſs recapitulation. The next interpolation is nine verſes, *viz.* the four laſt of the 17th chapter, and the five firſt of the 18th: leave theſe out, and the connection is entire, and the whole account conſiſtent; chap. xvii. 54. *David took the head of the Philiſtine, and brought it to Jeruſalem: and he put his armour in his tent.* Chap. xviii. 6. *And as they came when David was returned from the ſlaughter of the Philiſtine, the women came out,* &c. The other verſes of the 18th chapter, which are ſuppoſed not to be genuine, are the 9th, 10th, 17th, 18th, 19th, and 30th. On the whole, the Vatican copy is looked upon as the genuine tranſlation of this part of David's hiſtory; however, whether this be univerſally allowed or not, it is very remarkable, that the omiſſions and alterations therein, are ſuch as fully clear the whole paſſage from all manner of inconſiſtencies, improbabilties, difficulties, and obſcurities.

Notes on Chap. XIX.

Ver. 5. *He did put his life in his hand.*] Expoſed himſelf to very great danger.

Before Christ 1062.

10 And Saul ſought to ſmite David even to the wall with the javelin; but he ſlipt away out of Sauls preſence, and he ſmote the javelin into the wall: and David fled, and eſcaped that night.

11 Saul alſo ſent meſſengers unto Davids houſe, to watch him, and to ſlay him in the morning: and Michal Davids wife told him, ſaying, If thou ſave not thy life to night, to morrow thou ſhalt be ſlain.

12 So Michal let David down through a window: and he went and fled, and eſcaped.

13 And Michal took an image, and laid *it* in the bed, and put a pillow of goats *hair* for his bolſter, and covered *it* with a cloth.

14 And when Saul ſent meſſengers to take David, ſhe ſaid, He *is* ſick.

15 And Saul ſent the meſſengers *again* to ſee David, ſaying, Bring him up to me in the bed, that I may ſlay him.

16 And when the meſſengers were come in, behold, *there was* an image in the bed, with a pillow of goats *hair* for his bolſter.

17 And Saul ſaid unto Michal, Why haſt thou deceived me ſo, and ſent away mine enemy, that he is eſcaped? And Michal anſwered Saul, He ſaid unto me, Let me go; why ſhould I kill thee?

18 ¶ So David fled, and eſcaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in Naioth.

Before Christ 1062.

19 And it was told Saul, ſaying, Behold, David *is* at Naioth in Ramah.

20 And Saul ſent meſſengers to take David: and when they ſaw the company of the prophets propheſying, and Samuel ſtanding *as* appointed over them, the ſpirit of God was upon the meſſengers of Saul, and they alſo propheſied.

21 And when it was told Saul, he ſent other meſſengers, and they propheſied likewiſe: and Saul ſent meſſengers again the third time, and they propheſied alſo.

22 Then went he alſo to Ramah, and came to a great well that *is* in Sechu: and he aſked and ſaid, Where *are* Samuel and David? And *one* ſaid, Behold, *they be* at Naioth in Ramah.

23 And he went thither to Naioth in Ramah: and the ſpirit of God was upon him alſo, and he went on and propheſied, until he came to Naioth in Ramah:

24 And he ſtript off his clothes alſo, and propheſied before Samuel in like manner, and lay down naked all that day, and all that night. Wherefore they ſay, *Is* Saul alſo among the prophets?

CHAP. XX.

1 *David conſulteth with Jonathan for his ſafety.* 18 *Jonathans token to David.* 24 *Saul*

Ver. 13. *Took an image.*] Some commentators have imagined, that the women, in thoſe days, uſed to have figures in the likeneſs of their huſbands, for the ſame uſe as our modern portraits, to preſerve in the mind a ſtronger and plainer idea of an object when abſent, whom we eſteem and value.

Put a pillow of goats hair for a bolſter.] The moſt natural ſenſe is, that Michal put the ſkin of a goat, with its long hair upon it, about the head of this image.

Ver. 19. *Naioth in Ramah.*] Ramah ſeems to be the birth-place of Samuel, called, chap. i. 1. *Ramathaim-Zophim*, and *Naioth*, a ſchool or college of the prophets in that city.

Ver. 20. *Saul ſent meſſengers to take David.*] Such was his implacable hatred to David, as not only to obliterate all reſpect and reverence for Samuel, under whoſe protection David now was; and for the college of the prophets, which was conſidered as a kind of aſylum for thoſe who fled to it.

They alſo propheſied.] They praiſed God in hymns, which the prophets compoſed, and ſang to them.

Ver. 21. *When it was told Saul, he ſent other meſſengers,* &c.] This was a ſtrange obſtinacy, to contend ſo long with the ſpirit of God, who had diverted the minds of the meſſengers from their errand, by inſpiring them with divine thoughts.

Ver. 24. *He ſtript off his cloaths.*] That is, he caſt off that looſe upper garment, which was thrown over them, when they went abroad.

Lay down naked.] Had nothing on but the tunic, which was next his ſkin.

Before Chriſt 1062.

24 *Saul miſſing David, ſeeketh to kill Jonathan.*

AND David fled from Naioth in Ramah, and came and ſaid before Jonathan, What have I done? what *is* mine iniquity? and what *is* my ſin before thy father, that he ſeeketh my life?

2 And he ſaid unto him, God forbid; thou ſhalt not die: behold, my father will do nothing either great or ſmall, but that he will ſhew it me: and why ſhould my father hide this thing from me? it *is* not *ſo*.

3 And David ſware moreover, and ſaid, Thy father certainly knoweth that I have found grace in thine eyes; and he ſaith, Let not Jonathan know this, leſt he be grieved: but truly *as* the LORD liveth, and *as* thy ſoul liveth, *there is* but a ſtep between me and death.

4 Then ſaid Jonathan unto David, Whatſoever thy ſoul deſireth, I will even do *it* for thee.

5 And David ſaid unto Jonathan, Behold, to morrow *is* the new-moon, and I ſhould not fail to ſit with the king at meat: but let me go, that I may hide myſelf in the field unto the third *day* at even.

6 If thy father at all miſs me, then ſay, David earneſtly aſked *leave* of me, that he might run to Beth-lehem his city: for *there is* a yearly ſacrifice there for all the family.

7 If he ſay thus, *It is* well; thy ſervant ſhall have peace; but if he be very wroth, *then* be ſure that evil is determined by him.

8 Therefore thou ſhalt deal kindly with thy ſervant; for thou haſt brought thy ſervant into a covenant of the LORD with thee: notwithſtanding, if there be in me iniquity, ſlay me thyſelf; for why ſhouldeſt thou bring me to thy father?

9 And Jonathan ſaid, Far be it from thee: for if I knew certainly, that evil were determined by my father, to come upon thee, then would not I tell it thee?

10 Then ſaid David to Jonathan, Who ſhall tell me? or what *if* thy father anſwer thee roughly?

11 ¶ And Jonathan ſaid unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan ſaid unto David, O LORD God of Iſrael, when I have ſounded my father, about to morrow any time, *or* the third *day*, and behold, *if there be* good toward David, and I then ſend not unto thee, and ſhew it thee;

13 The LORD do ſo and much more to Jonathan: but if it pleaſe my father *to do* thee evil, then I will ſhew it thee, and ſend thee away, that thou mayeſt go in peace: and the LORD be with thee, as he hath been with my father.

14 And thou ſhalt not only while yet I live, ſhew me the kindneſs of the LORD, that I die not:

15 But *alſo* thou ſhalt not cut off thy kindneſs from my houſe for ever: no not when the LORD hath cut off the enemies of David, every one from the face of the earth.

NOTES on Chap. XX.

Ver. 5. *To morrow is the new-moon,* &c.] Every new-moon, the Iſraelites performed ſolemn ſacrifices, and, after the ſacrifices, feaſted together; and David being one of the king's family, by marrying his daughter, uſed to eat with him on theſe occaſions; and he thought that Saul, by being inſpired with the ſpirit of God at Naioth, might probably have forgot his anger, and make a favourable enquiry after him.

To ſit with the king at meat.] From this paſſage, it is plain, that ſitting at table was a more ancient cuſtom, than either lying or leaning at meat. The Egyptians and Hebrews ſat at table at Joſeph's entertainment, Geneſis xliii. 33.

Ver. 12. *Jonathan ſaid—O Lord God of Iſrael,* &c.] The firſt words of Jonathan ſeems to be an exclamation; after which he recovers himſelf, and proceeds to declare his ſincerity in the moſt affectionate manner.

Before Christ 1062.

16 So Jonathan made *a covenant* with the houſe of David, *ſaying*, Let the LORD even require *it* at the hand of Davids enemies.

17 And Jonathan cauſed David to ſwear again, becauſe he loved him: for he loved him as he loved his own ſoul.

18 Then Jonathan ſaid to David, To morrow *is* the new-moon: and thou ſhalt be miſſed, becauſe thy ſeat will be empty.

19 And *when* thou haſt ſtayed three days, *then* thou ſhalt go down quickly, and come to the place where thou didſt hide thyſelf, when the buſineſs was *in hand*, and ſhalt remain by the ſtone Ezel.

20 And I will ſhoot three arrows on the ſide *thereof*, as though I ſhot at a mark.

21 And behold, I will ſend a lad, *ſaying*, Go, find out the arrows. If I expreſly ſay unto the lad, Behold, the arrows *are* on this ſide of thee, take them; then come thou; for *there is* peace to thee, and no hurt; *as* the LORD liveth.

22 But if I ſay thus unto the young man, Behold, the arrows *are* beyond thee: go thy way, for the LORD hath ſent thee away.

23 And *as touching* the matter which thou and I have ſpoken of, behold, the LORD *be* between thee and me for ever.

24 ¶ So David hid himſelf in the field: and when the new-moon was come, the king ſat him down to eat meat.

25 And the king ſat upon his ſeat, as at other times, *even* upon a ſeat by the wall: and Jonathan aroſe, and Abner ſat by Sauls ſide, and Davids place was empty.

Before Christ 1062.

26 Nevertheleſs, Saul ſpake not any thing that day: for he thought, Some thing hath befallen him, he *is* not clean; ſurely he *is* not clean.

27 And it came to paſs on the morrow, *which was* the ſecond *day* of the month, that Davids place was empty: and Saul ſaid unto Jonathan his ſon, Wherefore cometh not the ſon of Jeſſe to meat, neither yeſterday nor to day?

28 And Jonathan anſwered Saul, David earneſtly aſked *leave* of me, *to go* to Bethlehem:

29 And he ſaid, Let me go, I pray thee, for our family hath a ſacrifice in the city, and my brother, he hath commanded me *to be there*; and now if I have found favour in thine eyes, let me get away, I pray thee, and ſee my brethren: Therefore he cometh not unto the kings table.

30 Then Sauls anger was kindled againſt Jonathan, and he ſaid unto him, Thou ſon of the perverſe rebellious *woman*, do not I know that thou haſt choſen the ſon of Jeſſe to thine own confuſion, and unto the confuſion of thy mothers nakedneſs?

31 For as long as the ſon of Jeſſe liveth upon the ground, thou ſhalt not be eſtabliſhed, nor thy kingdom: wherefore now ſend and fetch him unto me, for he ſhall ſurely die.

32 And Jonathan anſwered Saul his father, and ſaid unto him, Wherefore ſhall he be ſlain? what hath he done?

33 And

Ver. 27. *Wherefore cometh not the ſon of Jeſſe to meat, neither yeſterday nor to day.*] The Jewiſh months were lunar, and never began till the moon appeared above the horizon; for which purpoſe, there were certain perſons placed on the mountains, to give notice by the ſound of an horn, when the new moon firſt appeared, that the news might be immediately carried to all parts of the kingdom: but leſt there ſhould be any miſtake in this method of making their obſervations, they celebrated this feſtival two days together. Whether the heathens had this rite from the Jews or no, it is certain, that other nations had feaſts at the beginning of every month; and that with the Romans, and the Calends in particular, were feſtival days, conſecrated to Juno; to whom ſacrifices at this time were offered.

Ver. 30. *Thou ſon of the perverſe rebellious woman.*] Or, as in the Hebrew, *Thou ſon of perverſe rebellion*; i. e. Thou perverſe rebel.

Before Christ 1062.

33 And Saul caſt a javelin at him to ſmite him: whereby Jonathan knew that it was determined of his father to ſlay David.

34 So Jonathan aroſe from the table in fierce anger, and did eat no meat the ſecond day of the month: for he was grieved for David, becauſe his father had done him ſhame.

35 ¶ And it came to paſs in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36 And he ſaid unto his lad, Run, find out now the arrows which I ſhoot. *And* as the lad ran, he ſhot an arrow beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had ſhot, Jonathan cried after the lad, and ſaid, *Is* not the arrow beyond thee?

38 And Jonathan cried after the lad, Make ſpeed, haſte, ſtay not. And Jonathans lad gathered up the arrows, and came to his maſter.

39 But the lad knew not any thing: only Jonathan and David knew the matter.

40 And Jonathan gave his artillery unto his lad, and ſaid unto him, Go, carry *them* to the city.

41 ¶ *And* as ſoon as the lad was gone, David aroſe out of *a place* toward the ſouth, and fell on his face to the ground, and bowed himſelf three times: and they kiſſed one another, and wept one with another, until David exceeded.

Before Christ 1062.

42 And Jonathan ſaid to David, Go in peace, foraſmuch as we have ſworn both of us in the name of the Lord, ſaying, The Lord be between me and thee, and between my ſeed and thy ſeed for ever. And he aroſe and departed: and Jonathan went into the city.

CHAP. XXI.

1 David at Nob obtaineth of Ahimelech hallowed bread. 7 Doeg was preſent. 8 David taketh Goliaths ſword. 10 David at Gath feigneth himſelf mad.

THen came David to Nob, to Ahimelech the prieſt: and Ahimelech was afraid at the meeting of David, and ſaid unto him, Why *art* thou alone, and no man with thee?

2 And David ſaid unto Ahimelech the prieſt, The king hath commanded me a buſineſs, and hath ſaid unto me, Let no man know any thing of the buſineſs whereabout I ſend thee, and what I have commanded thee: and I have appointed *my* ſervants to ſuch and ſuch a place.

3 Now therefore what is under thine hand? give *me* five *loaves of* bread in mine hand, or what there is preſent.

4 And the prieſt anſwered David, and ſaid, *There is* no common bread under mine

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Ver. 33. *Saul caſt a javelin at him.*] In his fury, not regarding what he did: kings, in thoſe days, always carried ſceptres in their hands; which ſceptres were ſpears, as is evident from Juſtin, lib. 23. chap. iii. where, ſpeaking of the firſt age of the Romans, (which, biſhop Patrick thinks, was about the time of Saul) he tells us, that as yet, in theſe times, kings had ſpears as enſigns of royalty, which the Greeks called ſceptres.

Ver. 34. *He was grieved for David, becauſe his father had done him ſhame*]. Or, *he was grieved for David, and becauſe his father had done him* (Jonathan) *wrong.*

Ver. 40. *His artillery.*] That is, his bow, arrow, and quiver.

Ver. 41. *Fell on his face to the ground, and bowed himſelf three times.*] Out of reverence to him, as his great friend, he bowed himſelf three times, and then fell on his face.

Until David exceeded.] That is, in ſorrow; which he had reaſon to do, for he was now to become an exile from his friend, his wife, his kindred, from the people of God, and all ſacred ſolemnities.

Notes on Chap. XXI.

Ver. 1. *Nob.*] This was a ſacerdotal city, as is evident, from chap. xxii. 19. and is ſuppoſed to have ſtood about four leagues from Gibeah.

Ver. 2. *The king hath commanded me a buſineſs, &c.*] The wickedneſs of the world is much to be deplored, which ſometimes puts, even excellent men, upon the neceſſity of lying, to preſerve their lives, which cannot be ſafe without it; but we are not from hence to take an example of ſpeaking untruths.

Ver. 3. *What is under thine hand?*] What food haſt thou in readineſs to be eaten.

Before Christ 1062.

mine hand, but there is hallowed bread; if the young men have kept themſelves at leaſt from women,

5 And David anſwered the prieſt, and ſaid unto him, Of a truth, women *have been* kept from us about theſe three days, ſince I came out, and the veſſels of the young men are holy, and *the bread is* in a manner common, yea, though it were ſanctified this day in the veſſel.

6 So the prieſt gave him hallowed *bread*; for there was no bread there, but the ſhew-bread that was taken from before Lord, to put hot bread in the day when it was taken away.

7 Now a certain man of the ſervants of Saul, *was* there that day, detained before the Lord; and his name *was* Doeg an Edomite, the chiefeſt of the herd-men that *belonged* to Saul.

8 ¶ And David ſaid unto Ahimelech, And is there not here under thine hand ſpear or ſword? for I have neither brought my ſword, nor my weapons with me, becauſe the kings buſineſs required haſte.

9 And the prieſt ſaid, The ſword of Goliath the Philiſtine, whom thou ſleweſt in the valley of Elah, behold, it *is here* wrapt in a cloth behind the ephod: if thou wilt take that, take *it*: for *there is* no other ſave that, here. And David ſaid, *There is* none like that, give it me.

10 ¶ And David aroſe, and fled that day for fear of Saul, and went to Achiſh the king of Gath.

Before Christ 1062.

11 And the ſervant of Achiſh ſaid unto him, *Is* not this David the king of the land? did they not ſing one to another of him in dances, ſaying, Saul hath ſlain his thouſands, and David his ten thouſands?

12 And David laid up theſe words in his heart, and was ſore afraid of Achiſh the king of Gath.

13 And he changed his behaviour before them, and feigned himſelf mad in their hands, and ſcrabbled on the doors of the gate, and let his ſpittle fall down upon his beard.

14 Then ſaid Achiſh unto his ſervants, Lo, you ſee the man is mad: wherefore *then* have ye brought him to me?

15 Have I need of madmen, that ye have brought this *fellow* to play the madman in my preſence? ſhall this *fellow* come into my houſe?

CHAP. XXII.

1 *Companies reſort unto David at Adullam.* 6 *Saul going to purſue him complaineth of his ſervants unfaithfulneſs.* 11 *Saul commandeth to kill the prieſts.* 17 *The footmen refuſing, Doeg executeth it.* 20 *Abiather eſcaping, bringeth David the news.*

DAvid therefore departed thence, and eſcaped to the cave Adullam: and when

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Ver. 5. *The veſſels of the young men are holy.*] The Septuagint renders it, *the young men are ſanctified.*

Ver. 6. *The prieſt gave him hallowed bread.*] In which caſe, neither Ahimelech nor David, committed any ſin, invincible neceſſity diſpenſing with all theſe ritual laws; and this the Jews themſelves confeſſed.

Ver. 7. *Detained before the Lord.*] By reaſon of ſome vow, or religious performance, to which he had obliged himſelf.

Ver. 8. *I have neither brought my ſword,* &c.] It muſt be owned, that here again David did not abſolutely ſpeak the truth.

Ver. 9. *The ſword of Goliath—is here,* &c] It was uſual, not only among the Jews, but the heathens likewiſe, to hang up the arms taken from their enemies, in their temples, as trophies of victory; and it was no unuſual thing, to take them down, and uſe them again, when any preſſing occaſion required it: hence that ſaying of Seneca, *pro republica plerumque templa nudant.*

Ver. 11. *Is not this David the king?*] They had heard, perhaps, of his deſignation to the throne.

Ver. 13. *He changed his behaviour—and feigned himſelf mad.*] Self-preſervation is the firſt law of nature, and therefore it was lawful for him, to uſe any means to ſave his life, conſiſtent with a good conſcience.

Inſipiens eſto, cum tempus poſtulat, aut res,
Stultitiam ſimulare loco, prudentia ſumma eſt.

NOTES on Chap. XXII.

Ver. 1. *The cave of Adullam.*] This was a town in the tribe of Judah, where there was a rock of the ſame name, in which was a cave, naturally ſtrong and well fortified. Moſt of the mountains of Paleſtine were full of caverns, whither the country people generally retired in time of war.

Before Christ 1062.

when his brethren, and all his fathers houſe heard *it*, they went down thither to him.

2 And every one *that was* in diſtreſs, and every one that *was* in debt, and every one *that was* diſcontented, gathered themſelves unto him, and he became a captain over them: and there were with him about four hundred men.

3 ¶ And David went thence to Mizpeh of Moab: and he ſaid unto the king of Moab, Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me.

4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

5 ¶ And the prophet Gad ſaid unto David, Abide not in the hold, depart, and get thee into the land of Judah. Then David departed, and came into the foreſt of Hareth.

6 ¶ When Saul heard that David was diſcovered, and the men that *were* with him, (now Saul abode in Gibeah under a tree in Ramah, having his ſpear in his hand, and all his ſervants *were* ſtanding about him)

7 Then Saul ſaid unto his ſervants that ſtood about him, Hear now, ye Benjamites, Will the ſon of Jeſſe give every one of you fields, and vineyards, *and* make you all captains of thouſands, and captains of hundreds:

8 That all of you have conſpired againſt me, and *there is* none that ſheweth me that my ſon hath made a league with the ſon of Jeſſe, and *there is* none of you that is ſorry for me, or ſheweth unto me that my ſon hath ſtirred up my ſervant againſt me, to lie in wait, as at this day?

Before Christ 1062.

9 ¶ Then anſwered Doeg the Edomite, (which was ſet over the ſervants of Saul) and ſaid, I ſaw the ſon of Jeſſe coming to Nob, to Ahimelech the ſon of Ahitub.

10 And he enquired of the LORD for him: and gave him victuals, and gave him the ſword of Goliath the Philiſtine.

11 Then the king ſent to call Ahimelech the prieſt, the ſon of Ahitub, and all his fathers houſe, the prieſts that *were* in Nob: and they came all of them to the king.

12 And Saul ſaid, Hear now, thou ſon of Ahitub: And he anſwered, Here I *am*, my lord.

13 And Saul ſaid unto him, Why have ye conſpired againſt me, thou and the ſon of Jeſſe, in that thou haſt given him bread, and a ſword, and haſt enquired of God for him, that he ſhould riſe againſt me, to lie in wait, as at this day?

14 Then Ahimelech anſwered the king, and ſaid, And who *is ſo* faithful among all thy ſervants, as David, which is the kings ſon in law, and goeth at thy bidding, and is honourable in thine houſe?

15 Did I then begin to enquire of God for him? be it far from me: let not the

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Ver. 2. *Every one that was in diſtreſs.*] It is to be preſumed, that he took no refugees under his protection, but ſuch as were forced to fly from Saul's injuſtice or oppreſſion, and ſuch debtors only, as were under a real inability to ſatisfy their creditors; becauſe, it is plain, he meditated no defection or revolt. Cæſar tells us, that among the Gauls, thoſe who were in debt, *&c.* betook themſelves to the ſervice of ſome eminent man for protection; (*plerique cum aut ære alieno,* &c. De Bell. Gall. lib. 6. cap. 13.) by him they were maintained, and devoted themſelves under a ſolemn obligation, to live and die with him. Theſe were called, in the Gallic language, *ſoldarii*; and from hence the word ſoldier. They, as well as David's companions, might be honeſt and good men, though they had the misfortune to be in debt, or could not ſubmit to tyrannical treatment.

Ver. 4. *Was in the hold.*] Rather, was in exile.

Ver. 5. *The foreſt of Hareth,*] Both Jerom and Euſebius mention a place of this name, in the tribe of Judah, at ſome diſtance weſtward from Jeruſalem.

Ver. 6. *Saul abode—under a tree in Ramah, having his ſpear in his hand.*] Rather, *under a grove in an high place, having his ſceptre in his hand.*

Ver. 9. *I ſaw the ſon of Jeſſe.*] Doeg, to ingratiate himſelf with Saul, ſpeaks contemptuouſly of David, not vouchſafing to call him by his name.

Before Chriſt 1062. king impute *any* thing unto his ſervant, *nor* to all the houſe of my father: for thy ſervant knew nothing of all this, leſs or more.

16 And the king ſaid, Thou ſhalt ſurely die, Ahimelech, thou, and all thy fathers houſe.

17 ¶ And the king ſaid unto the footmen that ſtood about him, Turn and ſlay the prieſts of the LORD; becauſe their hand alſo *is* with David, and becauſe they knew when he fled, and did not ſhew it to me. But the ſervants of the king would not put forth their hand to fall upon the prieſts of the LORD.

18 And the king ſaid to Doeg, Turn thou and fall upon the prieſts. And Doeg the Edomite turned, and he fell upon the prieſts, and ſlew on that day fourſcore and five perſons that did wear a linen ephod.

19 And Nob, the city of the prieſts, ſmote he with the edge of the ſword, both men and women, children and ſucklings, and oxen, and aſſes, and ſheep, with the edge of the ſword.

20 ¶ And one of the ſons of Ahimelech the ſon of Ahitub, named Abiathar, eſcaped and fled after David.

21 And Abiather ſhewed David, that Saul had ſlain the LORDS prieſts.

22 And David ſaid unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would ſurely tell Saul: I have occaſioned *the death* of all the perſons of thy fathers houſe.

23 Abide thou with me, fear not: for he that ſeeketh my life, ſeeketh thy life: but with me thou *ſhalt be* in ſafeguard. Before Chriſt 1062.

CHAP. XXIII.

1 *David enquiring of the Lord by Abiathar, reſcueth Keilah.* 7 *God ſhewing him the coming of Saul, and the treachery of the Keilites, he eſcapeth from Keilah.* 19 *The Ziphites diſcover him to Saul.* 25 *At Maon he is reſcued from Saul by the invaſion of the Philiſtines.*

THen they told David, ſaying, Behold, the Philiſtines fight againſt Keilah, and they rob the threſhing-floors. 1061.

2 Therefore David enquired of the LORD, ſaying, Shall I go and ſmite theſe Philiſtines? and the LORD ſaid unto David, Go, and ſmite the Philiſtines, and ſave Keilah.

3 And Davids men ſaid unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah againſt the armies of the Philiſtines?

4 Then David enquired of the LORD yet again. And the LORD anſwered him and ſaid, Ariſe, go down to Keilah; for I will deliver the Philiſtines into thine hand.

5 So David and his men went to Keilah, and fought with the Philiſtines, and brought away their cattle, and ſmote them with a great ſlaughter: ſo David ſaved the inhabitants of Keilah.

6 And it came to paſs when Abiathar the ſon of Ahimelech, fled to David to Keilah, *that* he came down *with* an ephod in his hand.

Ver. 16. *Thou ſhalt ſurely die, Ahimelech.*] Ahimelech could not be conſidered as guilty, ſince he did not know that David was flying from the king; but imagined, he was ſent on ſome buſineſs of public concern.

Ver. 17. *Turn and ſlay the prieſts of the Lord.*] A dreadful idea this, of the power of an abſolute monarch!

Ver. 18. *And Doeg—turned,* &c.] It is frequent, for ſuch favourites of princes, not only to accuſe the innocent and deſerving, but likewiſe to execute the moſt ſevere and unjuſt commands.

Slew fourſcore and five perſons.] An act of abominable cruelty in Saul, yet ſerved to fulfil a purpoſe of God againſt Eli's houſe, as Joſephus applies it. The Septuagint makes the number ſlain 305, and Joſephus 385.

NOTES on Chap. XXIII.

Ver. 1. *They told David.*] *They had told David.*

Ver. 6. *With an ephod.*] *With the ephod,* to which the Urim and Thummim is annexed.

Before Christ 1061.

7 ¶ And it was told Saul that David was come to Keilah: and Saul ſaid, God hath delivered him into mine hand; for he is ſhut in, by entering into a town that hath gates and bars.

8 And Saul called all the people together to war, to go down to Keilah, to beſiege David and his men.

9 ¶ And David knew that Saul ſecretly practiſed miſchief againſt him; and he ſaid to Abiathar the prieſt, Bring hither the ephod.

10 Then ſaid David, O LORD God of Iſrael, thy ſervant hath certainly heard that Saul ſeeketh to come to Keilah, to deſtroy the city for my ſake.

11 Will the men of Keilah deliver me up into his hand? will Saul come down as thy ſervant hath heard? O LORD God of Iſrael, I beſeech thee, tell thy ſervant. And the LORD ſaid, He will come down.

12 Then ſaid David, will the men of Keilah deliver me and my men into the hand of Saul? And the LORD ſaid, They will deliver *thee* up.

13 ¶ Then David and his men, *which were* about ſix hundred, aroſe and departed out of Keilah, and went whitherſoever they could go: and it was told Saul that David was eſcaped from Keilah, and he forbare to go forth.

14 And David abode in the wilderneſs, in ſtrong holds, and remained in a mountain, in the wilderneſs of Ziph: And Saul ſought him every day, but God delivered him not into his hand.

15 And David ſaw that Saul was come out to ſeek his life: and David *was* in the wilderneſs of Ziph in a wood.

16 And Jonathan Sauls ſon aroſe, and went to David into the wood, and ſtrengthened his hand in God.

Before Christ 1061.

17 And he ſaid unto him, Fear not: for the hand of Saul my father ſhall not find thee, and thou ſhalt be king over Iſrael, and I ſhall be next unto thee; and that alſo Saul my father knoweth.

18 And they two made a covenant before the LORD: and David abode in the wood, and Jonathan went to his houſe.

19 ¶ Then came up the Ziphites to Saul to Gibeah, ſaying, Doth not David hide himſelf with us in ſtrong holds in the wood, in the hill of Hachilah, which *is* on the ſouth of Jeſhimon?

20 Now therefore, O king, come down according to all the deſire of thy ſoul to come down, and our part *ſhall be* to deliver him into the kings hand.

21 And Saul ſaid, Bleſſed *be* ye of the LORD; for ye have compaſſion on me.

22 Go, I pray you, prepare yet, and know, and ſee his place where his haunt is, *and* who hath ſeen him there: for it is told me *that* he dealeth very ſubtilly.

23 See therefore, and take knowledge of all the lurking-places where he hideth himſelf, and come ye again to me with the certainty, and I will go with you: and it ſhall come to paſs, if he be in the land, that I will ſearch him out throughout all the thouſands of Judah.

24 And they aroſe, and went to Ziph before Saul: but David and his men *were* in the wilderneſs of Maon, in the plain on the ſouth of Jeſhimon.

25 Saul alſo and his men went to ſeek *him*; and they told David: wherefore he came down into a rock, and abode in the wil-

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Ver. 16. *ſtrengthened his hand in God.*] That is, he encouraged him by the renewal of his promiſe to him, and of the ſolemn covenant they had formerly made.

Ver. 19. *Then came up the Ziphites to Saul.*] According to Jerom, the city of Ziph lay in the ſouthern part of the tribe of Judah, about eight miles eaſt of Hebron. Theſe people were of the tribe of Judah, and therefore David might think himſelf more ſecure among them, being of the ſame tribe.

Ver. 24. *Were in the wilderneſs of Maon.*] Having notice of the intended treachery of the Ziphites, he diſappointed their deſign, by retiring into this deſert.

Before Christ 1061.

wilderneſs of Maon: and when Saul heard *that*, he purſued after David in the wilderneſs of Maon.

26 And Saul went on this ſide of the mountain, and David and his men on that ſide of the mountain: And David made haſte to get away for fear of Saul; for Saul and his men compaſſed David and his men round about to take them.

27 ¶ But there came a meſſenger unto Saul, ſaying, Haſte thee, and come; for the Philiſtines have invaded the land.

28 Wherefore Saul returned from purſuing after David, and went againſt the Philiſtines: therefore they called that place Sela-hammah-lekoth.

29 ¶ And David went up from thence, and dwelt in ſtrongs holds at En-gedi.

CHAP. XXIV.

1 *David in a cave at En-gedi, having cut off Sauls ſkirt, ſpareth his life:* 8 *He ſheweth thereby his innocency.* 16 *Saul acknowledging his fault, taketh an oath of David, and departeth.*

AND it came to paſs when Saul was returned from following the Philiſtines, that it was told him, ſaying, Behold, David *is* in the wilderneſs of En-gedi.

2 Then Saul took three thouſand choſen men out of all Iſrael, and went to ſeek David and his men upon the rocks of the wild goats.

Before Christ 1061.

3 And he came to the ſheep-cotes, by the way, where *was* a cave, and Saul went in to cover his feet: and David and his men remained in the ſides of the cave.

4 And the men of David ſaid unto him, Behold, the day of which the LORD ſaid unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayeſt do to him as it ſhall ſeem good unto thee. Then David aroſe, and cut off the ſkirt of Sauls robe privily.

5 And it came to paſs afterward, that Davids heart ſmote him, becauſe he had cut off Sauls ſkirt.

6 And he ſaid unto his men, The LORD forbid, that I ſhould do this thing unto my maſter the LORDS anointed, to ſtretch forth mine hand againſt him, ſeeing he *is* the anointed of the LORD.

7 So David ſtayed his ſervants with theſe words, and ſuffered them not to riſe againſt Saul: but Saul roſe up out of the cave, and went on *his* way.

8 David alſo aroſe afterward, and went out of the cave, and cried after Saul, ſaying, My lord the king. And when Saul looked behind him, David ſtooped with his face to the earth, and bowed himſelf.

9 ¶ And

Ver. 27. *There came a meſſenger unto Saul,* &c.] A remarkable inſtance of the interpoſition of the divine providence, which at this juncture ſtirred up the Philiſtines to make an irruption into the territories of Iſrael, in order to preſerve David.

Ver. 28. *Sela-hammah-lekoth.*] That is, the rock of diviſions.

Ver. 29. *Dwelt in ſtrong holds at En-gedi.*] Now called Anguedi. It was formerly a large village, ſituate in the deſerts that lay on the weſtern coaſt of the Dead-ſea, not far from Jericho. The country abounded with mountains and caves. Solomon celebrates it in his ſong, for vineyards.

Notes on Chap. XXIV.

Ver. 3. *To cover his feet.*] This, we may underſtand, of his lying down to ſleep.

David and his men remained in the ſides of the cave.] Some of theſe caves were exceeding large. Dr. Pocock tells us, that he viſited one, in which David and his men might eaſily be hid, and conjectures from hence, that this is one of the ſtrong holds of En-gedi, and poſſibly the ſame mentioned by the ſacred writer. Strabo mentions one that would contain 4000 perſons.

Ver. 4. *David aroſe, and cut off the ſkirt of Sauls robe privily.*] This he might eaſily do while he was aſleep; for ſo the words, *to cover his feet*, ſeem to imply. See the note on Judges iii. 24. Some think rather, that it was an upper looſe garment, which he had laid aſide on this occaſion.

Ver. 5. *Davids heart ſmote him, becauſe he had cut off Saul's ſkirt.*] Becauſe he had offered ſuch an indignity to his prince; from which example of David, under all the provocations he had received, we may learn, that the perſons of kings are ſacred and inviolable.

Ver. 8. *Went out of the cave, and cried after Saul.*] A bold attempt, to venture to come into the preſence of ſuch an enraged enemy! But his innocence and confidence in God emboldened him, eſpecially having ſo ſtrong an evidence to give him of his integrity.

Before Christ 1061. 9 ¶ And David ſaid to Saul, Wherefore heareſt thou mens words, ſaying, Behold, David ſeeketh thy hurt?

10 Behold, this day thine eyes have ſeen, how that the LORD had delivered thee to day into mine hand in the cave: and *ſome* bade *me* kill thee, but *mine eye* ſpared thee, and I ſaid, I will not put forth mine hand againſt my lord; for he *is* the LORDS anointed.

11 Moreover, my father, ſee, yea, ſee the ſkirt of thy robe in my hand: for in that I cut off the ſkirt of thy robe, and killed thee not; know thou and ſee, that *there is* neither evil nor tranſgreſſion in mine hand, and I have not ſinned againſt thee; yet thou hunteſt my ſoul, to take it.

12 The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand ſhall not be upon thee.

13 As ſaith the proverb of the ancients, Wickedneſs proceedeth from the wicked: but mine hand ſhall not be upon thee.

14 After whom is the king of Iſrael come out? after whom doſt thou purſue? after a dead dog, after a flea.

15 The LORD therefore be judge, and judge between me and thee, and ſee, and plead my cauſe, and deliver me out of thine hand.

16 ¶ And it came to paſs when David had made an end of ſpeaking theſe words unto Saul, that Saul ſaid, *Is* this thy voice, my ſon David? And Saul lift up his voice and wept.

17 And he ſaid to David, Thou *art* more righteous than I: for thou haſt rewarded me good, whereas I have rewarded thee evil. Before Christ 1061.

18 And thou haſt ſhewed this day how that thou haſt dealt well with me: foraſmuch as when the LORD had delivered me into thine hand, thou killedſt me not.

19 For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good, for that thou haſt done unto me this day.

20 And now behold, I know well that thou ſhalt ſurely be king, and that the kingdom of Iſrael ſhall be eſtabliſhed in thine hand.

21 Swear now therefore unto me by the LORD, that thou wilt not cut off my ſeed after me, and that thou wilt not deſtroy my name out of my fathers houſe.

22 And David ſware unto Saul: and Saul went home; but David and his men gat them up unto the hold.

CHAP. XXV.

1 *Samuel dieth.* 2 *David in Paran ſendeth to Nabal.* 10 *Provoked by Nabals churliſhneſs, he mindeth to deſtroy him.* 14 *Abigail underſtanding thereof,* 18 *taketh a preſent,* 23 *and by her wiſdom,* 32 *pacifieth David.* 36 *Nabal hearing thereof, dieth.*

AND Samuel died, and all the Iſraelites were gathered together, and 1060.

Ver. 14. *Doſt thou purſue a dead dog, or a flea?*] He repreſents himſelf as contemptible as poſſible, to convince Saul, that it was not for his honour, to take ſo much pains to kill him. Shall a king triumph over a dog, or a lion hunt a flea?

Ver. 22. *David ſware unto Saul.*] It has been aſked how David, after this ſolemn promiſe, could ſlay ſo many of his ſons, as mentioned 2 Samuel xxi. 8. To this, it may be anſwered, that the promiſe or oath made by David to Saul, could only be conditional; for, if any of Saul's family had joined in rebellion, they would, notwithſtanding this oath, have become obnoxious to the ſword of juſtice. Beſides, this execution was done at the deſire of the Gibeonites, to whom God himſelf had promiſed, that ſatisfaction ſhould be made for Saul's bloody endeavours to deſtroy them.

Gat them up into the hold.] For, knowing the inconſtancy of Saul's temper, he feared to truſt him. Says the ſon of Sirach, *Never truſt thine enemy, though he humbleth himſelf, yet take good heed, and beware of him.*

NOTES on Chap. XXV.

Ver. 1. *Samuel died.*] By the generality of chronologers, Samuel is ſuppoſed to have died about two years before

Before Christ 1060. lamented him, and buried him in his houſe at Ramah. And David aroſe and went down to the wilderneſs of Paran.

2 And *there was* a man in Maon, whoſe poſſeſſions *were* in Carmel, and the man *was* very great, and he had three thouſand ſheep, and a thouſand goats: and he was ſhearing his ſheep in Carmel.

3 Now the name of the man *was* Nabal, and the name of his wife, Abigail: and ſhe *was* a woman of good underſtanding, and of a beautiful countenance; but the man *was* churliſh, and evil in his doings, and he *was* of the houſe of Caleb.

4 ¶ And David heard in the wilderneſs, that Nabal did ſhear his ſheep.

5 And David ſent out ten young men, and David ſaid unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name.

6 And thus ſhall ye ſay to him that liveth *in proſperity*, Peace *be* both to thee, and peace *be* to thine houſe, and peace *be* unto all that thou haſt.

7 And now I have heard that thou haſt ſhearers: now thy ſhepherds which were with us, we hurt them not, neither was there ought miſſing unto them, all the while they were in Carmel.

8 Aſk thy young men, and they will ſhew thee: wherefore let the young men find favour in thine eyes: (for we come in a good day) give, I pray thee, whatſoever cometh to thine hand, unto thy ſervants, and to thy ſon David. Before Christ 1060.

9 And when Davids young men came, they ſpake to Nabal according to all thoſe words in the name of David, and ceaſed.

10 ¶ And Nabal anſwered Davids ſervants, and ſaid, Who *is* David? and who *is* the ſon of Jeſſe? there be many ſervants now a days that break away every man from his maſter.

11 Shall I then take my bread and my water, and my fleſh that I have killed for my ſhearers, and give *it* unto men, whom I know not whence they *be?*

12 So Davids young men turned their way, and went again, and came and told him all thoſe ſayings.

13 And David ſaid unto his men, Gird you on every man his ſword. And they girded on every man his ſword, and David alſo girded on his ſword: and there went up after David about four hundred men, and two hundred abode by the ſtuff.

14 ¶ But one of the young men told Abigail Nabals wife, ſaying, Behold, David ſent meſſengers out of the wilderneſs to ſalute our maſter; and he railed on them.

15 But the men *were* very good unto us, and we were not hurt, neither miſſed we any thing as long as we were converſant

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before Saul, and in the 98th year of his age; twenty of which had been ſpent in the government of Iſrael, before Saul's inauguration; after which, he lived about eighteen-years. As to his charracter, he was an excellent governor, and through his whole adminiſtration, above vanity, corruption, or any private views. He was modeſt without meanneſs, mild without weakneſs, firm without obſtinacy, and ſevere without harſhneſs.

Buried him at his houſe in Ramah.] Here he was born, and had ſpent many years of his life. In the time, of the emperor Arcadius, his body was tranſported from Paleſtine to Conſtantinople; and as Jerom informs us, was received by the clergy and laity with a joy unſpeakable, and honours almoſt infinite.

The wilderneſs of Paran.] Lying on the ſouth ſide of the wilderneſs of Judea, bordering upon Arabia. Some make it to be a part of Arabia Deſerta; ſo that now it was David *dwelt in the tents of Kedar*, (which was another name for Paran) Pſalm cxx. 5.

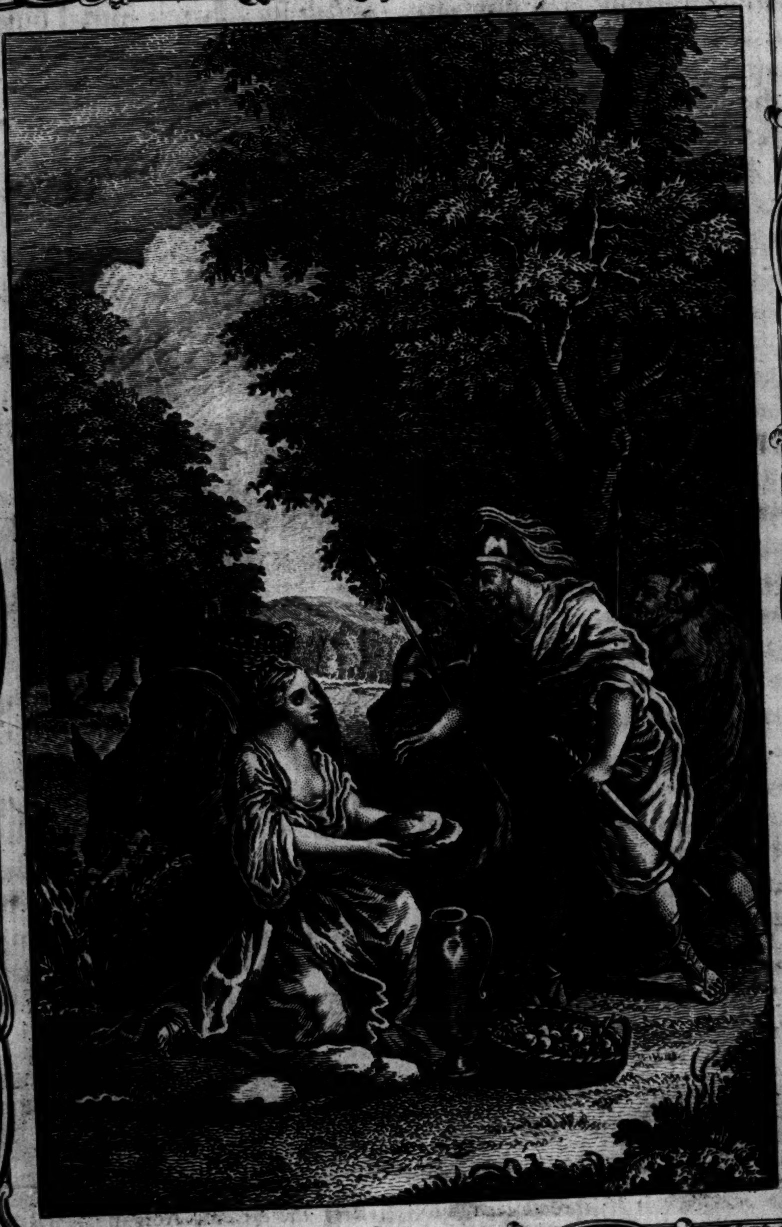
Ver. 2. *Carmel.*] There were two Carmels; one on the confines of Aſhur and Zebulun, and the other near Hebron, in the tribe of Judah, and which is here meant. See Joſhua xv. 55.

Ver. 3. *The houſe of Caleb.*] Deſcended, but degenerated from a worthy anceſtor. The word *Caleb* ſignifies *a dog*; ſome ancient interpreters, therefore, underſtand it here, as if the ſacred writer inſinuated, that he was of a dog-like diſpoſition and manners. Accordingly the Septuagint tranſlate it, O ANTHROPOS KUNIKOS, *a dogged man*, or *a Cynic*.

Ver. 8. *We came in a good day.*] In a day of feaſting and mirth.

5 MA 56

Abigail bringeth Preſents to David



And when Abigail saw David, she hasted, & lighted off the Aſs, & fell before David on her Face, & bowed herſelf to the Ground. I. Sam XXV. 23.

Before Christ 1060.

ſant with them, when we were in the fields.

16 They were a wall unto us both by night and day, all the while we were with them keeping the ſheep.

17 Now therefore know and conſider what thou wilt do: for evil is determined againſt our maſter, and againſt all his houſhold: for he *is ſuch* a ſon of Belial, that *a man* cannot ſpeak to him.

18 ¶ Then Abigail made haſte, and took two hundred loaves, and two bottles of wine, and five ſheep ready dreſſed, and five meaſures of parched *corn*, and an hundred cluſters of raiſins, and two hundred cakes of figs, and laid *them* on aſſes.

19 And ſhe ſaid unto her ſervants, Go on before me, behold, I come after you: but ſhe told not her huſband Nabal.

20 And it was *ſo, as* ſhe rode on the aſs, that ſhe came down by the covert of the hill, and behold, David and his men came down againſt her, and ſhe met them.

21 (Now David had ſaid, Surely in vain have I kept all that this *fellow* hath in the wilderneſs, ſo that nothing was miſſed of all that *pertained* unto him: and he hath requited me evil for good.

22 So and more alſo do God unto the enemies of David, if I leave of all that *pertain* to him by the morning light, any that piſſeth againſt the wall.)

23 And when Abigail ſaw David, ſhe haſted, and lighted off the aſs, and fell before David on her face, and bowed herſelf to the ground,

24 And fell at his feet, and ſaid, Upon me, my lord, *upon* me, *let this* iniquity *be*, and let thine handmaid, I pray thee, ſpeak in thine audience, and hear the words of thine handmaid.

Before Christ 1060.

25 Let not my lord, I pray thee, regard this man of Belial, *even* Nabal: for as his name *is* ſo *is* he; Nabal *is* his name, and folly *is* with him: but I thine handmaid ſaw not the young men of my lord, whom thou didſt ſend.

26 Now therefore, my lord, *as* the LORD liveth, and *as* thy ſoul liveth, ſeeing the LORD hath withholden thee from coming to *ſhed* blood, and from avenging thyſelf with thine own hand: now let thine enemies, and they that ſeek evil to my lord, be as Nabal.

27 And now this bleſſing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord.

28 I pray thee, forgive the treſpaſs of thine handmaid: for the LORD will certainly make my lord a ſure houſe: becauſe my lord fighteth the battels of the LORD, and evil hath not been found in thee *all* thy days.

29 Yet a man is riſen to purſue thee, and to ſeek thy ſoul: but the ſoul of my lord ſhall be bound in the bundle of life with the LORD thy God; and the ſouls of thine enemies, them ſhall he ſling out, *as out* of the middle of a ſling.

30 And it ſhall come to paſs, when the LORD ſhall have done to my lord according to all the good that he hath ſpoken concerning thee, and ſhall have appointed thee ruler over Iſrael;

31 That this ſhall be no grief unto thee, nor offence of heart unto my lord, either

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Ver. 18. *Two bottles of wine.*] It has been already obſerved, that in thoſe eaſtern countries, they carried and kept their wine in goat-ſkins, or leather bags made on purpoſe, which we tranſlate *bottles*. In the marginal note of our old bible, Matthew ix. 19. *bottles* are explained by bags of leather, two ſkins or borachios, in which wine was carried on aſſes or camels. Two ſuch veſſels would, no doubt, hold a quantity of wine, proportionate to the reſt of the preſents Abigail carried with her. See note on Joſhua ix. 4.

Ver. 26. *Be as Nabal.*] No worſe an enemy than he is; or, may thine enemies have no more power to hurt thee than Nabal hath.

Ver. 27. *Let it be given unto the young men.*] This was modeſt and genteel; intimating, that ſhe thought the preſent unworthy the acceptance of David.

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either that thou haſt ſhed blood cauſeleſs, or that my lord hath avenged himſelf: but when the LORD ſhall have dealt well with my lord, then remember thine handmaid.

32 ¶ And David ſaid to Abigail, Bleſſed *be* the LORD God of Iſrael, which ſent thee this day to meet me;

33 And bleſſed *be* thy advice, and bleſſed *be* thou, which haſt kept me this day from coming to *ſhed* blood, and from avenging myſelf with mine own hand.

34 For in very deed, *as* the LORD God of Iſrael liveth, which hath kept me back from hurting thee, except thou hadſt haſted and come to meet me, ſurely there had not been left unto Nabal, by the morning light, any that piſſeth againſt the wall.

35 So David received of her hand *that* which ſhe had brought him, and ſaid unto her, Go up in peace to thine houſe; ſee, I have hearkened to thy voice, and have accepted thy perſon.

36 ¶ And Abigail came to Nabal; and behold, he held a feaſt in his houſe, like the feaſt of a king; and Nabals heart *was* merry within him, for he *was* very drunken: wherefore ſhe told him nothing, leſs or more, until the morning light.

37 But it came to paſs in the morning, when the wine was gone out of Nabal, and his wife had told him theſe things, that his heart died within him, and he became *as* a ſtone.

38 And it came to paſs about ten days *after*, that the LORD ſmote Nabal, that he died.

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39 ¶ And when David heard that Nabal was dead, he ſaid, Bleſſed *be* the LORD that hath pleaded the cauſe of my reproach from the hand of Nabal, and hath kept his ſervant from evil: for the LORD hath returned the wickedneſs of Nabal upon his own head. And David ſent and communed with Abigail, to take her to him to wife.

40 And when the ſervants of David were come to Abigail to Carmel, they ſpake unto her, ſaying, David ſent us unto thee, to take thee to him to wife.

41 And ſhe aroſe, and bowed herſelf on *her* face to the earth, and ſaid, Behold, *let* thine handmaid *be* a ſervant to waſh the feet of the ſervants of my lord.

42 And Abigail haſted, and aroſe, and rode upon an aſs, with five damſels of hers that went after her; and ſhe went after the meſſengers of David, and became his wife.

43 David alſo took Ahinoam of Jezreel, and they were alſo both of them his wives.

44 But Saul had given Michal his daughter, Davids wife, to Phalti the ſon of Laiſh, which *was* of Gallim.

CHAP. XXVI.

1 *Saul by the diſcovery of the Ziphites, cometh to Hachilah againſt David.* 4 *David coming into the trench, ſtayeth Abiſhai from killing Saul, but taketh his ſpear*

Ver. 31. *Then remember thine hand-maid.*] Then thou wilt thank me for my advice. This whole ſpeech, is certainly an artful piece of eloquence, and full of fine turns and informations: nor is that of Joſephus much amiſs; "Be pleaſed, Sir, I beſeech you, to accept of the goodwill of your poor ſervant, in theſe ſmall preſents, and upon my humble requeſt, to paſs over the offence of my huſband, who has ſo juſtly incurred your diſpleaſure; for there is nothing ſo well becoming the character of a perſon, whom providence deſigns for a crown, as clemency and compaſſion."

Ver. 37. *His heart died within him, and he became as a ſtone.*] He was ſo aſtoniſhed at the danger he had eſcaped, that he was ſeized with a numbneſs or palſy, and in ten days after expired.

Ver. 44. *But Saul had given Michal, Davids wife, to Phalti.*] The particle, rendered *but*, ſhould have been tranſlated *for*; this being the cauſe why David took another wife. The reaſon why Saul put this indignity upon David, was to extinguiſh, as far as in his power, all relation and kindred, and to cut off his hopes and pretenſions to the crown on that account.

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ſpear and cruſe. 21 *Saul acknowledgeth his ſin.*

AND the Ziphites came unto Saul to Gibeah, ſaying, Doth not David hide himſelf in the hill of Hachilah *which is* before Jeſhimon?

2 Then Saul aroſe, and went down to the wilderneſs of Ziph, having three thouſand choſen men of Iſrael with him, to ſeek David in the wilderneſs of Ziph.

3 And Saul pitched in the hill of Hachilah, which *is* before Jeſhimon by the way: but David abode in the wilderneſs, and he ſaw that Saul came after him into the wilderneſs.

4 David therefore ſent out ſpies, and underſtood that Saul was come in very deed.

5 ¶ And David aroſe, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the ſon of Ner, the captain of his hoſt: and Saul lay in the trench, and the people pitched round about him.

6 Then anſwered David and ſaid to Ahimelech the Hittite, and to Abiſhai the ſon of Zeruiah brother to Joab, ſaying, Who will go down with me to Saul to the camp? And Abiſhai ſaid, I will go down with thee.

7 So David and Abiſhai came to the people by night, and behold, Saul lay ſleeping within the trench, and his ſpear ſtuck in the ground at his bolſter: but Abner and the people lay round about him.

8 Then ſaid Abiſhai to David, God hath delivered thine enemy into thine hand this day: now therefore let me ſmite him, I pray thee, with the ſpear, even to the earth at once, and I will not *ſmite* him the ſecond time.

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9 And David ſaid to Abiſhai, Deſtroy him not: for who can ſtretch forth his hand againſt the LORDS anointed, and be guiltleſs?

10 David ſaid furthermore, *As* the LORD liveth, the LORD ſhall ſmite him, or his day ſhall come to die, or he ſhall deſcend into battel, and periſh.

11 The LORD forbid that I ſhould ſtretch forth mine hand againſt the LORDS anointed: but I pray thee, take thou now the ſpear that *is* at his bolſter, and the cruſe of water, and let us go.

12 So David took the ſpear and the cruſe of water from Sauls bolſter, and they gat them away, and no man ſaw *it*, nor knew *it*, neither awaked, for they *were* all aſleep, becauſe a deep ſleep from the LORD was fallen upon them.

13 ¶ Then David went over to the other ſide, and ſtood on the top of an hill afar off, (a great ſpace *being* between them)

14 And David cried to the people, and to Abner the ſon of Ner, ſaying, Anſwereſt thou not, Abner? Then Abner anſwered and ſaid, Who *art* thou *that* crieſt to the king?

15 And David ſaid to Abner, *Art* not thou a valiant man? and who *is* like to thee in Iſrael? wherefore then haſt thou not kept thy lord the king? for there came

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NOTES on Chap. XXVI.

Ver. 2. *Then Saul—went—to ſeek David.*] By which the inconſtancy, falſeneſs, and implacable rage of this prince plainly appears.

Ver. 5. *In the trench.*] The Septuagint tranſlate it, *in his chariot.* In the margin, it is, *in the midſt of his carriages,* with which, probably, his chariot was encompaſſed.

Ver. 7. *Saul lay ſleeping—and his ſpear ſtuck in the ground.*] It was cuſtomary for warriors, when they laid down to reſt, to have their arms placed in order by them. In the Iliad, we meet with a paſſage not unlike this, where Ulyſſes and Diomede ſurpriſe the Thracians aſleep; Rheſus, like Saul, in the midſt, and their arms placed in order by them. Iliad, book 10.

Ver. 14. *That crieſt to the king?*] And diſturbeſt his repoſe?

Ver. 15. *And David ſaid to Abner,* &c.] He upbraids him for his neglect of the king's perſon, in an ironical manner.

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16 This thing *is* not good that thou haſt done: *as* the Lord liveth, ye *are* worthy to die, becauſe ye have not kept your maſter the Lords anointed: and now ſee where the kings ſpear *is*, and the cruſe of water, that *was* at his bolſter.

17 And Saul knew Davids voice, and ſaid, *Is* this thy voice, my ſon David? And David ſaid, *It is* my voice, my lord, O king.

18 And he ſaid, Wherefore doth my lord thus purſue after his ſervant? for what have I done? or what evil *is* in mine hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his ſervant: If the Lord have ſtirred thee up againſt me, let him accept an offering: but if *they be* the children of men, curſed *be* they before the Lord; for they have driven me out this day from abiding in the inheritance of the Lord, ſaying, Go ſerve other gods.

20 Now therefore, let not my blood fall to the earth before the face of the Lord: for the king of Iſrael is come out to ſeek a flea, as when one doth hunt a partridge in the mountains.

21 ¶ Then ſaid Saul, I have ſinned: return, my ſon David, for I will no more do thee harm, becauſe my ſoul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David anſwered and ſaid, Behold, the kings ſpear, and let one of the young men come over and fetch it. Before Christ 1060.

23 The Lord render to every man his righteouſneſs, and his faithfulneſs: for the Lord delivered thee into *my* hand to day, but I would not ſtretch forth mine hand againſt the Lords anointed.

24 And behold, as thy life was much ſet by this day in mine eyes; ſo let my life be much ſet by in the eyes of the Lord, and let him deliver me out of all tribulation.

25 Then Saul ſaid to David, Bleſſed *be* thou, my ſon David: thou ſhalt both do great *things*, and alſo ſhalt ſtill prevail. So David went on his way, and Saul returned to his place.

CHAP. XXVII.

1 *Saul hearing David to be in Gath, ſeeketh no more for him.* 5 *David beggeth Ziklag of Achiſh:* 8 *He invading other countries, perſuading Achiſh he fought againſt Judah.*

1058. AND David ſaid in his heart, I ſhall now periſh one day by the hand of Saul: *there is* nothing better for me, than that I ſhould ſpeedily eſcape into the land of the Philiſtines; and Saul ſhall deſpair of me, to ſeek me any more in any coaſt of Iſrael: ſo ſhall I eſcape out of his hand.

2 And David aroſe, and he paſſed over with the ſix hundred men that *were* with him, unto Achiſh the ſon of Maoch king of Gath.

3 And David dwelt with Achiſh at Gath,

Ver. 19. *Let him accept an offering.*] Offer to God ſome ſacrifice, that he may he appeaſed, and free thee from this pertinacious melancholy.

Go ſerve other gods] Theſe were not their words indeed, but the effect of their actions: it was the ſame thing as if they had ſaid ſo; for they had baniſhed him from their religious aſſemblies, and forced him to fly to other nations, where falſe gods were worſhipped.

Ver. 20. *A partridge in the mountains.*] Bochart, Lamy, and Pool, ſay, the word which we tranſlate *partridge*, ought to be rendered a *woodcock*. The word occurs again in Jeremiah xvii. 11.

Notes on Chap. XXVII.

Ver. 1. *I ſhall now periſh one day by the hand of Saul.*] David knew the inſtability of Saul's temper: but ſince he had the promiſe of God to the contrary, he had not the leaſt reaſon to think he ſhould periſh by his hands; theſe words therefore, were certainly ſpoken in a melancholy, and under ſome great depreſſion of ſpirits.

Before Chriſt 1058. Gath, he and his men, every man with his houſhold, *even* David with his two wives, Ahinoam the Jezreeliteſs, and Abigail the Carmeliteſs Nabals wife.

4 And it was told Saul that David was fled to Gath: and he ſought no more again for him.

5 ¶ And David ſaid unto Achiſh, If I have now found grace in thine eyes, let them give me a place in ſome town in the country, that I may dwell there: for why ſhould thy ſervant dwell in the royal city with thee?

6 Then Achiſh gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day.

7 And the time that David dwelt in the country of the Philiſtines, was a full year and four months.

8 ¶ And David and his men went up and invaded the Geſhurites, and the Gezrites, and the Amalekites: for thoſe *nations were* of old the inhabitants of the land, as thou goeſt to Shur, even unto the land of Egypt.

9 And David ſmote the land, and left neither man nor woman alive, and took away the ſheep, and the oxen, and the aſſes, and the camels, and the apparel, and returned, and came to Achiſh.

10 And Achiſh ſaid, Whither have ye made a rode to day? And David ſaid, Againſt the ſouth of Judah, and againſt the ſouth of the Jerahmeelites, and againſt the ſouth of the Kenites.

11 And David ſaved neither man nor woman alive, to bring *tidings* to Gath, ſaying, Leſt they ſhould tell on us, ſaying, So did David, and ſo *will be* his manner, all the while he dwelleth in the country of the Philiſtines. Before Chriſt 1058.

12 And Achiſh believed David, ſaying, He hath made his people Iſrael utterly to abhor him; therefore he ſhall be my ſervant for ever.

CHAP. XXVIII.

1 *Achiſh putteth confidence in David.* 7 *Saul ſeeketh to a witch.* 9 *The witch, encouraged by Saul, raiſeth up Samuel.* 15 *Saul, hearing his ruin, fainteth.*

AND it came to paſs in thoſe days, that the Philiſtines gathered their armies together for warfare, to fight with Iſrael: and Achiſh ſaid unto David, Know thou aſſuredly, that thou ſhalt go out with me to battel, thou and thy men. 1056.

2 And David ſaid to Achiſh, Surely thou ſhalt know what thy ſervant can do. And Achiſh ſaid to David, Therefore will I make thee keeper of mine head for ever.

3 ¶ Now Samuel was dead, and all Iſrael had lamented him, and buried him in Ramah, even in his own city: and Saul had put away thoſe that had familiar ſpirits, and the wizards, out of the land.

4 ¶ And the Philiſtines gathered themſelves together, and came and pitched in Shunem: and Saul gathered all Iſrael

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Ver. 6. *Ziglag.*] This place was ſituated in the extreme parts of the tribe of Judah, near Hormah, where the Iſraelites were defeated, while they ſojourned in the wilderneſs.

Ver. 8. *Geſhurites—Gezrites—Amalekites.*] None of theſe three nations were Philiſtines.

Ver. 10. *Againſt the ſouth of Judah.*] By which nations, David in reality meant, the Geſhurites, and the Gezrites, relicts of the Canaanites, whom God ordered to be extirpated, and who, in truth, did live to the ſouth of Judah; but Achiſh underſtood him in a quite different ſenſe, *viz.* that he had fallen on his own countrymen. This, it muſt be confeſſed, though not an abſolute falſhood, was an equivocation, and intended to deceive; and did but ill comport with that honeſty and ſimplicity which became David, both as a prince, and a profeſſor of the true religion; wherein he is no way to be excuſed, much leſs imitated. We ſee, however, the impartiality of the ſacred writings, in ſetting forth the frailties and infirmities of holy men, no doubt, that we may guard againſt thoſe errors which the beſt are liable to; and which we cannot eſcape, without great care and circumſpection.

NOTES on Chap. XXVIII.

Ver. 4. *Shunem.*] This was a city in the borders of the tribe of Iſſachar, about five miles diſtant from mount Hermon.

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rael together, and they pitched in Gilboa.

5 And when Saul ſaw the hoſt of the Philiſtines, he was afraid, and his heart greatly trembled.

6 And when Saul enquired of the LORD, the LORD anſwered him not, neither by dreams, nor by Urim, nor by prophets.

7 ¶ Then ſaid Saul unto his ſervants, Seek me a woman that hath a familiar ſpirit, that I may go to her, and enquire of her. And his ſervants ſaid to him, Behold, *there is* a woman that hath a familiar ſpirit at En-dor.

8 And Saul diſguiſed himſelf, and put on other raiment, and he went, and two men with him, and they came to the woman by night; and he ſaid, I pray thee, divine unto me, by the familiar ſpirit, and bring me *him* up whom I ſhall name unto thee.

9 And the woman ſaid unto him, Behold, thou knoweſt what Saul hath done, how he hath cut off thoſe that have familiar ſpirits, and the wizards, out of the land: wherefore then layeſt thou a ſnare for my life, to cauſe me to die?

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10 And Saul ſware to her by the LORD, ſaying, *As* the LORD liveth, there ſhall no puniſhment happen to thee for this thing.

11 Then ſaid the woman, Whom ſhall I bring up unto thee? and he ſaid, Bring me up Samuel.

12 And when the woman ſaw Samuel, ſhe cried with a loud voice: and the woman ſpake to Saul, ſaying, Why haſt thou deceived me? for thou *art* Saul.

13 And the king ſaid unto her, Be not afraid: for what ſaweſt thou? And the woman ſaid unto Saul, I ſaw gods aſcending out of the earth.

14 And he ſaid unto her, What form *is* he of? And ſhe ſaid, An old man cometh up; and he *is* covered with a mantle. And Saul perceived that it *was* Samuel, and

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Gilboa.] A chain of mountains ſo called, ſix miles diſtant from Bethſhan, near the valley of Jezreel, not far from Shunem.

Ver. 6. *Neither by dreams, nor by Urim, nor by prophets.*] In this verſe, are three ways of enquiring by God; and the heathens had nearly the ſame methods of conſulting their deities: thus Achilles ſays, in the council of the Greeks, Iliad 1.

> But let ſome prophet, or ſome ſacred ſage,
> Explore the cauſe of great Apollo's rage;
> Or learn the waſteful vengeance to remove
> By myſtic dreams, for dreams deſcend from Jove.
>
> POPE.

Ver. 7. *Seek me a woman that hath a familiar ſpirit.*] This was a ſtrange infatuation in Saul, to put his confidence in ſorcerers, whom he had baniſhed, as thoſe who profeſſed unwarrantable arts; and as if a witch, by her incantations, was capable of allaying the uneaſineſs of his mind, or of ſecuring him from the apprehenſions of danger.

Endor.] Endor was a town, ſituated in the valley of Jezreel, at the foot of mount Gilboa.

Ver. 8. *They came to the woman by night.*] That they might not be diſcovered by the Philiſtine army. Beſides, this was the moſt proper time, to conſult thoſe who pretended to magical incantations; it being a common opinion among the Greeks, and perhaps among the Hebrews too, that none of the terreſtrial dæmons appeared in the day.

Ver. 13. *I ſaw gods.*] It ought to have been rendered, in the ſingular number, *God*, or *a great perſon*, which the word *God* often ſignifies in the ſacred language. Joſephus ſays, the woman anſwered, *I ſee a man that reſembles God.*

Ver. 14. *Saul perceived that it was Samuel.*] Concerning this ſo much controverted paſſage, the principal opinions are theſe three—That there was no real apparition; but the whole was a cheat of the ſorcereſs—That it was the devil, who, on this occaſion, perſonated Samuel—That it was really Samuel himſelf who appeared to Saul. With regard to the firſt notion, that it was an artifice; beſides, that it puts too great violence upon the text, it would have been highly imprudent for the woman, to give Saul ſo dreadful an anſwer, even though we ſhould grant, ſhe was ſo well acquainted with the affairs of that prince, that ſhe might eaſily foreſee what, in all probability, would be the caſe. It is more natural to think, that ſhe would have flattered the monarch, by giving him comfort, and promiſing him ſucceſs; than that ſhe would provoke him by ſuch a terrible denunciation.—That it was the devil who perſonated Samuel, is equally incredible; for, can it be ſuppoſed, that a wicked ſpirit, from the regions of perdition, would have upbraided Saul with thoſe very crimes he had himſelf tempted him to commit? or, that the father of lies, could pry into the womb of futurity, and determine the moſt caſual events, poſitively and preciſely? It muſt be granted, that only God himſelf, could reveal the preciſe time of the two armies engaging, the ſucceſs and conſequence of the victory, and the very names of the perſons who were to fall in

Before Christ 1056. and he ſtooped with *his* face to the ground, and bowed himſelf.

15 ¶ And Samuel ſaid to Saul, Why haſt thou diſquieted me, to bring me up? And Saul anſwered, I am ſore diſtreſſed; for the Philiſtines make war againſt me, and God is departed from me, and anſwereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayeſt make known unto me, what I ſhall do.

16 Then ſaid Samuel, Wherefore then doſt thou aſk of me, ſeeing the LORD is departed from thee, and is become thine enemy?

17 And the LORD hath done to him, as he ſpake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David:

18 Becauſe thou obeyedſt not the voice of the LORD nor executedſt his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.

19 Morever, the LORD will alſo deliver Iſrael with thee, into the hand of the Philiſtines: and to morrow *ſhalt* thou and thy ſons *be* with me: the LORD alſo ſhall deliver the hoſt of Iſrael into the hand of the Philiſtines.

20 Then Saul fell ſtraightway all along on the earth, and was ſore afraid, becauſe of the words of Samuel, and there was no ſtrength in him: for he had eaten no bread all the day, nor all the night. Before Christ 1056.

21 ¶ And the woman came unto Saul, and ſaw that he was ſore troubled, and ſaid unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou ſpakeſt unto me.

22 Now therefore, I pray thee, hearken thou alſo unto the voice of thine handmaid, and let me ſet a morſel of bread before thee; and eat, that thou mayeſt have ſtrength, when thou goeſt on thy way.

23 But he refuſed, and ſaid, I will not eat: but his ſervants, together with the woman, compelled him, and he hearkened unto their voice: ſo he aroſe from the earth, and ſat upon the bed.

24 And the woman had a fat calf in the houſe, and ſhe haſted, and killed it, and took flour, and kneaded *it*, and did bake unleavened bread thereof.

25 And ſhe brought *it* before Saul, and before his ſervants, and they did eat: then they roſe up, and went away that night.

CHAP. XXIX.

1 *David marching with the Philiſtines,* 3 *is diſſallowed by their princes.* 6 *Achiſh diſ-*

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in the battle. All theſe tranſactions were told to Saul, in the very manner they afterwards happened; conſequently the apparition muſt have received theſe informations from God himſelf, and therefore could not be an apoſtate ſpirit. The ſon of Sirach expreſsly tells us, that *Samuel, after his death, propheſyed, and ſhewed the king his end*, Ecclus. xlvi. 20. and therefore, we may conclude, that it was the real ſoul of Samuel, cloathed in a viſible form, that appeared to Saul. It muſt not be ſuppoſed, however, that it was ever in the power of any diabolical incantations, to call the ſouls of ſaints from the happy manſions of heaven; and therefore this apparition of Samuel, was not effected by the magical enchantments of the ſorcereſs, but performed by the ſole power and appointment of God, who is the ſovereign Lord of the living and the dead. Accordingly, we may obſerve, from the ſurprize which the woman diſcovered, upon Samuel's ſudden appearance, that her magic had no ſhare therein; but that it was the effect of ſome ſuperior hand. She ſaw an object ſo terrible, ſo majeſtic; in ſhort, ſo contrary to any thing ſhe had ever ſeen, and which was even viſible, before ſhe began her incantations; that ſhe could not forbear being terrified, well knowing, that the apparition came from God.

Ver. 15. *Why haſt thou diſquieted me, to bring me up?*] This is expreſſed ſuitable to the prejudice of the vulgar, among whom, it was a common notion, that theſe incantations gave trouble to the ſouls that were at reſt.

Ver. 17. *To him.*] *Viz.* to David.

Ver. 19. *To morrow.*] This is not to be taken in a ſtrict ſenſe; but means *very ſhortly*.

Shalt thou and thy ſons be with me.] That is, thou ſhalt be *dead*, or, *in the other world*; for we cannot imagine, that Saul, who died like a reprobate, and in the guilt of ſuicide, would be where Samuel was, in the manſions of the bleſſed.

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miſſeth him, with commendations of his fidelity.

NOW the Philiſtines gathered together all their armies to Aphek: and the Iſraelites pitched by a fountain which *is* in Jezreel.

2 And the lords of the Philiſtines paſſed on by hundreds, and by thouſands: but David and his men paſſed on in the rereward with Achiſh.

3 Then ſaid the princes of the Philiſtines, What *do* theſe Hebrews *here?* And Achiſh ſaid unto the princes of the Philiſtines, *Is* not this David the ſervant of Saul the king of Iſrael, which hath been with me theſe days or theſe years, and I have found no fault in him ſince he fell *unto me,* unto this day?

4 And the princes of the Philiſtines were wroth with him, and the princes of the Philiſtines ſaid unto him, Make this fellow return, that he may go again to his place which thou haſt appointed him, and let him not go down with us to battel, leſt in the battel he be an adverſary to us: for wherewith ſhould he reconcile himſelf unto his maſter? *ſhould it* not *be* with the heads of theſe men?

5 *Is* not this David of whom they ſang one to another in dances, ſaying, Saul ſlew his thouſands, and David his ten thouſands?

6 ¶ Then Achiſh called David, and ſaid unto him, Surely *as* the LORD liveth, thou haſt been upright, and thy going out and thy coming in with me in the hoſt, *is* good in my ſight: for I have not found evil in thee, ſince the day of thy coming unto me unto this day: nevertheleſs, the lords favour thee not.

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7 Wherefore now return, and go in peace, that thou diſpleaſe not the lords of the Philiſtines.

8 ¶ And David ſaid unto Achiſh, But what have I done? and what haſt thou found in thy ſervant, ſo long as I have been with thee unto this day, that I may not go fight againſt the enemies of my lord the king?

9 And Achiſh anſwered and ſaid to David, I know that thou *art* good in my ſight, as an angel of God: notwithſtanding, the princes of the Philiſtines have ſaid, He ſhall not go up with us to the battel.

10 Wherefore now riſe up early in the morning, with thy maſters ſervants that are come with thee: and as ſoon as ye be up early in the morning, and have light, depart.

11 So David and his men roſe up early to depart in the morning, to return into the land of the Philiſtines; and the Philiſtines went up to Jezreel.

CHAP. XXX.

1 *The Amalekites ſpoil Ziklag.* 7 *David aſking counſel, is encouraged by God to purſue*

NOTES on Chap. XXIX.

Ver. 1. *Aphek.*] This was in the tribe of Aſher, and where Eli's ſons were ſlain.

Ver. 2. *The lords of the Philiſtines paſſed on by hundreds, and by thouſands.*] That is, ſome at the head of an hundred, and ſome of a thouſand men.

Ver. 3. *Theſe days, or theſe years.*] I may ſay years, not days.

Ver. 4. *Wherewith ſhould he reconcile himſelf unto his maſter? ſhould it not be with the heads of theſe men?*] To wit, of the Philiſtines. That theſe lords of the Philiſtines were ſo great politicians, happened well for David; for, by means of this their prudent conduct, he was extricated out of a very great ſtraight, either of being an enemy to his country; or falſe to his friends, and to his truſt.

Ver. 8. *That I may not go fight againſt the enemies of my lord the king.*] It muſt be owned, that this conduct cannot be reconciled, with the idea we form, of *a man after Gods own heart*; for, whether his intentions were to ſtand neuter, or to turn againſt the Philiſtines in the enſuing battle; his perfidy and ingratitude to Achiſh, will appear equally conſpicuous. How well ſoever we may wiſh to his character, we cannot vindicate him in this particular. All that can be ſaid is, he was ſo unhappily ſituated, that what party ſoever he had joined, he muſt have been culpable; and one party he muſt have joined, had not providence ſo critically interpoſed, to preſerve his honour, without injuring his conſcience.

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purſue them. 11 *By the means of a revived Egyptian, he is brought to the enemies, and recovereth all the ſpoil.*

AND it came to paſs when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the ſouth, and Ziklag, and ſmitten Ziklag, and burnt it with fire:

2 And had taken the women captives, that *were* therein; they ſlew not any, either great or ſmall, but carried *them* away, and went on their way.

3 ¶ So David and his men came to his city, and behold, *it was* burnt with fire, and their wives, and their ſons, and their daughters were taken captives.

4 Then David and the people that *were* with him, lift up their voice and wept, until they had no more power to weep.

5 And Davids two wives were taken captives, Ahinoam the Jezreeliteſs, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly diſtreſſed; for the people ſpake of ſtoning him, becauſe the ſoul of all the people was grieved, every man for his ſons, and for his daughters: but David encouraged himſelf in the LORD his God.

7 And David ſaid to Abiathar the prieſt Ahimelechs ſon, I pray thee, bring me hither the ephod: and Abiathar brought thither the ephod to David.

8 And David enquired at the LORD, ſaying, Shall I purſue after this troop? ſhall I overtake them? And he anſwered him, Purſue; for thou ſhalt ſurely overtake *them*, and without fail recover *all*.

9 So David went, he and the ſix hundred men that *were* with him, and came to the brook Beſor, where thoſe that were left behind, ſtayed.

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10 But David purſued, he and four hundred men: (for two hundred abode behind, which were ſo faint, that they could not go over the brook Beſor.)

11 ¶ And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat, and they made him drink water.

12 And they gave him a piece of a cake of figs, and two cluſters *of raiſins*: and when he had eaten, his ſpirit came again to him: for he had eaten no bread, nor drank *any* water, three days and three nights.

13 And David ſaid unto him, To whom *belongeſt* thou? and whence *art* thou? And he ſaid, I *am* a young man of Egypt, ſervant to an Amalekite, and my maſter left me, becauſe three days agone I fell ſick.

14 We made an invaſion *upon* the ſouth of the Cherethites, and upon *the coaſt* which *belongeth* to Judah, and upon the ſouth of Caleb, and we burnt Ziklag with fire.

15 And David ſaid to him, Canſt thou bring me down to this company? And he ſaid, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my maſter, and I will bring thee down to this company.

16 And when he had brought him down, behold, *they were* ſpread abroad upon all the earth, eating and drinking, and

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NOTES on Chap. XXX.

Ver. 1. *The Amalekites had—ſmiten Ziglag,* &c.] Without doubt, this was done in revenge, for the incurſion David had lately made into their country.

Ver. 2. *They ſlew not any,* &c.] This may ſeem a little ſtrange, that the Amalekites, who had ſo often been cut to pieces by David, ſhould not revenge it the ſame way; but probably, their covetouſneſs got the better of their revenge, and they intended to make money of them, by ſelling them for ſlaves.

Ver. 6. *The people ſpake of ſtoning him.*] As the cauſe of this calamity, in leaving the city unguarded; or, in provoking the Amalekites ſo grievouſly as he had done, in the ſlaughter of all he could find.

Ver. 14. *Cherethites.*] The ſame with the Philiſtines; the Arabians call their country Keritha.

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17 And David ſmote them from the twilight, even unto the evening of the next day: and there eſcaped not a man of them, ſave four hundred young men which rode upon camels, and fled.

18 And David recovered all that the Amalekites had carried away: and David reſcued his two wives.

19 And there was nothing lacking to them, neither ſmall nor great, neither ſons nor daughters, neither ſpoil, nor any *thing* that they had taken to them: David recovered all.

20 And David took all the flocks, and the herds, *which* they drave before thoſe *other* cattle, and ſaid, This *is* Davids ſpoil.

21 ¶ And David came to the two hundred men which were ſo faint that they could not follow David, whom they had made alſo to abide at the brook Beſor: and they went forth to meet David, and to meet the people that *were* with him; and when David came near to the people, he ſaluted them.

22 Then anſwered all the wicked men, and *men* of Belial, of thoſe that went with David, and ſaid, Becauſe they went not with us, we will not give them *ought* of the ſpoil that we have recovered, ſave to every man his wife and his children, that they may lead *them* away, and depart.

23 Then ſaid David, Ye ſhall not do ſo, my brethren, with that which the LORD hath given us, who hath preſerved us, and delivered the company that came againſt us, into our hand. Before Chriſt 1056.

24 For who will hearken unto you in this matter? but as his part *is* that goeth down to the battel, ſo *ſhall* his part *be* that tarrieth by the ſtuff: they ſhall part alike.

25 And it was *ſo* from that day forward, that he made it a ſtatute and an ordinance for Iſrael, unto this day.

26 ¶ And when David came to Ziklag, he ſent of the ſpoil unto the elders of Judah, *even* to his friends, (ſaying, Behold a preſent for you, of the ſpoil of the enemies of the LORD)

27 To *them* which *were* in Beth-el, and to *them* which *were* in ſouth-Ramoth, and to *them* which *were* in Jattir,

28 And to *them* which *were* in Aroer, and to *them* which *were* in Siphmoth, and to *them* which *were* in Eſhtemoa,

29 And to *them* which *were* in Rachal, and to *them* which *were* in the cities of the Jerahmeelites, and to *them* which *were* in the cities of the Kenites,

30 And to *them* which *were* in Hormah, and to *them* which *were* in Choraſhan, and to *them* which *were* in Athach,

31 And to *them* which *were* in Hebron, and to all the places where David himſelf and his men were wont to haunt.

CHAP.

Ver. 17. *From the twilight.*] He came upon them in the evening, when they were reſting, and refreſhing themſelves with feaſting and mirth, commemorating their late ſucceſs, and apprehenſive of no danger.

Ver. 22. *We will not give them ought of the ſpoil.*] A cruel reſolution; ſince it was not the choice of their brethren to ſtay behind, but partly mere neceſſity and inability to travel farther; and partly alſo, public buſineſs, to take care of their effects and ſtuff.

Ver. 24. *They ſhall part alike.*] Grotius obſerves, that in the diviſion of the ſpoils of war, ſome were allotted to thoſe who remained in the camp; but the proportions were various in different places; in ſome, a ſingle portion was given to a footman, a double to a centurion, and a triple to an horſeman; in other places, they varied from theſe rules; but the commander in chief was allowed to take the beſt of the ſpoil to himſelf.

Ver. 27. *South-Ramoth.*] A town in the tribe of Simeon, called thus, to diſtinguiſh it from Ramoth-Gilead, which lay to the northward of it, Joſhua xix 8.

Jattir.] This was a place in the mountainous part of the tribe of Judah.

Ver. 38, 29. *Aroer—Rachal—the cities of the Jerahmeelites.*] All places on the ſouth of Judah.

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CHAP. XXXI.

1 *Saul having loſt his army, and his ſons ſlain, he and his armour-bearer kill themſelves.* 7 *The Philiſtines poſſeſs the forſaken towns of the Iſraelites.*

NOW the Philiſtines fought againſt Iſrael: and the men of Iſrael fled from before the Philiſtines, and fell down ſlain in mount Gilboa.

2 And the Philiſtines followed hard upon Saul, and upon his ſons; and the Philiſtines ſlew Jonathan, and Abinadab, and Malchi-ſhua, Sauls ſons.

3 And the battel went ſore againſt Saul, and the archers hit him, and he was ſore wounded of the archers.

4 Then ſaid Saul unto his armour-bearer, Draw thy ſword, and thruſt me through therewith; leſt theſe uncircumciſed come and thruſt me through, and abuſe me. But his armour-bearer would not; for he was ſore afraid: therefore Saul took a ſword, and fell upon it.

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5 And when his armour-bearer ſaw that Saul was dead, he fell likewiſe upon his ſword, and died with him.

6 So Saul died, and his three ſons, and his armour-bearer, and all his men that ſame day together.

7 And when the men of Iſrael that *were* on the other ſide of the valley, and *they* that *were* on the other ſide Jordan, ſaw that the men of Iſrael fled, and that Saul and his ſons were dead, they forſook the cities, and fled; and the Philiſtines came and dwelt in them.

8 And it came to paſs on the morrow, when the Philiſtines came to ſtrip the ſlain, that they found Saul and his three ſons fallen in mount Gilboa.

9 And they cut off his head, and ſtripped off his armour, and ſent into the land

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NOTES on Chap. XXXI.

Ver. 2. *The Philiſtines ſlew Jonathan*, &c.] Even as Samuel had foretold. Jonathan ſeems to have deſerved a better fate; but providence permitted it to be thus, that David might more eaſily aſcend the throne; for though Jonathan ſhould have made a voluntary dedition of it, yet, he being the people's great favourite, a civil war might have aroſe concerning the ſucceſſor, which was now prevented by his death.

Ver. 3. *The archers hit him.*] There is no mention of archers in the Philiſtine armies before this. The aſſault, by which kind of weapon, was new and ſurpriſing, and therefore (as it generally happens) ſucceſsful; the arrows deſtroying the Iſraelites at a diſtance, naturally threw them into terror and confuſion.

He was ſore wounded.] The Hebrew word, which we tranſlate *ſore wounded*, more properly ſignifies, *to be in dread*, alluding to the travail of a woman; and it does not appear, that Saul was at all wounded, but only in the extremity of fear, when he ſaw himſelf ſo beſet with enemies, that there was no way of eſcaping. Accordingly, the Septuagint reads, *he was wounded in the hypocondria*, that is, he was depreſſed with melancholy.

Ver. 4. *Saul took a ſword and fell upon it.*] The wiſeſt of the heathen world, would not allow ſuicide to be an act of magnanimity; but looked upon it rather as an inſtance of madneſs and brutality; concluding, that ſuch an action, is ſo far from ſavouring of true courage and generoſity, that it is the ſure effect of a weak and puſillanimous temper. Saul feared to be *abuſed* by the Philiſtines, which is the reaſon he aſſigns for this requeſt; but true greatneſs of ſoul, conſiſts in ſupporting under the evils of adverſity, and not ſhifting them off, which is the mark of a poor and mean ſpirit.

When all the blandiſhments of life are gone,
The coward creeps to death, the brave lives on.

Ver. 5. *When his armour-bearer ſaw that Saul was dead, he fell—upon his ſword.*] It is the tradition of the Jewiſh church, that this armour-bearer was Doeg the Edomite, who ſlew ſuch a number of prieſts in one day, by the command of Saul, chap. xxii. 18. and, it is ſuppoſed, that both Saul and he died by the ſame ſword, and fell upon the ſame weapon, with which they had before maſſacred the ſervants of the Lord. So Brutus and Caſſius killed themſelves with the ſame ſword with which they had murdered Cæſar.

Ver. 6. *So Saul died.*] Hiſtory ſcarce affords a character ſo inconſiſtent, various, and widely different from itſelf, as this of Saul. His modeſty was ſuch, that he declined the offers of a kingdom when elected, paſſed over indignities, and returned to private life. When called out to action, he muſtered his forces, led out his armies, vanquiſhed his enemies, relieved his friends; and when ſettled in peace, forgave injuries, and conferred benefits; and yet we find the ſame Saul, ſullen and diſcontented with himſelf, falſe to his promiſes, jealous of his friends, liſtening to ſycophants, quarrelling with his relations, attempting the life of his own ſon, murdering an whole city of God's prieſts, and, inſtead of conſulting the divine oracle, flying to the devil for advice in his diſtreſs; therefore we need the leſs wonder, that we find the beginning of his reign ſo proſperous, and the latter part ending in ſo ſad a cataſtrophe.

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of the Philiſtines round about, to publiſh *it* in the houſe of their idols, and among the people.

10 And they put his armour in the houſe of Aſhtaroth: and they faſtened his body to the wall of Beth-ſhan.

11 ¶ And when the inhabitants of Jabeſh-gilead heard of that which the Philiſtines had done to Saul:

12 All the valiant men aroſe, and went all night, and took the body of Saul, and the bodies of his ſons from the wall of Beth-ſhan, and came to Jabeſh, and burnt them there.

13 And they took their bones, and buried *them* under a tree at Jabeſh, and faſted ſeven days.

Ver. 10. *They faſtened his body to the wall of Beth-ſhan.*] Probably they hung it on ſuch hooks, as were there placed for the execution of criminals.

Ver. 11. *And when the inhabitants of Jabeſh-gilead, &c.*] They ſent a party of ſoldiers by night to take down their bodies; retaining a grateful ſenſe of the ſervices Saul had done them in the beginning of his reign.

Ver. 12. *Burnt them there.*] As it was not the cuſtom of the Jews to burn, but to embalm the bodies of their dead with Aromatic ſpices; therefore, what is here ſaid of *burning* the bodies of Saul and his ſons, muſt be underſtood of the perfumes which were burnt at their funerals, before their interment.

The End of the Firſt Book of SAMUEL.

5 MA 56

THE
Second Book of SAMUEL,
OTHERWISE CALLED,
The Second Book of KINGS.

The ARGUMENT.

This book contains the hiſtory of David*'s reign, ſhewing the ſeveral degrees by which he aſcended the throne, and obtained the government over* Iſrael; *his adminiſtration, together with an impartial account of the failings and miſcarriages of this great prince, and the many diſtreſſes and judgments he ſuffered in conſequence of them. It comprizes about forty years,* viz. *from the year of the* Julian *period,* 3659 *to* 3699.

CHAP. I.

1 *The Amalekite, who brought tidings of the overthrow, and accuſed himſelf of Sauls death, is ſlain.*

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NOW it came to paſs after the death of Saul, when David was returned from the ſlaughter of the Amalekites, and David had abode two days in Ziklag:

2 It came even to paſs on the third day, that behold, a man came out of the camp from Saul, with his clothes rent, and earth upon his head: and *ſo* it was, when he came to David, that he fell to the earth, and did obeiſance.

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3 And David ſaid unto him, From whence comeſt thou? and he ſaid unto him, out of the camp of Iſrael am I eſcaped.

4 And David ſaid unto him, How went the matter? I pray thee, tell me. And he anſwered, That the people are fled from the battel, and many of the people alſo are fallen and dead, and Saul and Jonathan his ſon are dead alſo.

5 And David ſaid unto the young man that told him, How knoweſt thou that Saul and Jonathan his ſon be dead?

NOTES on Chap. I.

Ver. 1. *When David was returned from the ſlaughter of the Amalekites.*] The engagement between Saul and the Philiſtines, happened juſt at the time when David was purſuing the Amalekites. See 1 Sam. xxx. 9.

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6 And the young man that told him, ſaid, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his ſpear: and lo, the chariots and horſemen followed hard after him.

7 And when he looked behind him, he ſaw me, and called unto me: and I anſwered, Here *am* I.

8 And he ſaid unto me, Who *art* thou? And I anſwered him, I *am* an Amalekite.

9 He ſaid unto me again, Stand, I pray thee, upon me, and ſlay me: for anguiſh is come upon me, becauſe my life *is* yet whole in me.

10 So I ſtood upon him, and ſlew him, becauſe I was ſure that he could not live after that he was fallen: and I took the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither unto my lord.

11 Then David took hold on his clothes, and rent them, and likewiſe all the men that *were* with him.

12 And they mourned and wept, and faſted until even, for Saul and for Jonathan his ſon, and for the people of the LORD, and for the houſe of Iſrael; becauſe they were fallen by the ſword.

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13 ¶ And David ſaid unto the young man that told him, Whence *art* thou? And he anſwered, I *am* the ſon of a ſtranger, an Amalekite.

14 And David ſaid unto him, How waſt thou not afraid to ſtretch forth thine hand, to deſtroy the LORDS anointed?

15 And David called one of the young men, and ſaid, Go near, *and* fall upon him. And he ſmote him that he died.

16 And David ſaid unto him, Thy blood *be* upon thy head: for thy mouth hath teſtified againſt thee, ſaying, I have ſlain the LORDS anointed.

17 ¶ And David lamented with this lamentation over Saul, and over Jonathan his ſon,

18 (Alſo he bade them teach the children of Judah *the uſe of* the bow: behold, *it is* written in the book of Jaſher.)

19 The beauty of Iſrael is ſlain upon thy high places: how are the mighty fallen!

20 Tell

Ver. 6. *As I happened by chance,* &c.] By the account we have of Saul's death, in the concluſion of the preceding book, chap. xxxi. 4. It appears very evident, that the whole ſtory of this Amalekite was a fiction of his own invention, on purpoſe to ingratiate himſelf with David, the preſumptive ſucceſſor to the throne.

Ver. 10. *I took the crown,* &c.] How he came by Saul's crown and bracelet, is a queſtion; for, it is incongruous to ſuppoſe he wore them in time of action, and thereby expoſe himſelf as a public mark. It is preſumed, that they were carried into the field of battle by ſome of his attendants, in order to put on, in caſe he had come off victorious. The Jews conceit, that Doeg was Saul's armour-bearer, and had theſe regalia in his poſſeſſion, and that this Amalekite was his ſon, to whom, before he killed himſelf, he gave them, with an expreſs order to carry them to David.

Ver. 15. *Go near, and fall upon him.*] Conſidering that he was ſhortly to aſcend the throne himſelf, he would ſhew the people, that to ſlay the Lord's anointed, upon any account whatever, was an execrable crime. In this, it may be ſaid, he acted the part of a good politician, if not of a righteous judge.

Ver. 18. *He bade them teach the children of Judah the uſe of the bow.*] Some interpreters have underſtood this, of inſtructing them in the uſe of bows and arrows; induced thereto, on account of the advantage the Philiſtines had over the Iſraelites, in the day of battle, from theſe weapons. But the ſenſe of this paſſage ſeems entirely miſtaken. In the original, it is not *the uſe of the bow*, but only *the bow*; a term appropriated by David, to ſignify the *threnodia*, or mourning ſong, which he had compoſed upon the death of Saul and Jonathan, and which he thus named, from one particular paſſage in it, verſe 22. "Without the blood of the ſoldiers, without "the fat of the mighty, *the bow* of Jonathan that re-"turned not back" A copy of the whole was written in the book of Jaſher, Joſhua x. 13. and this he commanded to be taught to the children of Judah. The Septuagint read, *David ſung this mourning ſong—alſo, he bad them teach it to the children of Judah.* The Alexandrian copy, and the vulgate read, *He bade them teach the children of Judah the bow.*

Ver. 19. *The beauty of Iſrael is ſlain.*] The flower of the nation, their choice young men, together with Saul and his ſons. This lamentation has ever been juſtly admired as a picture of diſtreſs, the moſt tender and ſtriking, unequally divided by grief into longer and ſhorter breaks, as nature could pour them forth from a mind greatly interrupted, and filled with the moſt lively images of love and greatneſs.

Before Chriſt 1056. 20 Tell *it* not in Gath, publiſh *it* not in the ſtreets of Aſkelon: leſt the daughters of the Philiſtines rejoice, leſt the daughters of the uncircumciſed triumph.

21 Ye mountains of Gilboa, *let there be* no dew, neither *let there be* rain upon you, nor fields of offerings: for there the ſhield of the mighty is vilely caſt away, the ſhield of Saul, *as though he had* not *been* anointed with oil.

22 From the blood of the ſlain, from the fat of the mighty, the bow of Jonathan turned not back, and the ſword of Saul returned not empty.

23 Saul and Jonathan *were* lovely and pleaſant in their lives, and in their death they were not divided: they were ſwifter than eagles, they were ſtronger than lions.

24 Ye daughters of Iſrael, weep over Saul, who clothed you in ſcarlet, with *other* delights, who put on ornaments of gold upon your apparel.

26 How are the mighty fallen in the midſt of the battel! O Jonathan, *thou waſt* ſlain in thine high places.

26 I am diſtreſſed for thee, my brother Jonathan: very pleaſant haſt thou been unto me: thy love to me was wonderful, paſſing the love of women.

27 How are the mighty fallen, and the weapons of war periſhed!

CHAP. II.

Before Chriſt 1056.

1 *David by Gods direction, with his company, goeth up to Hebron, where he is made king of Judah:* 8 *Abner maketh Iſh-boſheth king of Iſrael.*

AND it came to paſs after this, that David enquired of the LORD, ſaying, Shall I go up into any of the cities of Judah? And the LORD ſaid unto him, Go up. And David ſaid, Whither ſhall I go up? And he ſaid, Unto Hebron.

2 So David went up thither, and his two wives alſo, Ahinoam the Jezreeliteſs, and Abigail Nabals wife the Carmelite.

3 And his men that *were* with him, did David bring up, every man with his houſhold: and they dwelt in the cities of Hebron.

4 And the men of Judah came, and 1055. there they anointed David king over the houſe of Judah: and they told David, ſaying, *That* the men of Jabeſh-gilead *were they* that buried Saul.

5 ¶ And David ſent meſſengers unto the men of Jabeſh-gilead, and ſaid unto them, Bleſſed *be* ye of the LORD, that ye have ſhewed this kindneſs unto your lord, *even* unto Saul, and have buried him.

6 And now the LORD ſhew kindneſs and truth unto you: and I will alſo re-

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Ver. 20. *Tell it not in Gath,* &c.] Expreſſions of the deepeſt ſorrow; though it was impoſſible, but this event muſt be known in the principal cities of the Philiſtines; yet the ſacred poet wiſhes, that it might not be heard of by the enemy.

Ver. 21. *Ye mountains of Gilboa, let there be no dew, neither rain, nor fields of offerings.*] Let not heaven, with fertilizing dews and rains, nouriſh thy paſtures, from whence offerings are brought to the houſe of God.

The ſhield of the mighty is vilely caſt away.] They were obliged to throw away their ſhields, that they might fly with greater ſwiftneſs from the victors. This was eſteemed a great diſgrace in a warrior.

As though he had not been anointed with oil.] Though he was the Lord's anointed, he fell like a common ſoldier.

Ver. 22. *From the blood of the ſlain, from the fat,* &c.] *Without* the blood of the ſlain, *without* the fat, *&c.*

Ver. 23. *Saul and Jonathan were lovely and pleaſant in their lives.*] Courteous and kind to their people, which is a great virtue in princes. That he would ſpeak ſo highly in commendation of his bittereſt enemy, very much raiſes the glory of David, and argues true greatneſs of ſoul.

Swifter than eagles—ſtronger than lions.] This is a noble hyperbole! *Swifter than eagles* to purſue, *ſtronger than lions* to conquer.

NOTES on Chap. II.

Ver. 1. *Hebron.*] This city ſtood in the midſt of the tribe of Judah; and being the metropolis of the whole tribe, it was a commodious city for him to make the place of his reſidence at this juncture, as not being inſenſible, that the determination of the metropolis in his favour, would be of the greateſt weight to influence the whole tribe.

Before Christ 1055. quite you this kindneſs, becauſe ye have done this thing.

7 Therefore now let your hands be ſtrengthened, and be ye valiant: for your maſter Saul is dead, and alſo the houſe of Judah have anointed me king over them.

8 But Abner the ſon of Ner, captain of Sauls hoſt, took Iſh-boſheth the ſon of Saul, and brought him over to Mahanaim.

9 And he made him king over Gilead, and over the Aſhurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Iſrael.

10 Iſh-boſheth Sauls ſon *was* forty years old when he began to reign over Iſrael, and reigned two years: but the houſe of Judah followed David.

11 (And the time that David was king in Hebron over the houſe of Judah, was ſeven years, and ſix months.)

12 And Abner the ſon of Ner, and the ſervants of Iſh-boſheth the ſon of Saul, went out from Mahanaim, to Gibeon.

13 And Joab the ſon of Zeruiah, and
1053. the ſervants of David went out, and met together by the pool of Gibeon: and they ſat down, the one on the one ſide of the pool, and the other on the other ſide of the pool.

14 And Abner ſaid to Joab, Let the young men now ariſe, and play before us. And Joab ſaid, Let them ariſe. Before Christ 1053.

15 Then there aroſe and went over by number twelve of Benjamin, which *pertained* to Iſh-boſheth the ſon of Saul, and twelve of the ſervants of David.

16 And they caught every one his fellow by the head, and *thruſt* his ſword in his fellows ſide; ſo they fell down together: wherefore that place was called Helkath-hazzurim, which *is* in Gibeon.

17 And there was a very ſore battel that day: and Abner was beaten, and the men of Iſrael, before the ſervants of David.

18 ¶ And there were three ſons of Zeruiah there, Joab, and Abiſhai, and Aſahel: and Aſahel *was as* light of foot as a wild roe.

19 And Aſahel purſued after Abner, and in going he turned not to the right hand nor to the left, from following Abner.

20 Then Abner looked behind him, and ſaid, *Art* thou Aſahel? And he anſwered, I *am*.

21 And Abner ſaid to him, Turn thee aſide to thy right hand or to thy left, and lay thee hold on one of the young men, and

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Ver. 8. *Brought him over to Mahanaim.*] This place was in the tribe of Gad, and took its name from the appearance of an hoſt of angels to Jacob, as he came with his family from Padan-aran, Geneſis xxxii. 1. The reaſons for Abner's retreating hither, in the beginning of Iſhboſheth's reign, were, that he might ſecure the people on that ſide Jordan, eſpecially the gallant inhabitants of Jabeſh-gilead, who were firmly attached to the houſe of Saul; and chiefly, that he might be at a greater diſtance from David; have the new king more abſolutely under his command, and a better opportunity of recruiting his army, among a people, not only very courageous, but well affected to the cauſe he had eſpouſed.

Ver. 10. *Iſhboſheth reigned two years.*] That is, he reigned two years before there was any war between him and David; but being an inactive prince, it is ſuppoſed that Abner, when the war broke out with Judah, took the government upon himſelf; ſo the other five years, which paſſed before David aſcended the throne, are not reckoned as part of Iſhboſheth's reign, becauſe he was only a nominal king, without the leaſt authority.

Ver. 14. *Let the young men now ariſe, and play before us.*] By this, Abner ſeems to have meant, not that they ſhould fall upon and deſtroy one another, but merely, that they ſhould perform their military exerciſes, as the gladiators at Rome uſed to divert the ſpectators.

Ver. 16. *They caught*, &c.] That is, the ſervants of David caught.

Helkath-hazzurim.] The field of ſtrong men.

Ver. 18. *A wild roe.*] Dr. Shaw ſays, it ſhould be rendered the Antelope, which few creatures exceed in ſwiftneſs.

Ver. 21. *Lay thee hold on one of the young men, and take thee his armour.*] Either, that he might not return without ſome ſpoil, Abner bids him take one of his attendants, arms and all, and be content with this glory, of carrying away ſuch a priſoner; or elſe, he bids him try his valour upon one of his ſervants, and diſarm him, and not venture to encounter him who was an old ſoldier.

Before Christ 1053. and take thee his armour. But Aſahel would not turn aſide from following of him.

22 And Abner ſaid again to Aſahel, Turn thee aſide from following me: wherefore ſhould I ſmite thee to the ground? how then ſhould I hold up my face to Joab thy brother?

23 Howbeit he refuſed to turn aſide: wherefore Abner with the hinder end of the ſpear ſmote him under the fifth *rib*, that the ſpear came out behind him; and he fell down there, and died in the ſame place: and it came to paſs, *that* as many as came to the place where Aſahel fell down and died, ſtood ſtill.

24 Joab alſo and Abiſhai purſued after Abner: and the ſun went down when they were come to the hill of Ammah, that *lieth* before Giah by the way of the wilderneſs of Gibeon.

25 ¶ And the children of Benjamin gathered themſelves together after Abner, and became one troop, and ſtood on the top of an hill.

26 Then Abner called to Joab, and ſaid, Shall the ſword devour for ever? knoweſt thou not that it will be bitterneſs in the latter end? how long ſhall it be then ere thou bid the people return from following their brethren?

27 And Joab ſaid, *As* God liveth, unleſs thou hadſt ſpoken, ſurely then in the morning the people had gone up every one from following his brother.

28 So Joab blew a trumpet, and all the people ſtood ſtill, and purſued after Iſrael no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and paſſed over Jordan, and went through all Bithron, and they came to Mahanaim. Before Christ 1053.

30 And Joab returned from following Abner: and when he had gathered all the people together, there lacked of Davids ſervants nineteen men, and Aſahel.

31 But the ſervants of David had ſmitten of Benjamin and of Abners men, *ſo that* three hundred and threeſcore men died.

32 ¶ And they took up Aſahel, and buried him in the ſepulcher of his father, which *was* in Beth-lehem: and Joab and his men went all night, and they came to Hebron at break of day.

CHAP. III.

1 *During the war David ſtill waxeth ſtronger.* 2 *Six ſons were born to him in Hebron.* 6 *Abner diſpleaſed with Iſhboſheth,* 12 *revolteth to David.* 13 *David requireth a condition to bring him his wife Michal.* 22 *Joab returning from battel, is diſpleaſed with the king, and killeth Abner.*

NOW there was long war between the houſe of Saul, and the houſe of David: but David waxed ſtronger and ſtronger, and the houſe of Saul waxed weaker and weaker.

2 ¶ And unto David were ſons born in Hebron: and his firſt-born was Amnon, of Ahinoam the Jeezreeliteſs.

3 And his ſecond Chileab, of Abigail the wife of Nabal the Carmelite: and the third, Abſalom, the ſon of Maacah, the daughter of Talmai king of Geſhur.

4 And the fourth Adonijah the ſon of Haggith: and the fifth, Shephatiah the ſon of Abital:

5 And the ſixth, Ithream, by Eglah David's

Ver. 23. *The fifth rib.*] The beſt tranſlation read, *into the groin.*

Ver. 27. *Joab ſaid,* &c.] He here wiſhes, that Abner had been of this mind in the morning, for then there would have been no fighting at all, if Abner had not deſired it. Thus this verſe has been paraphraſed, *If thou hadſt not ſaid what thou didſt in the morning,* (let the young men ariſe and play before us) *ſurely the people had gone every one from his brother.*

Before Chriſt 1053. Davids wife: theſe were born to David in Hebron.

6 ¶ And it came to paſs while there was war between the houſe of Saul and the houſe of David, that Abner made himſelf ſtrong for the houſe of Saul.

7 And Saul had a concubine, whoſe name *was* Rizpah, the daughter of Aiah: and *Iſh-boſheth* ſaid to Abner, Wherefore haſt thou gone in unto my fathers concubine?

8 Then was Abner very wroth for the words of Iſh-boſheth, and ſaid, *Am* I a dogs head, which againſt Judah do ſhew kindneſs this day unto the houſe of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargeſt me to day with a fault concerning this woman?

9 So do God to Abner, and more alſo, except as the Lord hath ſworn to David, even ſo I do to him:

10 To tranſlate the kingdom from the houſe of Saul, and to ſet up the throne of David over Iſrael, and over Judah, from Dan even to Beer-ſheba.

11 And he could not anſwer Abner a word again, becauſe he feared him.

048. 12 ¶ And Abner ſent meſſengers to David on his behalf, ſaying, Whoſe *is* the land? ſaying *alſo*, Make thy league with me, and behold, my hand *ſhall be* with thee, to bring about all Iſrael unto thee.

13 ¶ And he ſaid, Well, I will make a league with thee: but one thing I require of thee, that is, Thou ſhalt not ſee my face, except thou firſt bring Michal Sauls daughter, when thou comeſt to ſee my face.

Before Chriſt 1048.

14 And David ſent meſſengers to Iſh-boſheth Sauls ſon, ſaying, Deliver *me* my wife Michal, which I eſpouſed to me for an hundred foreſkins of the Philiſtines.

15 And Iſh-boſheth ſent, and took her from *her* huſband, *even* from Phaltiel the ſon of Laiſh.

16 And her huſband went with her along weeping behind her to Bahurim: then ſaid Abner unto him, Go, return. And he returned.

17 ¶ And Abner had communication with the elders of Iſrael, ſaying, Ye ſought for David in times paſt *to be* king over you.

18 Now then do *it*; for the Lord hath ſpoken of David, ſaying, By the hand of my ſervant David I will ſave my people Iſrael out of the hand of the Philiſtines, and out of the hand of all their enemies.

19 And Abner alſo ſpake in the ears of Benjamin: and Abner went alſo to ſpeak in the ears of David in Hebron, all that ſeemed good to Iſrael, and that ſeemed good to the whole houſe of Benjamin.

20 So Abner came to David to Hebron, and twenty men with him: and David made Abner, and the men that *were* with him, a feaſt.

21 And Abner ſaid unto David, I will ariſe, and go, and will gather all Iſrael unto

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Notes on Chap. III.

Ver. 7. *Wherefore haſt thou gone in unto my fathers concubine?*] It was a general rule, not among the Jews only, but among other nations, that no private perſon ſhould preſume to marry the king's widow, becauſe this made him appear as a rival and competitor for the crown.

Ver. 8. *Am I a dog's head?*] As though he had ſaid, "I "am a leader of all Iſrael, and, notwithſtanding I am "treated like one ſet over a pack of dogs." It might be better rendered, *am I a keeper of dogs?*

Ver. 12. *Make thy league with me,* &c.] Abner is an inſtance, of what a ſtrange alteration the ſtudy of revenge will work in a man. It was but a little while ſince he went about to confirm the Iſraelites in their attachment to the houſe of Saul; but now, upon a ſlight diſguſt, he is not only for deſerting himſelf, but for carrying all his intereſt over to the oppoſite party.

Ver. 15. *Phaltiel.*] In 1 Samuel xxv. 44. he is called Phalti.

Before Chriſt 1048.

unto my lord the king, that they may make a league with thee, and that thou mayeſt reign over all that thine heart deſireth. And David ſent Abner away; and he went in peace.

22 ¶ And behold, the ſervants of David and Joab came from *purſuing* a troop, and brought in a great ſpoil with them: (but Abner *was* not with David in Hebron, for he had ſent him away, and he was gone in peace.)

23 When Joab and all the hoſt that *was* with him, were come, they told Joab, ſaying, Abner the ſon of Ner came to the king, and he hath ſent him away, and he is gone in peace.

24 Then Joab came to the king, and ſaid, What haſt thou done? behold, Abner came unto thee, why *is* it *that* thou haſt ſent him away, and he is quite gone?

25 Thou knoweſt Abner the ſon of Ner, that he came to deceive thee, and to know thy going out, and thy coming in, and to know all that thou doeſt.

26 And when Joab was come out from David, he ſent meſſengers after Abner, which brought him again from the well of Sirah; but David knew *it* not.

27 And when Abner was returned to Hebron, Joab took him aſide in the gate to ſpeak with him quietly: and ſmote him there under the fifth *rib*, that he died, for the blood of Aſahel his brother.

28 ¶ And afterward when David heard *it*, he ſaid, I and my kingdom *are* guiltleſs before the LORD for ever, from the blood of Abner the ſon of Ner:

Before Chriſt 1048.

29 Let it reſt on the head of Joab, and on all his fathers houſe, and let there not fail from the houſe of Joab one that hath an iſſue, or that is a leper, or that leaneth on a ſtaff, or that falleth on the ſword, or that lacketh bread.

30 So Joab and Abiſhai his brother ſlew Abner, becauſe he had ſlain their brother Aſahel at Gibeon in the battel.

31 ¶ And David ſaid to Joab, and to all the people that *were* with him, Rent your clothes, and gird you with ſackcloth, and mourn before Abner. And king David *himſelf* followed the bier.

32 And they buried Abner in Hebron: and the king lift up his voice, and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and ſaid, Died Abner as a fool dieth?

34 Thy hands *were* not bound, nor thy feet put into fetters: as a man falleth before wicked men, *ſo* felleſt thou. And all the people wept again over him.

35 And when all the people came to cauſe David to eat meat while it was yet day, David ſware, ſaying, So do God to me, and more alſo, if I taſte bread or ought elſe, till the ſun be down.

36 And all the people took notice *of it*, and it pleaſed them: as whatſoever the king did, pleaſed all the people.

37 For all the people, and all Iſrael underſtood that day, that it was not of the king to ſlay Abner the ſon of Ner.

Ver. 27. *Smote him there under the fifth rib.*] It ſhould be rendered, *into the groin*, as in chap. ii. 23. Joab had reaſon to ſuſpect, that if he once got into David's favour, he would ſoon gain a ſuperior aſcendent; therefore he took this wicked method to prevent him.

For the blood of Aſahel.] This was his pretended reaſon.

Ver. 29. *Let it reſt on the head of Joab*, &c.] This ſpeech may be conſidered as a prophetical prediction, rather than a private imprecation. David had indeed the greateſt reaſon for expreſſing his indignation for ſo foul a fact. Abner was a man of great power, and, at that time, head of the oppoſite party; and therefore rendered it ſuſpicious, that David had ſome concern in the murder. Beſides, as Abner had been reconciled to David, the breach of faith and hoſpitality was added to the crime of murder, which was ſufficient to alienate the minds of the Iſraelites from him for ever.

Ver. 33. *Died Abner as a fool dieth?*] As a cowardly ſpiritleſs fellow? No, he was not through cowardice, or defect of valour, taken priſoner, bound, and ſo put to death; but was ſlain by the vileſt treachery.

Before Christ 1048.

38 And the king ſaid unto his ſervants, Know ye not that there is a prince, and a great man fallen this day in Iſrael?

39 And I *am* this day weak, though anointed king; and theſe men the ſons of Zeruiah *be* too hard for me: the LORD ſhall reward the doer of evil according to his wickedneſs.

CHAP. IV.

1 *The Iſraelites being troubled at the death of Abner,* 2 *Paanah and Rechab ſlay Iſh-boſheth, and bring his head to Hebron.* 9 *David cauſeth them to be ſlain, and Iſh-boſheths head to be buried.*

AND when Sauls ſon heard that Abner was dead in Hebron, his hands were feeble, and all the Iſraelites were troubled.

2 And Sauls ſon had two men *that were* captains of bands: the name of the one *was* Baanah, and the name of the other Rechab, the ſons of Rimmon a Beerothite, of the children of Benjamin: (for Beeroth alſo was reckoned to Benjamin;

3 And the Beerothites fled to Gittaim, and were ſojourners there until this day)

4 And Jonathan, Sauls ſon, had a ſon *that was* lame of *his* feet, *and* was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurſe took him up, and fled: and it came to paſs as ſhe made haſt to flee, that he fell, and became lame; and his name *was* Mephiboſheth.

Before Christ 1048.

5 And the ſons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the houſe of Iſh-boſheth, who lay on a bed at noon.

6 And they came thither into the midſt of the houſe, *as though* they would have fetched wheat: and they ſmote him under the fifth *rib*; and Rechab and Baanah his brother eſcaped.

7 For when they came into the houſe, he lay on his bed in his bed-chamber, and they ſmote him and ſlew him, and beheaded him, and took his head, and gat them away through the plain all night.

8 And they brought the head of Iſh-boſheth unto David to Hebron, and ſaid to the king, Behold the head of Iſh-boſheth the ſon of Saul, thine enemy, which ſought thy life; and the LORD hath avenged my LORD the king this day of Saul, and of his ſeed.

9 ¶ And David anſwered Rechab and Baanah

Ver. 39. *The ſons of Zeruiah be too hard for me.*] Such was Abner's intereſt among the ſoldiery, that, had David called him to juſtice, he would perhaps have cauſed a revolt; for ſo powerful and perilous a man was he, that in compariſon, ſays David, *I am this day weak, though anointed king.* Therefore, in point of prudence, he delayed his puniſhment until a more convenient ſeaſon.

NOTES on Chap. IV.

Ver. 2. *Of the children of Benjamin.*] That they were *of the children* of Benjamin, is very juſtly added to the names of Rechab and Baanah, to ſhew their vileneſs and ingratitude, and how juſtly deſerving they were of the puniſhment inflicted on them by David.

Ver. 4. *He fell, and became lame.*] This is related, as it ſeems, to ſhew what it was emboldened theſe captains to do what follows; becauſe, he who was the next avenger of blood, was very young, lame, and unable to purſue them.

Ver. 6. *They came thither—as though they would have fetched wheat.*] There is a very remarkable alteration in the Septuagint; *She that kept the door had been cleaning wheat, and was drowſy and ſlept, and the brothers Rechab and Baanab came privily into the houſe, and Iſhboſheth was aſleep on his bed—and they ſmote him, and killed him, and took off his head.*

Ver. 9. *David anſwered,* &c.] Joſephus introduces David ſpeaking to them as follows: "Wicked wretches, "prepare yourſelves immediately to receive the juſt re- "ward of your villainy. You cannot be ignorant, that "I requited the murder of Saul, and am not I ſtill the "ſame perſon? Do you think, that I can countenance "the moſt profligate actions, or that I conſider myſelf "under the leaſt obligation to you, for embruing your "hands in the blood of your maſter? for baſely aſſaſſi- "nating a perſon ſo juſt, that he never did any man "wrong, and ſo generous a benefactor to your ungrate- "ful ſelves, that every thing you enjoyed in this world, "was owing to his bounty? You ſhall, therefore, now ſe- "verely pay, both for the breach of faith to your lord, "and

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Baanah his brother, the ſons of Rimmon the Beerothite, and ſaid unto them, *As* the LORD liveth, who hath redeemed my ſoul out of all adverſity,

10 When one told me, ſaying, Behold, Saul is dead, (thinking to have brought good tidings) I took hold of him, and ſlew him in Ziklag, who *thought* that I would have given him a reward for his tidings:

11 How much more, when wicked men have ſlain a righteous perſon in his own houſe, upon his bed? ſhall I not therefore now require his blood of your hand, and take you away from the earth?

12 And David commanded his young men, and they ſlew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron: but they took the head of Iſh-boſheth, and buried *it* in the ſepulcher of Abner, in Hebron.

CHAP. V.

1 *The tribes come to Hebron to anoint David over Iſrael.* 4 *Davids age:* 6 *He taketh Zion from the Jebuſites:* 13 *Eleven ſons are born to him in Jeruſalem.*

THen came all the tribes of Iſrael to David unto Hebron, and ſpake, ſaying, Behold, we *are* thy bone and thy fleſh.

2 Alſo in time paſt when Saul was king over us, thou waſt he that leddeſt out and broughteſt in Iſrael: and the LORD ſaid to thee, Thou ſhalt feed my people Iſrael, and thou ſhalt be a captain over Iſrael.

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3 So all the elders of Iſrael came to the king to Hebron, and king David made a league with them in Hebron before the LORD: and they anointed David king over Iſrael.

4 ¶ David *was* thirty years old when he began to reign, *and* he reigned forty years.

5 In Hebron he reigned over Judah ſeven years, and ſix months: and in Jeruſalem he reigned thirty and three years over all Iſrael and Judah.

6 ¶ And the king and his men went to Jeruſalem, unto the Jebuſites, the inhabitants of the land: which ſpake unto David, ſaying, Except thou take away the blind, and the lame, thou ſhalt not come in hither: thinking David cannot come in hither.

7 Nevertheleſs, David took the ſtrong hold of Zion: the ſame *is* the city of David.

8 And David ſaid on that day, Whoſoever getteth up to the gutter, and ſmiteth the

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" and the ſcandal you have thrown on me; for, how can " any one give a greater wound to my reputation, than " by expoſing me, as a perſon who can take pleaſure in " the tidings, or countenance the perpetrators of ſo " barbarous an aſſaſſination."

NOTES on Chap. V.

Ver. 1. *All the tribes.*] That is to ſay, ambaſſadors were ſent from every tribe.

Ver. 2. *Thou ſhalt feed my people.*] This expreſſion is uſed, to put David in mind, that he was created a king, not ſo much for the advancement of his own honour and intereſt, as the benefit of the community; he was to have the ſame care over his people, as a ſhepherd has over his flock. Kings ought not to look upon their ſubjects as their own peculium, but as committed to them by the Lord of all, to whom they are accountable for their adminiſtration. This elegant metaphor occurs here the firſt time; though it is afterwards uſed in ſacred writ. Our great Redeemer is called *the good ſhepherd*, and *the great ſhepherd.*

Ver. 6. *Except ye take away the blind, and the lame.*] Luther, upon this place, ſays, *the blind and the lame* were the idols of the Jebuſites, which they ſet upon their wall (to intimidate David) as their protectors; calling them *blind and lame* ſarcaſtically, and with reſpect to David's opinion of them. But this interpretation is too forced and metaphorical, and Joſephus's conſtruction is rather to be choſen, *viz.* that they imagined their fortreſs to be ſo impregnable, that by way of contempt, they told David, that their very *blind and lame* would be able to defend it againſt him and his forces; a ſenſe ſo plain and obvious, that the learned Bochart wonders, why any man ſhould ſeek for any other.

Ver. 8. *Whoſo getteth up to the gutter.*] By the gutter, is meant the ſubterraneous paſſage, or hollow way, through which

Before Christ 1048. the Jebuſites, and the lame, and the blind, *that are* hated of Davids ſoul, *he ſhall be chief and captain*: wherefore they ſaid, The blind and the lame ſhall not come into the houſe.

9 So David dwelt in the fort, and called it, The city of David; and David built round about, from Millo and inward.

10 And David went on, and grew great, and the LORD God of hoſts *was* with him.

11 ¶ And Hiram king of Tyre ſent meſſengers to David, and cedar-trees, and carpenters, and maſons: and they built David an houſe.

12 And David perceived that the LORD had eſtabliſhed him king over Iſrael, and that he had exalted his kingdom for his people Iſraels ſake.

13 ¶ And David took *him* more concubines and wives out of Jeruſalem, after he was come from Hebron: and there were yet ſons and daughters born to David.

14 And theſe *be* the names of thoſe that were born unto him in Jeruſalem; Shammuah, and Shobab, and Nathan, and Solomon.

15 Ibhar alſo, and Eliſhua, and Nepheg, and Japhia,

16 And Eliſhama, and Eliada, and Eliphalet.

17 ¶ But when the Philiſtines heard that they had anointed David king over Iſrael, all the Philiſtines came up to ſeek David; and David heard *of it*, and went down to the hold. Before Chriſt 1047.

18 The Philiſtines alſo came and ſpread themſelves in the valley of Rephaim.

19 And David enquired of the LORD, ſaying, Shall I go up to the Philiſtines? wilt thou deliver them into mine hand? And the LORD ſaid unto David, Go up: for I will doubtleſs deliver the Philiſtines into thine hand.

20 And David came to Baal-perazim, and David ſmote them there, and ſaid, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place, Baal-perazim.

21 And there they left their images, and David and his men burnt them.

22 ¶ And the Philiſtines came up yet again, and ſpread themſelves in the valley of Rephaim. 1043.

23 And when David enquired of the LORD, he ſaid, Thou ſhalt not go up: *but* fetch a compaſs behind them, and come upon them over againſt the mulberry-trees.

24 And let it be when thou heareſt the ſound of a going in the tops of the mulberry-trees, that then thou ſhalt beſtir thyſelf: for then ſhall the LORD go out before thee, to ſmite the hoſt of the Philiſtines.

25 And David did ſo, as the LORD had commanded him; and ſmote the Philiſtines

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which men could paſs and repaſs for water. The learned Mr. Kennicot, in a diſſertation on part of this chapter, compared with 1 Chron. chap xi. has given a very rational and authentic verſion of this paſſage; the moſt material part of which is as follows: “ 6. And they ſpake “ unto David, ſaying, Thou ſhalt not come hither; for “ the blind and the lame ſhall keep thee off, by ſaying, “ David ſhall not come hither. 7. But David took the “ ſtrong hold of Sion, which is the city of David. 8. “ And David ſaid, on that day, whoever (firſt) ſmiteth the “ Jebuſites, and thro' the ſubterraneous paſſage, reacheth the blind and the lame, which are hated of David's ſoul, becauſe the blind and the lame continued “ to ſay, he ſhall not come into this houſe—ſhall be head “ and captain; ſo Joab, the ſon of Zeruiah, went up “ firſt, and was chief captain. 9. And David dwelt in “ the ſtrong hold:—and he built a circuit from Millo, “ and round to the houſe of Millo. 10. So David waxed “ greater and greater, &c.”

Ver. 11. *Hiram*] *Hiram* ſignifies, *let him live who is exalted*. It was the general name for the kings of Tyre.

Ver. 21. *They left their images.*] Which they had brought into the field with them, as a token of the preſence of their gods.

Ver. 24. *In the tops.*] *In the beginnings*, it ſhould have been, that is, in the very entrance of the place, where the mulberry trees were planted.

Before Christ 1043. ſtines from Geba, until thou come to Gazer.

CHAP. VI.

1 David fetcheth the ark from Kirjath-jearim on a new cart. 6 *Uzzah is ſmitten at Perez-uzzah.* 11 *God bleſſeth Obed-edom for the ark.* 12 *David bringing the ark into Zion with ſacrifices, danceth before it, for which Michal deſpiſeth him.*

1042. AGain, David gathered together all *the* choſen *men* of Iſrael, thirty thouſand.

2 And David aroſe, and went with all the people that *were* with him, from Baale of Judah, to bring up from thence the ark of God, whoſe name is called by the name of the LORD of hoſts, that dwelleth *between* the cherubims.

3 And they ſet the ark of God upon a new cart, and brought it out of the houſe of Abinadab that *was* in Gibeah: and Uzzah and Ahio the ſons of Abinadab, drave the new cart.

4 And they brought it out of the houſe of Abinadab which *was* at Gibeah, accompanying the ark of God; and Ahio went before the ark.

5 And David, and all the houſe of Iſrael played before the LORD on all manner of *inſtruments made of* fir-wood, even on harps, and on pſalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And when they came to Nachons threſhing-floor, Uzzah put forth *his hand* to the ark of God, and took hold of it, for the oxen ſhook *it*. Before Christ 1042.

7 And the anger of the LORD was kindled againſt Uzzah, and God ſmote him there for *his* error, and there he died by the ark of God.

8 And David was diſpleaſed, becauſe the LORD had made a breach upon Uzzah: and he called the name of the place Perez-uzzah to this day.

9 And David was afraid of the LORD that day, and ſaid, How ſhall the ark of the LORD come to me?

10 So David would not remove the ark of the LORD unto him into the city of David: but David carried it aſide into the houſe of Obed-edom the Gittite.

11 And the ark of the LORD continued in the houſe of Obed-edom the Gittite, three months: and the LORD bleſſed Obed-edom, and all his houſhold.

12 ¶ And it was told king David, ſaying, the LORD hath bleſſed the houſe of Obed-edom, and all that *pertaineth* unto him, becauſe of the ark of God. So David went and brought up the ark of God from the houſe of Obed-edom, into the city of David, with gladneſs.

13 And it was *ſo*, that when they that bare the ark of the LORD, had gone ſix paces, he ſacrificed oxen and fatlings.

Ver. 25. *To Gazer.*[To the very confines of their own land.

NOTES on Chap. VI.

Ver. 2. *Baale of Judah.*] Called before Kirjath-jearim, and Baalah, Joſhua xv. 9.

Ver. 7. *The anger of the Lord was kindled againſt Uzzah.*] In the conduct of Uzzah, there ſeems to be a threefold tranſgreſſion of the divine will. 1. The ark was placed (as ſome ſay) by the direction of Uzzah, in a cart, which was irregular; for it ought to have been carried on the ſhoulders of the Kohathites. 2. He ventured to attend it without any proper deſignation; for it does not appear that he was a Levite, at leaſt, not of the houſe of Kohath, and therefore had no right to attend upon the ark. 3. He laid hold on it, (whereas the Kohathites themſelves, were prohibited from touching it with their hands on pain of death) in an officious manner, when he thought it in danger of falling, which looked like a diffidence in providence, and as if God was unable to preſerve it from falling.

God ſmote him there.] The ark had continued ſo long in obſcurity, that the people had, in a manner, loſt all ſenſe of a divine power reſiding in it; and therefore approached it without reverence. It is no wonder then, that God teſtified his immediate preſence, by ſuch an example of terror, that he might inſpire both prieſts and people with a ſacred dread of his majeſty, and a profound veneration for his myſteries!

Ver. 13. *When they that bare the ark of the Lord had gone ſix paces, he ſacrificed,* &c.] Thoſe who carried the ark, having advanced ſix paces, without any ſuch tokens of the divine wrath, as Uzzah had experienced, then David offered a ſacrifice of thankſgiving to God.

Before Chriſt 1042. 14 And David danced before the Lord with all *his* might, and David *was* girded with a linen ephod.

15 So David and all the houſe of Iſrael brought up the ark of the Lord with ſhouting, and with the ſound of the trumpet.

16 And as the ark of the Lord came into the city of David, Michal Sauls daughter looked through a window, and ſaw king David leaping and dancing before the Lord; and ſhe deſpiſed him in her heart.

17 ¶ And they brought in the ark of the Lord, and ſet it in his place, in the midſt of the tabernacle that David had pitched for it: and David offered burnt-offerings, and peace-offerings before the Lord.

18 And as ſoon as David had made an end of offering burnt-offerings, and peace-offerings, he bleſſed the people in the name of the Lord of hoſts.

19 And he dealt among all the people, *even* among the whole multitude of Iſrael, as well to the women as men, to every one a cake of bread, and a good piece *of fleſh*, and a flagon *of wine*: ſo all the people departed every one to his houſe.

20 Then David returned to bleſs his houſhold: and Michal the daughter of Saul came out to meet David, and ſaid, How glorious was the king of Iſrael to day, who uncovered himſelf to day in the eyes of the handmaids of his ſervants, as one of the vain fellows ſhameleſly uncovereth himſelf! Before Chriſt 1042.

21 And David ſaid unto Michal, *It was* before the Lord, which choſe me before thy father, and before all his houſe, to appoint me ruler over the people of the Lord, over Iſrael: therefore will I play before the Lord.

22 And I will yet be more vile than thus, and will be baſe in mine own ſight: and of the maid-ſervants which thou haſt ſpoken of, of them ſhall I be had in honour.

23 Therefore Michal the daughter of Saul had no child until the day of her death.

CHAP. VII.

1 *Nathan firſt approving the purpoſe of David to build God an houſe,* 4 *after by the word of God forbiddeth him:* 12 *He promiſeth him benefits and bleſſings in his ſeed.* 18 *Davids prayer and thankſgiving.*

AND it came to paſs, when the king ſat in his houſe, and the Lord had given him reſt round about from all his enemies;

2 That the king ſaid unto Nathan the prophet,

Ver. 14. *David danced before the Lord.*] Strabo tells us, that it was cuſtomary among the Greeks, as well as other nations, to uſe muſic and dancing in the proceſſions before their gods; and Lucian expreſsly ſays, that among the ancients, no ceremonial of religion, no expiation, no atonement was accounted rightly accompliſhed, without dancing; ſo that David was far from being ſingular on this occaſion. His moving in certain ſerious and ſolemn meaſures, ſuited to muſic of the ſame character and tendency, was an exerciſe highly conducive to the purpoſes of piety. Policy taught Auguſtus to put himſelf upon a level with his ſubjects, in their public rejoicings; and piety taught David, that all men are upon a level in the ſolemnities of religion.

David was girded with a linen ephod.] He laid aſide his royal ornaments, and was girded only with a ſimple ephod; which was an honorary kind of garment, uſed by thoſe who were no prieſts.

Ver. 20. *Who uncovered himſelf to day.*] David had an ephod on, and was cloathed in a robe of fine linen, beſides his uſual under garments; ſo that this expreſſion of David's *uncovering himſelf*, is only an opprobrious term, proceeding from nothing but the overflowing ſpleen of a proud paſſionate woman; or, it may mean no more, than his having ſtripped himſelf of his royal robes, and put on a linen ephod.

Notes on Chap. VII.

Ver. 2. *The king ſaid unto Nathan.*] This is the firſt time Nathan is mentioned: he was well qualified to deliver the divine will to a prince, being maſter of great temper, prudence, and fine addreſs; and knew how to mitigate the rigour of his reproofs with great ſweetneſs and wiſdom.

Before Christ 1042.

prophet, See now, I dwell in an houſe of cedar, but the ark of God dwelleth within curtains.

3 And Nathan ſaid to the king, Go, do all that *is* in thine heart: for the LORD *is* with thee.

4 ¶ And it came to paſs that night, that the word of the LORD came unto Nathan, ſaying,

5 Go and tell my ſervant David, Thus ſaith the LORD, Shalt thou build me an houſe for me to dwell in?

6 Whereas I have not dwelt in *any* houſe, ſince the time that I brought up the children of Iſrael out of Egypt, even to this day, but have walked in a tent, and in a tabernacle.

7 In all *the places* wherein I have walked with all the children of Iſrael, ſpake I a word with any of the tribes of Iſrael, whom I commanded to feed my people Iſrael, ſaying, Why build ye not me an houſe of cedar?

8 Now therefore, ſo ſhalt thou ſay unto my ſervant David, Thus ſaith the LORD of hoſts, I took thee from the ſheep-cote, from following the ſheep, to be ruler over my people, over Iſrael.

9 And I was with thee whitherſoever thou wenteſt, and have cut off all thine enemies out of thy ſight, and have made thee a great name, like unto the name of the great *men* that *are* in the earth.

10 (Moreover, I will appoint a place for my people Iſrael, and will plant them, that they may dwell in a place of their own, and move no more: neither ſhall the children of wickedneſs afflict them any more, as beforetime,

11 And as ſince the time that I commanded judges *to be* over my people Iſrael, and have cauſed thee to reſt from all thine enemies.) Alſo the LORD telleth thee, that he will make thee an houſe.

12 ¶ And when thy days be fulfilled, and thou ſhalt ſleep with thy fathers, I will ſet up thy ſeed after thee, which ſhall proceed out of thy bowels, and I will eſtabliſh his kingdom.

13 He ſhall build an houſe for my name, and I will eſtabliſh the throne of his kingdom for ever.

14 I will be his father, and he ſhall be my ſon: if he commit iniquity, I will chaſten him with the rod of men, and with the ſtripes of the children of men:

15 But my mercy ſhall not depart away from him, as I took *it* from Saul, whom I put away before thee.

16 And thine houſe, and thy kingdom ſhall be eſtabliſhed for ever before thee: thy throne ſhall be eſtabliſhed for ever.

17 According to all theſe words, and according to all this viſion, ſo did Nathan ſpeak unto David.

18 ¶ Then went king David in, and ſat before the LORD, and he ſaid, Who *am* I, O LORD God? and what *is* my houſe, that thou haſt brought me hitherto?

19 And this was yet a ſmall thing in thy ſight, O LORD God; but thou haſt

ſpoken

Before Christ 1042.

Ver. 3. *Nathan ſaid to the king, go, &c.*] This he ſpake as a prudent man, and not as a prophet; for the prophets did not ſee all things, but only thoſe which the divinity revealed to them.

Ver. 5. *Shalt thou build me an houſe.*] Thou ſhalt not build me an houſe.

Ver. 10. *I will appoint a place, &c.*] Or, *I have appointed a place,* viz. the land of Canaan.

Ver. 13. *I will eſtabliſh the throne of his kingdom for ever.*] In their primitive ſenſe, theſe words relate to the long duration of the terreſtrial kingdom of David's family; but in a ſecondary, or a more ſublime and abſolute, belong to the Meſſiah, the ſon of David, whoſe kingdom is an everlaſting kingdom.

Ver. 14. *I will chaſten him with the rod of men.*] In the original, it is, *old men*; that is to ſay, with the gentleneſs of men to the children of their old age.

Ver. 16. *Thy throne ſhall be eſtabliſhed for ever.*] This can properly belong to none but Chriſt; for the kingdom of David had an end, but that of Chriſt will endure to all eternity.

Before Chriſt 1042. ſpoken alſo of thy ſervants houſe for a great while to come; and *is* this the manner of man, O LORD God?

20 And what can David ſay more unto thee? for thou, O LORD God, knoweſt thy ſervant.

21 For thy words ſake, and according to thine own heart haſt thou done all theſe great things, to make thy ſervant know *them*.

22 Wherefore thou art great, O LORD God: for *there is* none like thee, neither *is there any* God beſides thee, according to all that we have heard with our ears.

23 And what one nation in the earth *is* like thy people, *even* like Iſrael, whom God went to redeem for a people to himſelf, and to make him a name, and to do for you great things, and terrible, for thy land, before thy people which thou redeemedſt to thee from Egypt, *from* the nations and their gods?

24 For thou haſt confirmed to thyſelf thy people Iſrael *to be* a people unto thee for ever: and thou, LORD, art become their God.

25 And now, O LORD God, the word that thou haſt ſpoken concerning thy ſervant, and concerning his houſe, eſtabliſh *it* for ever, and do as thou haſt ſaid.

26 And let thy name be magnified for ever, ſaying, The LORD of hoſts *is* the God over Iſrael: and let the houſe of thy ſervant David be eſtabliſhed before thee.

27 For thou, O LORD of hoſts, God of Iſrael, haſt revealed to thy ſervant, ſaying, I will build thee an houſe: therefore hath thy ſervant found in his heart to pray this prayer unto thee. Before Chriſt 1042.

28 And now, O LORD God, thou *art* that God, and thy words be true, and thou haſt promiſed this goodneſs unto thy ſervant.

29 Therefore now let it pleaſe thee to bleſs the houſe of thy ſervant, that it may continue for ever before thee: for thou, O LORD God, haſt ſpoken *it*, and with thy bleſſing let the houſe of thy ſervant be bleſſed for ever.

CHAP. VIII.

1 *David ſubdueth the Philiſtines and the Moabites:* 3 *He ſmiteth Hadadezer, and the Syrians.* 11 *the preſents and the ſpoil David dedicateth to God.*

AND after this it came to paſs, that David ſmote the Philiſtines, and ſubdued them: and David took Metheg-ammah out of the hand of the Philiſtines. 1040.

2 And he ſmote Moab, and meaſured them with a line, caſting them down to the ground: even with two lines meaſured he, to put to death; and with one full line, to keep alive: and *ſo* the Moabites became Davids ſervants, *and* brought gifts.

3 ¶ David ſmote alſo Hadadezer the ſon

Ver. 19. *For a great while to come.*] Haſt promiſed, that my ſeed ſhall ſit upon the throne for a long ſeries of years; and at laſt the great Meſſiah.

Ver. 23. *To make him a name, and to do,* &c.] There is a paſſage, 1 Chron. xvii. 21, 22. but, as there are miſtakes in both copies, Mr. Kennicot has given us, what ſeems to be the true text, viz. *To make himſelf a name, and to do them things great and terrible, to drive out from before thy people (whom thou redeemedſt to thee out of Egypt, the nations and their gods! and thou haſt confirmed to thyſelf thy people Iſrael, to be a people unto thee for ever; for thou, Jehovah, haſt been their God.*

NOTES on Chap. VIII.

Ver. 1. *Metheg-ammah.*] This is the famous city of Gath and its territories. It is called by this name, becauſe it ſtood upon *mount Ammah*, and was a bridle to the whole country.

Ver. 2. *He ſmote Moab, and meaſured them with a line.*] The words ſeem to allude to a cuſtom among the eaſtern kings, when they were thoroughly incenſed againſt any nation; namely, to make all the captives aſſemble in one place, and proſtrate themſelves upon the ground; that ſo being divided, into two parts, as it were with a line, their conqueror might appoint which part he pleaſed, either for life or death, which was ſometimes determined by caſting of lots.

Ver. 3. *Hadadezer.*] Hadarezer.

Before Chriſt 1040.

ſon of Rehob, king of Zobah, as he went to recover his border at the river Euphrates.

4 And David took from him a thouſand *chariots*, and ſeven hundred horſemen, and twenty thouſand footmen: and David houghed all the chariot-*horſes*, but reſerved of them *for* an hundred chariots.

5 And when the Syrians of Damaſcus came to ſuccour Hadadezer king of Zobah, David ſlew of the Syrians two and twenty thouſand men.

6 Then David put garriſons in Syria of Damaſcus: and the Syrians became ſervants to David, *and* brought gifts: and the LORD preſerved David whitherſoever he went.

7 And David took the ſhields of gold that were on the ſervants of Hadadezer, and brought them to Jeruſalem.

8 And from Betah, and from Berothai, cities of Hadadezer, king David, took exceeding much braſs.

9 ¶ When Toi king of Hamath heard that David had ſmitten all the hoſt of Hadadezer,

10 Then Toi ſent Joram his ſon unto king David to ſalute him, and to bleſs him, becauſe he had fought againſt Hadadezer, and ſmitten him: (for Hadadezer had wars with Toi) and *Joram* brought with him veſſels of ſilver, and veſſels of gold, and veſſels of braſs;

Before Chriſt 1040.

11 Which alſo king David did dedicate unto the LORD, with the ſilver and gold that he had dedicate of all nations which he ſubdued:

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philiſtines, and of Amalek, and of the ſpoil of Hadadezer ſon of Rehob, king of Zobah.

13 And David gat *him* a name when he returned from ſmiting the Syrians in the valley of Salt, *being* eighteen thouſand *men*.

14 And he put garriſons in Edom; throughout all Edom put he garriſons, and all they of Edom became Davids ſervants: and the LORD preſerved David whitherſoever he went.

15 And David reigned over all Iſrael, and David executed judgment and juſtice unto all his people.

16 And Joab the ſon of Zeruiah *was* over the hoſt; and Jehoſhaphat the ſon of Ahilud *was* recorder;

17 And Zadok the ſon of Ahitub, and Ahimelech the ſon of Abiathar, *were* the prieſts; and Seraiah *was* the ſcribe;

As he went to recover his border at the river Euphrates.] As he went to extend the limits of his kingdom, (according to the prophecy, Gen. xv. 15, 18.) towards the river Euphrates.

Ver. 4. *Seven hundred horſemen.*] In 1 Chron. xviii. 4. it is *ſeven thouſand horſemen*, which is moſt probable; and with this reading agrees the Septuagint.

Ver. 6. *In Syria of Damaſcus.*] This was that part of Syria that lay between Libanus and Anti-libanus, whoſe chief city was Damaſcus. It was watered by five rivers; the two principal of which, Abana and Pharphar, deſcended from mount Hermon; the eaſt of which ran by the walls of Damaſcus; the other ran through it, dividing the city into two parts.

Ver. 8. *Betah and Berothai.*] Which cities are called Tibbath and Chun, in 1 Chron. xviii. 8.

Ver. 9. *Hamath.*] This city was likewiſe in Syria, and, according to Jerom, was afterwards called Epiphania; it lay north of Judea.

Ver. 13. *David gat him a name.*] Erected a trophy as a monument of the victory.

The valley of Salt.] The valley of Salt lay near the Dead or Salt-ſea; but, as the country of the Edomites muſt lie on the coaſt of Canaan; it muſt be therefore ſome other valley in the confines of that country. In ſhort, the readings are ſo different, 1 Chron. xviii. 12, 13. and the ſixtieth Pſalm, which refer to the ſame battle, that, till the text is ſettled, it will be in vain to look for *the valley of Salt*.

Ver. 17. *Abimelech the ſon of Abiathar.*] This ſeems to be a miſtake of the ſcribes; for Ahimelech was not the ſon of Abiathar, but, on the contrary, Abiathar of Ahimelech.

Before Chriſt 1040. 18 And Benaiah the ſon of Jehoiada *was over* both the Cherethites and the Pelethites; and Davids ſons were chief rulers.

CHAP. IX.

1 *David by Ziba ſendeth for Mephiboſheth.* 7 *For Jonathans ſake he entertaineth him at his table, and reſtoreth him all that was Sauls.*

AND David ſaid, Is there yet any that is left of the houſe of Saul, that I may ſhew him kindneſs for Jonathans ſake?

2 And *there was* of the houſe of Saul, a ſervant whoſe name *was* Ziba: and when they had called him unto David, the king ſaid unto him, *Art* thou Ziba? And he ſaid, Thy ſervant *is he*.

3 And the king ſaid, *Is* there not yet any of the houſe of Saul, that I may ſhew the kindneſs of God unto him? And Ziba ſaid unto the king, Jonathan hath yet a ſon, *which is* lame on *his* feet.

4 And the king ſaid unto him, Where *is* he? and Ziba ſaid unto the king, Behold, he *is* in the houſe of Machir, the ſon of Ammiel, in Lo-debar.

5 Then king David ſent, and fet him out of the houſe of Machir, the ſon of Ammiel, from Lo-debar.

6 Now when Mephiboſheth the ſon of Jonathan the ſon of Saul, was come unto David, he fell on his face, and did reverence. And David ſaid, Mephiboſheth. And he anſwered, Behold thy ſervant. Before Chriſt 1040.

7 ¶ And David ſaid unto him, Fear not; for I will ſurely ſhew thee kindneſs, for Jonathan thy fathers ſake, and will reſtore thee all the land of Saul thy father, and thou ſhalt eat bread at my table continually.

8 And he bowed himſelf, and ſaid, What *is* thy ſervant, that thou ſhouldeſt look upon ſuch a dead dog as I *am*?

9 ¶ Then the king called to Ziba Sauls ſervant, and ſaid unto him, I have given unto thy maſters ſon all that pertained to Saul, and to all his houſe.

10 Thou therefore and thy ſons, and thy ſervants ſhall till the land for him, and thou ſhalt bring in *the fruits*, that thy maſters ſon may have food to eat: but Mephiboſheth thy maſters ſon ſhall eat bread alway at my table. Now Ziba had fifteen ſons, and twenty ſervants.

11 Then ſaid Ziba unto the king, According to all that my lord the king hath commanded his ſervant, ſo ſhall thy ſervant do. As for Mephiboſheth, *ſaid the king*, he ſhall eat at my table as one of the kings ſons.

12 And Mephiboſheth had a young ſon, whoſe

Ver. 18. *The Cherethites and the Pelethites.*] The Cherethites and the Pelethites, ſays Dr. Pearce, were not, as ſome have thought, Philiſtines, but men of David's own tribe of Judah, whom he had cauſed to be trained as archers and ſhield-bearers, after the manner of the Cherethites and Pelethites, who were originally Philiſtines, inhabitants of Phœnicia; probably they derived their name, which may be rendered *Chretites* or *Cretites*, from ſome town, where the uſe of bows and arrows firſt began; or from ſome Phœnician word, now unknown, which had relation to bows and arrows: the Pelethites or Pelites, might derive their name from ſome Phœnician word, ſignifying a buckler or ſhield; and from them the Greeks, borrowing the thing, borrowed the name alſo, calling it *Pelte*, a buckler; and the men ſo armed *Peltaſtai*. The reaſons on which theſe conjectures are founded, is, that we are told, 2 Sam. xxiii. 20. that Jehoiada, the father of Benaiah, who commanded theſe troops, was of Kabzeel, which was one of the cities of Judah, Joſh. xv. 21.—Joſephus calls them *Somatophulakes* or *body guards*.

Chief rulers.] Principal officers in the court; ſuch as among us, are the lord high chamberlain, ſteward, treaſurer, &c.

NOTES on Chap. IX.

Ver. 3. *That I may ſhew the kindneſs of God unto him?*] David, like a good man, a worthy friend, and a noble prince, conſiders what private obligations he was under, eſpecially to the houſe of Saul, and in particular to Jonathan.

A ſon which is lame.] See chap. iv. 4.

Ver. 7. *David ſaid unto him, fear not.*] Mephiboſheth might apprehend, that David had an evil eye upon him, as one who had a pretenſion to the kingdom.

Ver. 8. *Upon ſuch a dead dog as I am.*] This is an high expreſſion of his unworthineſs.

Before Chriſt 1040. whoſe name *was* Micha: and all that dwelt in the houſe of Ziba, *were* ſervants unto Mephiboſheth.

13 So Mephiboſheth dwelt in Jeruſalem: for he did eat continually at the kings table: and was lame on both his feet.

CHAP. X.

1 Davids meſſengers ſent to comfort Hanun the ſon of Nahaſh, are villanouſly intreated. 6 The Ammonites ſtrenghthened by the Syrians are overcome by Joab and Abiſhai.

1037. AND it came to paſs after this, that the king of the children of Ammon died, and Hanun his ſon reigned in his ſtead.

2 Then ſaid David, I will ſhew kindneſs unto Hanun the ſon of Nahaſh, as his father ſhewed kindneſs unto me. And David ſent to comfort him by the hand of his ſervants, for his father. And Davids ſervants came into the land of the children of Ammon.

3 And the princes of the children of Ammon ſaid unto Hanun their lord, Thinkeſt thou that David doth honour thy father, that he hath ſent comforters unto thee? hath not David *rather* ſent his ſervants unto thee, to ſearch the city, and to ſpy it out, and to overthrow *it*? Before Chriſt 1037.

4 Wherefore Hanun took Davids ſervants, and ſhaved off the one half of their beards, and cut off their garments in the middle, *even* to their buttocks, and ſent them away.

5 When they told *it* unto David, he ſent to meet them, becauſe the men were greatly aſhamed: and the king ſaid, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon ſaw that they ſtank before David, the children of Ammon ſent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thouſand footmen, and of king Maacah a thouſand men, and of Iſh-tob, twelve thouſand men.

7 And when David heard of *it*, he ſent Joab, and all the hoſt of the mighty men.

8 And the children of Ammon came out, and put the battel in aray at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and Iſh-tob, and Maacah *were* by themſelves in the field.

9 When Joab ſaw that the front of the battel was againſt him before and behind, he

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Ver. 12. *All that dwelt in the houſe of Ziba, were ſervants unto Mephiboſheth.*] And conſequently, they were accountable to him for all that they had received out of the produce of the eſtate; which, therefore, was ſettled upon Mephiboſheth.

Notes on Chap. X.

Ver. 2. *As his father ſhewed kindneſs unto me.*] It is likely, that as Nahaſh was a bitter enemy to Saul, who had given him a great overthrow, and, for that reaſon, became David's friend, when he perceived how Saul perſecuted him, ſending him relief and aſſiſtance, and perhaps offered him protection, which kindneſs, David, who was always remarkable for his gratitude, now purpoſed to requite.

Ver. 4. *Shaved off the one half of their beards.*] This was one of the greateſt indignities that could be, in countries where all people thought their hair ſo great an ornament; and even ſome would ſubmit to die, rather than part with it. Among the Lacedæmonians, whenever a ſoldier was convicted of cowardice, he was obliged to go with one part of his upper-lip ſhaved; and, at this day, no greater affront can be offered to a Perſian, than to cauſe his beard to be ſhaven.

And cut of their garments.] This, where long habits down to their heels were worn, (eſpecially by perſons of diſtinction) without any breeches or drawers, was ſuch a brutal and ſhameleſs inſult, expoſing their nakedneſs, that it would have badly become a man of David's martial ſpirit, and juſt ſentiments of honour, to have paſſed it by tamely.

Ver. 6. *Hired the Syrians of Beth-rehob.*] This was a city belonging to the Canaanites, though it ſtood in the tribe of Aſher: they hired theſe auxiliaries, juſtly fearing David's reſentment.

Maacah.] This was a city of Paleſtine, beyond Jordan, in the tribe of Manaſſeh. The inhabitants of which, as alſo thoſe of Beth-rehob, were called Syrians, becauſe they imitated their manners.

Iſh-tob.] *Tob*, rather; the country whither Jephthah fled from the cruelty of his brethren, Judges xi. 3.

Before Christ 1037.

he choſe of all the choice *men* of Iſrael, and put *them* in aray againſt the Syrians.

10 And the reſt of the people he delivered into the hand of Abiſhai his brother, that he might put *them* in aray againſt the children of Ammon.

11 And he ſaid, If the Syrians be too ſtrong for me, then thou ſhalt help me: but if the children of Ammon be too ſtrong for thee, then I will come and help thee.

12 Be of good courage, and let us play the men for our people, and for the cities of our God: and the LORD do that which ſeemeth him good.

13 And Joab drew nigh, and the people that *were* with him, unto the battel againſt the Syrians: and they fled before him.

14 And when the children of Ammon ſaw that the Syrians were fled, then fled they alſo before Abiſhai, and entered into the city: ſo Joab returned from the children of Ammon, and came to Jeruſalem.

15 ¶ And when the Syrians ſaw that they were ſmitten before Iſrael, they gathered themſelves together.

16 And Hadarezer ſent, and brought out the Syrians that *were* beyond the river: and they came to Helam; and Shobach the captain of the hoſt of Hadarezer *went* before them.

17 And when it was told David, he gathered all Iſrael together, and paſſed over Jordan, and came to Helam: and the Syrians ſet themſelves in aray againſt David, and fought with him.

Before Christ 1037.

18 And the Syrians fled before Iſrael, and David ſlew *the men of* ſeven hundred chariots of the Syrians, and forty thouſand horſemen, and ſmote Shobach the captain of their hoſt, who died there.

19 And when all the kings *that were* ſervants to Hadarezer ſaw that they were ſmitten before Iſrael, they made peace with Iſrael, and ſerved them. So the Syrians feared to help the children of Ammon any more.

CHAP. XI.

1 *While Joab beſieged Rabbah, David committeth adultery with Bath-ſheba.* 6 *Uriah ſent for by David to cover the adultery, would not go home neither ſober nor drunken:* 14 *He carrieth to Joab the letter of his death.* 18 *Joab ſendeth the news thereof to David.* 26 *David taketh Bath-ſheba to wife.*

AND it came to paſs *that* after the year was expired, at the time when kings go forth *to battel*, that David ſent Joab and his ſervants with him, and all Iſrael; and they deſtroyed the children of Ammon, and beſieged Rabbah: but David tarried ſtill at Jeruſalem.

2 ¶ And it came to paſs in an eveningtide, that David aroſe from off his bed, and walked upon the roof of the kings houſe: and from the roof he ſaw a woman waſhing herſelf, and the woman *was* very beautiful to look upon.

3 And David ſent and enquired after the woman: and *one* ſaid, *Is* not this Bathſhe-

ba

Ver. 16. *The river.*] That is, Euphrates.

Ver. 18. *David ſlew the men of ſeven hundred chariots.*] The Syriac and Arabic verſions read, *ſeven hundred chariots*, and *four thouſand horſemen*, which is moſt probable.

NOTES on Chap. XI.

Ver. 1. *At the time when kings go forth*, &c.] That is, in the ſpring.

Ver. 2. *The roof*,] See note on 1 Samuel ix. 25.

He ſaw a woman waſhing herſelf.] Joſephus tells us, ſhe was in her own houſe; nor can it be doubted, but that the declining rays of the ſun, ſhooting into the inmoſt receſſes of her chamber, and throwing a great luſtre around her, might diſcover her very clearly to a diſtant eye, without the leaſt ſuſpicion on her part, of any poſſibility of being ſeen; and conſequently with all the reſerve of modeſty proper to her ſex.

Ver. 3. *Is not this Bath-ſheba.*] Theſe words ſeem to have been ſpoken by the meſſenger who was ſent to enquire after her; that he need not trouble himſelf any farther, ſhe being another man's wife.

Before Chriſt 1035.

ba the daughter of Eliam, the wife of Uriah the Hittite?

4 And David ſent meſſengers, and took her; and ſhe came in unto him, and he lay with her, (for ſhe was purified from her uncleanneſs) and ſhe returned unto her houſe.

5 And the woman conceived, and ſent and told David, and ſaid, I *am* with child.

6 ¶ And David ſent to Joab, *ſaying*, Send me Uriah the Hittite. And Joab ſent Uriah to David.

7 And when Uriah was come unto him, David demanded *of him* how Joab did, and how the people did, and how the war proſpered.

8 And David ſaid to Uriah, Go down to thy houſe, and waſh thy feet. And Uriah departed out of the kings houſe, and there followed him a meſs *of meat* from the king.

9 But Uriah ſlept at the door of the kings houſe, with all the ſervants of his lord, and went not down to his houſe.

10 And when they had told David, ſaying, Uriah went not down unto his houſe, David ſaid unto Uriah, Cameſt thou not from *thy* journey? why *then* didſt thou not go down unto thine houſe?

11 And Uriah ſaid unto David, The ark, and Iſrael, and Judah abide in tents; and my lord Joab, and the ſervants of my lord are encamped in the open fields, ſhall I then go into mine houſe, to eat and to drink, and to lie with my wife? *as* thou liveſt, and *as* thy ſoul liveth, I will not do this thing.

Before Chriſt 1035.

12 And David ſaid to Uriah, Tarry here to day alſo, and to morrow I will let thee depart. So Uriah abode in Jeruſalem, that day and the morrow.

13 And when David had called him, he did eat and drink before him, and he made him drunk: and at even he went out to lie on his bed with the ſervants of his lord, but went not down to his houſe.

14 ¶ And it came to paſs in the morning, that David wrote a letter to Joab, and ſent *it* by the hand of Uriah.

15 And he wrote in the letter, ſaying, Set ye Uriah in the forefront of the hotteſt battel, and retire ye from him, that he may be ſmitten, and die.

16 And it came to paſs when Joab obſerved the city, that he aſſigned Uriah unto a place where he knew that valiant men *were*.

17 And the men of the city went out, and fought with Joab: and there fell *ſome* of the people of the ſervants of David, and Uriah the Hittite died alſo.

Uriah the Hittite.] He was called an Hittite, either becauſe he was of that nation, and a proſelyte, or elſe for ſome gallant exploit he had performed againſt the Hittites.

Ver. 5. *And ſent and told David.*] Fearful leſt ſhe ſhould be branded with infamy; and perhaps too of her huſband, who might cauſe her to be ſtoned; ſhe therefore requeſts of David to conſult her honour and ſafety.

Ver. 8. *Go down to thy houſe, and waſh thy feet.*] In thoſe countries, where only ſandals were worn, it was a great refreſhment to waſh the feet after a journey, and a common compliment, which the maſter of the houſe uſually made to a ſtranger at his firſt entrance. David means, that Uriah ſhould go feaſt with his wife, (for which purpoſe, he ſent a collation to his houſe) and indulge himſelf in her company, after ſo long an abſence. For David's intention hitherto, was neither to murder Uriah, nor marry his wife; but only to ſcreen her honour, and his own crime.

Ver. 9. *Went not down to his houſe.*] Suſpecting ſomething of his wife's crime perhaps, and reſolving that it ſhould be diſcovered, would not go down to his houſe; if he did, he certainly acted the part of a truſty ſervant, when he would not open the kings letter, which, if he really ſuſpected the criminal commerce with his wife, he muſt needs conclude, could portend no good to himſelf.

Ver. 13. *He made him drunk.*] This was another artful expedient, to inflame his appetite with liquor, in order to make him go home to his wife.

Ver. 17. *Uriah the Hittite died alſo.*] The caſe of Uriah, naturally brings to mind the ſtory of Bellerophon's carrying letters from Prætus to Jobates, with an order to kill him. The circumſtances in the fate of Uriah and Bellerophon are ſo much alike, that the fable of the latter, ſeems to be founded on the ſtory of the former; and the ſimilitude of Jobates, and Joab's name, is very remarkable; and the variation in the whole, lies wholly in ſome poetical embelliſhments.

Before Christ 1035.

18 ¶ Then Joab ſent, and told David all the things concerning the war:

19 And charged the meſſenger, ſaying, When thou haſt made an end of telling the matters of the war unto the king,

20 And if ſo be that the kings wrath ariſe, and he ſay unto thee, Wherefore approached ye ſo nigh unto the city when ye did fight? knew ye not that they would ſhoot from the wall?

21 Who ſmote Abimelech the ſon of Jerubbeſheth? did not a woman caſt a piece of a milſtone upon him from the wall that he died in Thebez? why went ye nigh the wall? then ſay thou, Thy ſervant Uriah the Hittite is dead alſo.

22 ¶ So the meſſenger went, and came and ſhewed David all that Joab had ſent him for.

23 And the meſſenger ſaid unto David, Surely the men prevailed againſt us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the ſhooters ſhot from off the wall upon thy ſervants, and *ſome* of the kings ſervants be dead, and thy ſervant Uriah the Hittite is dead alſo.

25 Then David ſaid unto the meſſenger, Thus ſhalt thou ſay unto Joab, Let not this thing diſpleaſe thee: for the ſword devoureth one as well as another: make thy battel more ſtrong againſt the city, and overthrow it; and encourage thou him.

26 ¶ And when the wife of Uriah heard that Uriah her huſband was dead, ſhe mourned for her huſband.

27 And when the mourning was paſt, David ſent and fet her to his houſe, and ſhe became his wife, and bare him a ſon: but the thing that David had done, diſpleaſed the LORD.

CHAP. XII.

1 Nathans parable of the ew-lamb, cauſeth David to be his own judge. 7 David, reproved by Nathan, confeſſeth his ſin, and is pardoned. 24 Solomon is born, and named Jedidiah.

AND the LORD ſent Nathan unto David: and he came unto him, and ſaid unto him, There were two men in one city; the one rich, and the other poor. 1034.

2 The rich *man* had exceeding many flocks and herds:

Ver. 21. *Who ſmote Abimelech.*] See Judges ix. 52, 53.

Ver. 27. *When the mourning was paſt.*] How long widows were to mourn for their huſbands, there is no expreſs precept in the law; the uſual time was but ſeven days; and we cannot ſuppoſe that Bath-ſheba mourned much longer.

She became his wife.] According to the Jewiſh doctors, it was abſolutely unlawful for any to marry another man's wife, in caſe he had defiled her before. The canonical law declares ſuch marriages null and void: therefore ſome have thought this marriage invalid; but others, upon better grounds, ſuppoſe, that notwithſtanding there were many criminal circumſtances attending it, and tho' it ought not to have been done; that yet being done, the marriage was good, and conſequently, the children afterwards born, legitimate.

The thing that David had done diſpleaſed the Lord.] There are ſome of the aggravations, obſervable in David's crime, which (beſides his luſt and cruelty) is loaded with too juſt an imputation of perfidy, of ingratitude, of hypocriſy, of deliberation, of obſtinacy, of ſhameleſneſs in ſin: it is no wonder, therefore, that *the thing that David had done diſpleaſed the Lord.*

Theſe things are recorded, to teach us the frailty of human nature, and how liable the beſt of men are, in ſome inſtances of their lives, to be overtaken with very groſs faults; to ſhew us the natural gradation of one ſin to another; and that, if we once ſuffer our appetites to gain the aſcendent, it will be quickly out of our power to preſcribe them any bounds; to caution us againſt ſloth and idleneſs, againſt indulging any inordinate paſſion, or gazing upon objects that may endanger our innocence; to remind us all, how we ſtand in continual need of divine aſſiſtance; and therefore how much we are concerned to *pray*, and to *watch* as well as *pray*, that *we do not fall into any temptation.*

NOTES on Chap. XII.

Ver. 1. *There were two men in one city*, &c.] The prophet makes uſe of an appoſite parable, which was a prudent and reſpectful method of awakening David's conſcience; and which he managed ſo well, that *he* did not condemn David, but made him condemn himſelf.

Ver. 2. *The rich man had many flocks and herds*] David had many wives and concubines, and ſhould have been ſatisfied without violating another man's bed.

Before Chriſt 1034.

3 But the poor *man* had nothing ſave one little ew-lamb, which he had bought and nouriſhed up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his boſom, and was unto him as a daughter.

4 And there came a traveller unto the rich man, and he ſpared to take of his own flock, and of his own herd, to dreſs for the way-faring man that was come unto him, but took the poor mans lamb, and dreſſed it for the man that was come to him.

5 And Davids anger was greatly kindled againſt the man, and he ſaid to Nathan, *As* the Lord liveth, the man that hath done this *thing*, ſhall ſurely die.

6 And he ſhall reſtore the lamb fourfold, becauſe he did this thing, and becauſe he had no pity.

7 ¶ And Nathan ſaid to David, Thou *art* the man. Thus ſaith the Lord God of Iſrael, I anointed thee king over Iſrael, and I delivered the out of the hand of Saul:

8 And I gave thee thy maſters houſe, and thy maſters wives into thy boſom, and gave thee the houſe of Iſrael and of Judah; and if *that had been* too little, I would moreover have given unto thee ſuch and ſuch things.

Before Chriſt 1034.

9 Wherefore haſt thou deſpiſed the commandment of the Lord, to do evil in his ſight? thou haſt killed Uriah the Hittite with the ſword, and haſt taken his wife *to be* thy wife, and haſt ſlain him with the ſword of the children of Ammon.

10 Now therefore the ſword ſhall never depart from thine houſe; becauſe thou haſt deſpiſed me, and haſt taken the wife of Uriah the Hittite to be thy wife.

11 Thus ſaith the Lord, Behold, I will raiſe up evil againſt thee out of thine own houſe, and I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he ſhall lie with thy wives in the ſight of this ſun.

12 For thou didſt *it* ſecretly: but I will do this thing before all Iſrael, and before the ſun.

13 And David ſaid unto Nathan, I have ſinned againſt the Lord. And Nathan ſaid unto David, The Lord alſo hath put away thy ſin; thou ſhalt not die.

14 Howbeit,

Ver. 3. *The poor man had nothing but one ew-lamb.*] Bath-ſheba was the only wife Uriah had, with whom he was entirely happy; and probably ſhe with him, till David's temptation had perverted her mind.

It grew up together with him and with his children.] Many perſons were anciently ſo fond, not only of lambs, but other creatures, that they ſuffered them to feed at their tables, and even lie with them in their beds; and, at this day, it is a cuſtom in Arabia, (which is contiguous to Judea) to have one of the fineſt lambs in the flock, brought up in the houſe, and fed with the children.

Ver. 4. *There came a traveller unto the rich man.*] This denoted David's ſtraggling affection, which ſuffered him to wander from his own home, and to covet another man's wife; of which affection, the Jewiſh doctors have this judicious obſervation; that, "In the beginning, it is "but a traveller, but in time it becomes a gueſt, and in "concluſion is the maſter of the houſe."

Ver. 5. *Shall ſurely die.*] Puniſhments are ſometimes for the attrocioushneſs of the crime, extended beyond the law. David condemned the perſon who took away the lamb, to pay four-fold, according to the law; and denounced ſentence of death againſt him, becauſe he had no pity.

Ver. 6. *He ſhall reſtore fourfold.*] The Jews take notice, that this ſentence was ominous; the ſame number of David's children periſhing, as the rich man was ordered to reſtore lambs, *viz.* the child he had by Bath-ſheba, alſo Amnon, Abſalom, and Adonijah.

Ver. 7. *Thou art the man.*] Thou art the criminal; thou art the judge; and haſt pronounced a moſt terrible ſentence againſt thyſelf.

Ver. 8. *Such and ſuch things.*] Any thing whatever, that he could reaſonably deſire.

Ver. 10. *The ſword ſhall never depart from thine houſe.*] There ſhall be ſlaughters in thy family, as long as thou liveſt.

Ver. 11. *Out of thine own houſe.*] Fulfilled in Abſalom's conſpiracy.

Ver. 13. *I have ſinned againſt the Lord.*] This confeſſion, though made in few words, was attended with great contrition, David humbled himſelf, wept, and lamented for his ſin; and of his penitence, has left a perpetual monument in the fifty-firſt Pſalm.

Thou ſhalt not die.] He was guilty of death, both as an adulterer, and as a murderer; but upon his ſincere repentance, the prophet ſo far abſolves him, that he ſhould not eternally periſh; nor here ſuffer the death he ſo juſtly deſerved.

Before Christ 1034.

14 Howbeit, becauſe by this deed thou haſt given great occaſion to the enemies of the LORD to blaſpheme, the child alſo *that is* born unto thee, ſhall ſurely die.

15 ¶ And Nathan departed unto his houſe: and the LORD ſtruck the child that Uriahs wife bare unto David, and it was very ſick.

16 David therefore beſought God for the child, and David faſted, and went in, and lay all night upon the earth.

17 And the elders of his houſe aroſe, *and went* to him, to raiſe him up from the earth: but he would not, neither did he eat bread with them.

18 And it came to paſs on the ſeventh day, that the child died: and the ſervants of David feared to tell him that the child was dead: for they ſaid, Behold, while the child was yet alive, we ſpake unto him, and he would not hearken unto our voice: how will he then vex himſelf, if we tell him that the child is dead?

19 But when David ſaw that his ſervants whiſpered, David perceived that the child was dead: therefore David ſaid unto his ſervants, Is the child dead? And they ſaid, He is dead.

20 Then David aroſe from the earth, and waſhed, and anointed *himſelf*, and changed his apparel, and came into the houſe of the LORD, and worſhipped: then he came to his own houſe, and when he required, they ſat bread before him, and he did eat.

Before Christ 1034.

21 Then ſaid his ſervants unto him, What thing *is* this that thou haſt done? thou didſt faſt and weep for the child *while it was* alive, but when the child was dead, thou didſt riſe and eat bread.

22 And he ſaid, While the child was yet alive, I faſted and wept: for I ſaid, Who can tell *whether* God will be gracious to me, that the child may live?

23 But now he is dead, wherefore ſhould I faſt? can I bring him back again? I ſhall go to him, but he ſhall not return to me.

1033.

24 ¶ And David comforted Bath-ſheba his wife, and went in unto her, and lay with her: and ſhe bare a ſon, and he called his name Solomon; and the LORD loved him.

25 And he ſent by the hand of Nathan the prophet; and he called his name Jedidiah, becauſe of the LORD.

26 ¶ And Joab fought againſt Rabbah of the children of Ammon, and took the royal city.

27 And Joab ſent meſſengers to David, and ſaid, I have fought againſt Rabbah, and have taken the city of waters.

28 Now therefore gather the reſt of the people together, and encamp againſt the city, and take it: leſt I take the city, and it be called after my name.

29 And

Ver. 14. *The child—ſhall ſurely die.*] So bewitching are ſenſual pleaſures! David remained many months inſenſible of his guilt; for the child begotten in adultery, was born before Nathan came to rouſe him from his lethargy.

Ver. 16. *David faſted, and went in, and lay all night upon the earth.*] And yet, with all this humiliation and compunction, he could not obtain a revocation of the ſentence. It may be aſked, why the death of this child (who, had he lived, had been only a monument of infamy to its parents) ſhould be accounted by David ſo great a puniſhment; and this muſt be aſcribed to his exceſſive paſſion for Bath-ſheba, which ſo ſtrongly attached him to her offspring, and made him forget every thing in this child, but that motive of endearment. Beſides, there is ſomething in human nature, which prompts us to rate things after a manner ſeemingly unaccountable, and to eſtimate them, not according to their value, but according to the expence or trouble, or even the diſtreſs they coſt us. However, it is not to be thought, that this exceſſive mourning did proceed ſo much from the fear of loſing the child, as from a deep ſenſe of his ſin, and of God's diſpleaſure manifeſted in the child's ſickneſs.

Ver. 23. *Wherefore ſhould I faſt?*] Both reaſon and religion conſpire to arm us againſt theſe trying conflicts. To bear with patience, what we cannot remedy, is the voice of reaſon; and to ſubmit with reverence, to the diſpenſations of providence, is the command of religion.

Ver. 24. *Solomon.*] This word is properly derived from *Schlalom*, which ſignifies *peace*; intimating, that his reign ſhould be *peaceable*.

Before Chriſt 1033. 29 And David gathered all the people together, and went to Rabbah, and fought againſt it, and took it.

30 And he took their kings crown from off his head, (the weight whereof *was* a talent of gold with the precious ſtones) and it was *ſet* on Davids head: and he brought forth the ſpoil of the city in great abundance.

31 And he brought forth the people that *were* therein, and put *them* under ſaws, and under harrows of iron, and under axes of iron, and made them paſs throught the brick-kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jeruſalem.

C H A P. XIII.

1 *Amnon loving Tamar, by Jonadabs counſel feigning himſelf ſick, raviſheth her*: 15 *He hateth her, and ſhamefully turneth her away.* 19 *Abſalom entertaineth her, and concealeth his purpoſe.* 23 *At a ſheep-ſhearing, among all the kings ſons, he killeth Amnon.*

1032. AND it came to paſs after this, that Abſalom the ſon of David had a fair ſiſter, whoſe name *was* Tamar, and Amnon the ſon of David loved her.

2 And Amnon was ſo vexed, that he fell ſick for his ſiſter Tamar; for ſhe *was* a virgin: And Amnon thought it hard for him to do any thing to her.

3 But Amnon had a friend, whoſe name *was* Jonadab, the ſon of Shimeah, Davids brother: and Jonadab *was* a very ſubtil man. Before Chriſt 1032.

4 And he ſaid unto him, Why *art* thou, *being* the kings ſon, lean from day to day? wilt thou not tell me? And Amnon ſaid unto him, I love Tamar, my brother Abſaloms ſiſter.

5 And Jonadab ſaid unto him, Lay thee down on thy bed, and make thyſelf ſick: and when thy father cometh to ſee thee, ſay unto him, I pray thee, let my ſiſter Tamar come, and give me meat, and dreſs the meat in my ſight, that I may ſee *it*, and eat *it* at her hand.

6 ¶ So Amnon lay down, and made himſelf ſick: and when the king was come to ſee him, Amnon ſaid unto the king, I pray thee, let Tamar my ſiſter come, and make me a couple of cakes in my ſight, that I may eat at her hand.

7 Then David ſent home to Tamar, ſaying, Go now to thy brother Amnons houſe, and dreſs him meat.

8 So Tamar went to her brother Amnons houſe, (and he was laid down) and ſhe took flour, and kneaded *it*, and made cakes in his ſight, and did bake the cakes.

9 And ſhe took a pan, and poured *them* out before him, but he refuſed to eat. And Amnon ſaid, Have out all men from me: and they went out every man from him.

10 And Amnon ſaid unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes

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Ver. 30. *A talent of gold.*] But no perſon was able to wear a crown of a talent weight, which was equal to 125 pounds. It ſhould be tranſlated, therefore, the value of the crown, with the precious ſtones, amounted to a talent of gold; which, according to Dr. Arbuthnot, was worth, of our money, 5475 pounds ſterling.

Ver. 31. *Put them under ſaws, &c.*] Theſe puniſhments the Ammonites inflicted upon the Hebrews, and therefore David uſed them in the ſame manner: for an inſtance of the barbarity of the Ammonites. See 1 Samuel xi. 2.

NOTES on Chap. XIII.

Ver. 1. *Had a fair ſiſter.*] This princeſs's mother, was the daughter of the king of Geſhur, who was taken captive by David, and whom he afterwards married.

Ver. 2. *Thought it hard for him to do any thing to her.*] That is, he thought it difficult to compaſs his ends. Virgins of the blood-royal being kept in private apartments, ſeparate from the commerce of men; and therefore, conſidering their cloſe confinement, it was ſcarce poſſible for Ammon, to find an opportunity of declaring, much leſs of gratifying his paſſion.

Before Christ 1032.

which ſhe had made, and brought *them* into the chamber to Amnon her brother.

11 And when ſhe had brought *them* unto him to eat, he took hold of her, and ſaid unto her, Come lie with me, my ſiſter.

12 And ſhe anſwered him, Nay, my brother, do not force me: for no ſuch thing ought to be done in Iſrael; do not thou this folly.

13 And I, whither ſhall I cauſe my ſhame to go? and as for thee, thou ſhalt be as one of the fools in Iſrael: now therefore, I pray thee, ſpeak unto the king; for he will not withhold me from thee.

14 Howbeit, he would not hearken unto her voice: but being ſtronger than ſhe, forced her, and lay with her.

15 ¶ Then Amnon hated her exceedingly, ſo that the hatred wherewith he hated her, *was* greater than the love wherewith he had loved her: and Amnon ſaid unto her, Ariſe, be gone.

16 And ſhe ſaid unto him, *There is* no cauſe; this evil in ſending me away, *is* greater than the other that thou didſt unto me: but he would not hearken unto her.

Before Christ 1032.

17 Then he called his ſervant that miniſtered unto him, and ſaid, Put now this *woman* out from me, and bolt the door after her.

18 And *ſhe had* a garment of divers colours upon her: for with ſuch robes were the kings daughters *that were* virgins, apparelled. Then his ſervant brought her out, and bolted the door after her.

19 ¶ And Tamar put aſhes on her head, and rent her garment of divers colours that *was* on her, and laid her hand on her head, and went on crying.

20 And Abſalom her brother ſaid unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my ſiſter; he *is* thy brother, regard not this thing. So Tamar remained deſolate in her brother Abſaloms houſe.

21 ¶ But when king David heard of all theſe things, he was very wroth.

22 And Abſalom ſpake unto his brother Amnon, neither good nor bad: for Abſalom hated Amnon, becauſe he had forced his ſiſter Tamar.

23 ¶ And

Ver. 12. *Nay, my brother, do not force me.*] This ſpeech of Tamars is very pathetic; *Nay, my brother,* &c. She reminds him of his relation to her, for which ſhe hoped he would have ſuch a reverence, as not to meddle with her, much leſs to offer violence to her, which was abominable even to a ſtranger. *Do not this folly:* She prays him to recollect the heinouſneſs of the crime, and how highly offenſive it would be to God: *Whither ſhall I go?* Beſides the ſin againſt God, ſhe begs he would conſider what a diſgrace it would be to her: *Thou ſhalt be as one of the fools in Iſrael.* She concludes, with reminding him of his own reputation, which ſuch an action would tarniſh for ever, and make him be looked upon as a man void of all ſenſe, religion, honour, and even humanity.

Ver. 13. *He will not withhold me from thee.*] Tamar was not ignorant, that the Jewiſh law prohibited ſuch inceſtuous marriages; nor did ſhe think her father's power ſo great that he might diſpenſe with the law upon this occaſion; but ſaid any thing ſhe thought would pleaſe him, in order to eſcape for the preſent out of his hands.

Ver. 15. *Amnon hated her exceedingly.*] The ſhame which accompanies every unlawful action, and the remorſe, repentance, and many bad conſequences that immediately purſue it, make a recoil in every man's temper; and it is no wonder, if after fruition, he was ſeized with a contrary paſſion, and hated the object he loved ſo much before; when he came cooly to compare the pleaſure and the ſin together. But he hated his ſiſter, when he ſhould have hated himſelf; and as this outragious treatment of her, made it impoſſible for his guilt to be concealed, ſo God ſeems to have abandoned him to the tumult of his intemperate mind, on purpoſe to make this puniſhment of David's adultery more flagrant, and the prophets prediction of *raiſing up evil out of his own houſe,* the more conſpicuous.

Ver. 16. *This evil is greater.*] It was not a greater ſin; but it did her the greater miſchief, by publiſhing her ſhame.

Ver. 19. *Tamar put aſhes on her head,* &c.] See the note on 1 Sam. iv. 12.

Ver. 21. *He was very wroth,*] The reaſon why David did not chaſtiſe Amnon for his inceſtuous rape, probably was, becauſe the caſe was intricate and perplexed, and ſuch as the law had made no proviſion for. Had he puniſhed his crime with death, Tamar, though innocent, muſt have ſuffered too, Deut. 22. 23. and though ſhe was not a betrothed damſel (as the caſe is put in the other law Deut. xxii. 28.) yet David could not compel Amnon to marry her, becauſe ſuch a marriage would have been inceſtuous, and it is a rule of equity, rather to let the guilty eſcape, than that the innocent and injured ſhould be deſtroyed.

Before Christ 1030.

23 ¶ And it came to paſs after two full years, that Abſalom had ſheepſhearers in Baal-hazor, which *is* beſide Ephraim: and Abſalom invited all the kings ſons.

24 And Abſalom came to the king, and ſaid, Behold now, thy ſervant hath ſheepſhearers, let the king, I beſeech thee, and his ſervants, go with thy ſervant.

25 And the king ſaid to Abſalom, Nay, my ſon, let us not all now go, leſt we be chargeable unto thee. And he preſſed him: howbeit he would not go, but bleſſed him.

26 Then ſaid Abſalom, If not, I pray thee, let my brother Amnon go with us. And the king ſaid unto him, Why ſhould he go with thee?

27 But Abſalom preſſed him, that he let Amnon and all the kings ſons go with him.

28 ¶ Now Abſalom had commanded his ſervants, ſaying, Mark ye now when Amnons heart is merry with wine, and when I ſay unto you, Smite Amnon, then kill him, fear not: have not I commanded you? be couragious, and be valiant.

29 And the ſervants of Abſalom did unto Amnon, as Abſalom had commanded: then all the kings ſons aroſe, and every man gat him up upon his mule, and fled.

30 ¶ And it came to paſs while they were in the way, that tidings came to David, ſaying, Abſalom hath ſlain all the kings ſons, and there is not one of them left.

31 Then the king aroſe, and tare his garments, and lay on the earth; and all his ſervants ſtood by with their clothes rent.

32 And Jonadab the ſon of Shimeah Davids brother, anſwered and ſaid, Let not my lord ſuppoſe *that* they have ſlain all the young men the kings ſons; for Amnon only is dead: for by the appointment of Abſalom this hath been determined, from the day that he forced his ſiſter Tamar.

Before Christ 1030.

33 Now therefore let not my lord the king take the thing to his heart, to think that all the kings ſons are dead: for Amnon only is dead

34 But Abſalom fled. And the young man that kept the watch, lift up his eyes, and looked, and behold, there came much people by the way of the hill-ſide behind him.

35 And Jonadab ſaid unto the king, Behold, the kings ſons come: as thy ſervant ſaid, ſo it is.

36 And it came to paſs as ſoon as he had made an end of ſpeaking, that behold, the kings ſons came, and lift up their voice and wept: and the king alſo and all his ſervants wept very ſore.

37 ¶ But Abſalom fled, and went to Talmai the ſon of Ammihud king of Geſhur: and *David* mourned for his ſon every day.

38 So Abſalom fled, and went to Geſhur, and was there three years.

39 And *the ſoul of* king David longed to go forth unto Abſalom: for he was comforted concerning Amnon, ſeeing he was dead.

CHAP. XIV.

1 *Joab, ſuborning a widow of Tekoah, by a parable to incline the kings heart to fetch home Abſalom, bringeth him to Jeruſalem.* 25 *Abſaloms beauty, hair, and children.*

NOW Joab the ſon of Zeruiah perceived that the kings heart *was* toward Abſalom. 1027.

Ver. 23. *Abſalom invited all the king's ſons.*] Sheep-ſhearing was uſually attended with mirth and feaſting.

Ver. 37. *Abſalom fled, and went to Talmai.*] He could have no city of refuge in his own country, being a wilful murderer; and therefore he fled out of the kingdom to his mother's father.

Before Chriſt 1027.

2 And Joab ſent to Tekoah, and fetched thence a wiſe woman, and ſaid unto her, I pray thee feign thyſelf to be a mourner, and put on now mourning-apparel, and anoint not thyſelf with oil, but be as a woman that had a long time mourned for the dead:

3 And come to the king, and ſpeak on this manner unto him: ſo Joab put the words in her mouth.

4 ¶ And when the woman of Tekoah ſpake to the king, ſhe fell on her face to the ground, and did obeiſance, and ſaid, Help, O king.

5 And the king ſaid unto her, What aileth thee? And ſhe anſwered I *am* indeed a widow woman, and mine huſband is dead.

6 And thy handmaid had two ſons, and they two ſtrove together in the field, and *there was* none to part them, but the one ſmote the other, and ſlew him.

7 And behold, the whole family is riſen againſt thine handmaid, and they ſaid, Deliver him that ſmote his brother, that we may kill him, for the life of his brother whom he ſlew, and we will deſtroy the heir alſo: and ſo they ſhall quench my coal which is left, and ſhall not leave to my huſband *neither* name nor remainder upon the earth.

8 And the king ſaid unto the woman, Go to thine houſe, and I will give charge concerning thee.

Before Chriſt 1027.

9 And the woman of Tekoah ſaid unto the king, My lord, O king, the iniquity *be* on me, and on my fathers houſe: and the king and his throne *be* guiltleſs.

10 And the king ſaid, Whoſoever ſaith *ought* unto thee, bring him to me, and he ſhall not touch thee any more.

11 Then ſaid ſhe, I pray thee, let the king remember the LORD thy God, that thou wouldeſt not ſuffer the revengers of blood to deſtroy any more, leſt they deſtroy my ſon. And he ſaid *As* the LORD liveth, there ſhall not one hair of thy ſon fall to the earth.

12 Then the woman ſaid, Let thine handmaid, I pray thee, ſpeak *one* word unto my lord the king. And he ſaid, Say on.

13 And the woman ſaid, Wherefore then haſt thou thought ſuch a thing againſt the people of God? for the king doth ſpeak this thing, as one which is faulty, in that the king doth not fetch home again his baniſhed.

14 For we muſt needs die, and *are* as water ſpilt on the ground, which cannot be gathered up again: neither doth God reſpect *any* perſon, yet doth he deviſe means, that his baniſhed be not expelled from him.

15 Now therefore that I am come to ſpeak of this thing unto my lord the king,

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NOTES on Chap. XIV.

Ver. 2. *Tekoah.*] This city was ſituated in the tribe of Judah, and about two miles ſouth of Jeruſalem.

And fetched thence a wiſe woman.] Joſephus calls her *a grave woman*, Joab's conduct in this affair was remarkably uſeful; he choſe a widow, becauſe her condition of life was more proper to move compaſſion; and one who lived at a diſtance, that ſo her caſe might not be ſo readily enquired into.

Ver. 7. *They ſhall quench my coal, &c.*] Deprive me of the little comfort of my life which remains, and is, as it were, a coal buried in the aſhes.

The whole intention of her ſpeech was to frame a caſe ſimilar to that of David, in order by prevailing with him to determine in her favour, that he might be convinced how much more reaſonable it was to preſerve Abſalom. There was great art in not making the ſimilitude too plain. leſt the king ſhould perceive the intention of the woman's petition, before ſhe had obtained a grant of pardon for her ſon, and came to make the application to the king.

Ver. 13. *The king doth ſpeak this thing, as one that is faulty.*] He had condemned himſelf, in the ſentence he had pronounced for her; this looks like too bold a ſpeech; but the ſenſe is no more than this, "Do not judge otherwiſe in thy own caſe, than thou haſt done in mine."

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king, *it is* becauſe the people have made me afraid: and thy handmaid ſaid, I will now ſpeak unto the king; it may be that the king will perform the requeſt of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the man *that would* deſtroy me and my ſon together out of the inheritance of God:

17 Then thine handmaid ſaid, The word of my lord the king ſhall now be comfortable: for as an angel of God, ſo *is* my lord the king to diſcern good and bad: therefore the Lord thy God will be with thee.

18 Then the king anſwered and ſaid unto the woman, Hide not from me, I pray thee, the thing that I ſhall aſk thee. And the woman ſaid, Let my lord the king now ſpeak.

19 And the king ſaid, *Is not* the hand of Joab with thee in all this? And the woman anſwered and ſaid, *As* thy ſoul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath ſpoken: for thy ſervant Joab he bade me, and he put all theſe words in the mouth of thine handmaid:

20 To fetch about this form of ſpeech hath thy ſervant Joab done this thing: and my lord *is* wiſe, according to the wiſdom of an angel of God, to know all *things* that *are* in the earth.

21 ¶ And the king ſaid unto Joab, Behold, now, I have done this thing: go therefore, bring the young man Abſalom again.

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22 And Joab fell to the ground on his face, and bowed himſelf, and thanked the king: and Joab ſaid, To day thy ſervant knoweth that I have found grace in thy ſight, my lord, O king, in that the king hath fulfilled the requeſt of his ſervant.

23 So Joab aroſe and went to Geſhur, and brought Abſalom to Jeruſalem.

24 And the king ſaid, Let him turn to his own houſe, and let him not ſee my face. So Abſalom returned to his own houſe, and ſaw not the kings face.

25 ¶ But in all Iſrael there was none to be ſo much praiſed as Abſalom, for his beauty: from the ſole of his foot even to the crown of his head, there was no blemiſh in him.

26 And when he polled his head, (for it was at every years end that he polled *it*: becauſe *the hair* was heavy on him, therefore he polled it) he weighed the hair of his head at two hundred ſhekels after the kings weight.

27 And unto Abſalom there were born three ſons and one daughter, whoſe name *was* Tamar: ſhe was a woman of a fair countenance.

28 ¶ So Abſalom dwelt two full years in Jeruſalem, and ſaw not the kings face.

29 Therefore Abſalom ſent for Joab, to have ſent him to the king, but he would not come to him: and when he

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Ver. 15. *It is becauſe the people have made me afraid.*] Biſhop Patrick thinks this ſhould be tranſlated, *though the people have made me afraid.*

Ver. 26. *He weighed the hair of his head at two hundred ſhekels after the king's weight.*] The weight of his hair was about 3 lb. 2 oz. of our weight. It is the opinion of ſome interpreters, there is a manifeſt miſtake crept into the text, occaſioned by ſome tranſlator's inſerting one numeral letter inſtead of another, viz. *Reſch* inſtead of *Dalith*, i. e. two hundred inſtead of four. But it may be obſerved, that when the books of Samuel were reviſed, after the Babyloniſh captivity, ſuch weights were mentioned as were then known to them: therefore, when he mentions this weight of Abſalom's hair, he adds, by way of explanation, that it was *after the kings weight*, i. e. the king of Babylon, whoſe ſhekel was only one third of that of the jews; therefore this large quantity of hair, which has given occaſion to the enemies of revelation, to ridicule the ſacred text, is reduced ſo far, as not to ſeem improbable. According to this hypotheſis, Abſalom's hair, which weighed two hundred Babyloniſh ſhekels, came but, in our weight, to about 1lb. eleven or twelve drams.

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30 Therefore he ſaid unto his ſervants, See, Joabs field is near mine, and he hath barley there; go and ſet it on fire: and Abſaloms ſervants ſet the field on fire:

31 Then Joab aroſe and came to Abſalom unto *his* houſe, and ſaid unto him, Wherefore have thy ſervants ſet my field on fire?

32 And Abſalom anſwered Joab, Behold, I ſent unto thee, ſaying, Come hither, that I may ſend thee to the king, to ſay, Wherefore am I come from Geſhur? *it had been* good for me *to have been* there ſtill: now therefore let me ſee the kings face; and if there be *any* iniquity in me, let him kill me.

33 So Joab came to the king, and
told him: and when he had called for
Abſalom, he came to the king, and
1025. bowed himſelf on his face to the ground
before the king: and the king kiſſed Abſalom.

CHAP. XV.

1 *Abſalom by fair ſpeeches and courteſies, ſtealeth the hearts of Iſrael.* 7 *Under pretence of a vow, he obtaineth leave to go to Hebron:* 10 *He maketh there a great conſpiracy.* 13 *David upon the news fleeth from Jeruſalem.*

1024. AND it came to paſs after this, that Abſalom prepared him chariots, and horſes, and fifty men to run before him.

2 And Abſalom roſe up early, and ſtood beſide the way of the gate: and it was *ſo*, that when any man that had a controverſy came to the king for judgment, then Abſalom called unto him, and ſaid,
Before Christ 1024. Of what city *art* thou? And he ſaid, Thy ſervant *is* of one of the tribes of Iſrael.

3 And Abſalom ſaid unto him, See, thy matters *are* good and right, but *there is* no man *deputed* of the king to hear thee.

4 Abſalom ſaid moreover, Oh that I were made judge in the land, that every man which hath any ſuit or cauſe, might come unto me, and I would do him juſtice.

5 And it was *ſo*, that when any man came nigh *to him* to do him obeiſance, he put forth his hand, and took him, and kiſſed him.

6 And on this manner did Abſalom to all Iſrael that came to the king for judgment: ſo Abſalom ſtole the hearts of the men of Iſrael.

7 ¶ And it came to paſs after forty years, that Abſalom ſaid unto the king, 1023.
I pray thee let me go and pay my vow, which I have vowed unto the LORD, in Hebron.

8 For thy ſervant vowed a vow while I abode at Geſhur in Syria, ſaying, If the LORD ſhall bring me again indeed to Jeruſalem, then I will ſerve the LORD.

9 And the king ſaid unto him, Go in peace. So he aroſe and went to Hebron.

10 ¶ But Abſalom ſent ſpies throughout all the tribes of Iſrael, ſaying, As ſoon as ye hear the ſound of the trumpet, then ye ſhall ſay, Abſalom reigneth in Hebron.

11 And with Abſalom went two hundred men out of Jeruſalem, *that were* called, and they went in their ſimplicity, and they knew not any thing.

12 And

NOTES on Chap. XV.

Ver. 1. *Abſalom prepared him chariots and horſes.*] Being now reſtored to favour, he prepared a ſplendid equipage, that ſo he might attract the eyes of the people, and pave his way to the unjuſt uſurpation of his father's throne.

Ver. 7. *After forty years.*] It ſhould be read *four years.* This is confirmed by the Syriac and Arabic verſions, and the teſtimony of Joſephus, who ſays, that *four years* after his father was reconciled to him, this conſpiracy broke out.

Ver. 11. *They went in ſimplicity.*] Being invited to feaſt with Abſalom upon his ſacrifice.

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12 And Abſalom ſent for Ahithophel the Gilonite, Davids counſellor, from his city, *even* from Giloh, while he offered ſacrifices: and the conſpiracy was ſtrong; for the people increaſed continually with Abſalom.

13 ¶ And there came a meſſenger to David, ſaying, The hearts of the men of Iſrael are after Abſalom.

14 And David ſaid unto all his ſervants that *were* with him at Jeruſalem, Ariſe, and let us flee; for we ſhall not *elſe* eſcape from Abſalom: make ſpeed to depart, leſt he overtake us ſuddenly, and bring evil upon us, and ſmite the city with the edge of the ſword.

15 And the kings ſervants ſaid unto the king, Behold, thy ſervants *are ready to do* whatſoever my lord the king ſhall appoint.

16 And the king went forth, and all his houſhold after him: and the king left ten women *which were* concubines, to keep the houſe.

17 And the king went forth, and all the people after him, and tarried in a place that was far off.

18 And all his ſervants paſſed on beſide him; and all the Cherethites, and all the Pelethites, and all the Gittites, ſix hundred men which came after him from Gath, paſſed on before the king.

19 ¶ Then ſaid the king to Ittai the Gittite, Wherefore goeſt thou alſo with us? return to thy place, and abide with the king; for thou *art* a ſtranger, and alſo an exile.

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20 Whereas thou cameſt *but* yeſterday, ſhould I this day make thee go up and down with us? ſeeing I go whither I may, return thou, and take back thy brethren: mercy and truth *be* with thee.

21 And Ittai anſwered the king, and ſaid, *As* the LORD liveth, and *as* my lord the king liveth, ſurely in what place my lord the king ſhall be, whether in death or life, even there alſo will thy ſervant be.

22 And David ſaid to Ittai, Go, and paſs over. And Ittai the Gittite paſſed over, and all his men, and all the little ones that *were* with him.

23 And all the country wept with a loud voice, and all the people paſſed over: the king alſo himſelf paſſed over the brook Kidron, and all the people paſſed over, toward the way of the wilderneſs.

24 ¶ And lo, Zadok alſo, and all the Levites *were* with him bearing the ark of the covenant of God, and they ſet down the ark of God; and Abiathar went up, until all the people had done paſſing out of the city.

25 And the king ſaid unto Zadok, Carry back the ark of God into the city: if I ſhall

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Ver. 12. *The conſpiracy was ſtrong.*] It is to be wondered at, how any people could abandon a prince, ſo brave and ſucceſsful as David had been. But, in every nation, there are always turbulent and diſcontented ſpirits, who, uneaſy at the preſent ſtate of things, promiſe themſelves benefit from a change. Saul's party was not yet extinct, and Joab, who was David's prime miniſter, behaved with inſufferable pride and inſolence. His crimes, which were very black, and which David was afraid to puniſh, reflected npon him; and the king himſelf, had given his enemies umbrage enough againſt him, by living with Bath-ſheba; after he had murdered her huſband. But what gave the faireſt pretence of all, was the obſtruction of the civil adminiſtration of juſtice; for, had there not been ſomething of this, Abſalom could have had no grounds for making ſuch loud complaints.

Ver. 18. *The Gittites.*] It is not eaſy to tell who theſe Gittites were, for they are not mentioned before. Joſephus thinks, they were the ſix hundred men which had been with him in his exile at Gath, and accompanied him ever after; not only in the time of Saul's perſecution, but after he came to the crown of Judah and Iſrael.

Ver. 19. *Ittai the Gittite.*] He ſeems to have been the commander of the Gittites before-mentioned.

Ver. 20. *Thy brethren.*] Thoſe perſons are probably meant, which were of Ittai's family, and came to ſojourn with him in Judea.

Ver. 22. *All the little ones.*] It is not likely they ſhould attend an army; nor has the Septuagint or Vulgate any thing of *little ones.*

Ver. 25. *Carry back the ark,* &c.] This order was given for ſeveral reaſons; either he might think it not decent to

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ſhall find favour in the eyes of the Lord, he will bring me again, and ſhew me *both* it, and his habitation.

26 But if he thus ſay, I have no delight in thee: behold, *here am* I, let him do to me as ſeemeth good unto him.

27 The king ſaid alſo unto Zadok the prieſt, *Art not* thou a ſeer? return into the city in peace, and your two ſons with you, Ahimaaz thy ſon, and Jonathan the ſon of Abiathar.

28 See, I will tarry in the plain of the wilderneſs, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jeruſalem; and they tarried there.

30 ¶ And David went up by the aſcent of *mount* Olivet, and wept as he went up, and had his head covered, and he went bare-foot: and all the people that *was* with him, covered every man his head, and they went up, weeping as they went up.

31 ¶ And *one* told David, ſaying, Ahithophel *is* among the conſpirators with Abſalom. And David ſaid, O Lord, I pray thee, turn the counſel of Ahithophel into fooliſhneſs.

32 ¶ And it came to paſs, that *when* David was come to the top *of the mount*, where he worſhipped God, behold, Huſhai the Archite came to meet him, with his coat rent, and earth upon his head:

33 Unto whom David ſaid, If thou paſſeſt on with me, then thou ſhalt be a burden unto me.

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34 But if thou return to the city, and ſay unto Abſalom, I will be thy ſervant, O king; *as* I *have been* thy fathers ſervant hitherto, ſo *will* I now alſo *be* thy ſervant: then mayeſt thou for me defeat the counſel of Ahithophel.

35 And *haſt thou* not there with thee Zadok and Abiathar the prieſts? therefore it ſhall be, *that* what thing ſoever thou ſhalt hear out of the kings houſe, thou ſhalt tell *it* to Zadok and Abiathar the prieſts.

36 Behold, *they have* there with them their two ſons, Ahimaaz Zadoks *ſon*, and Jonathan Abiathars *ſon*: and by them ye ſhall ſend unto me every thing that ye can hear.

37 So Huſhai Davids friend came into the city, and Abſalom came into Jeruſalem.

CHAP. XVI.

1 Zibah by preſents and falſe ſuggeſtions, obtaineth his maſters inheritance. 5 At Bahurim Shimei curſeth David. 9 David with patience abſtaineth and reſtraineth others from revenge.

AND when David was a little paſt the top *of the hill*, behold, Ziba the ſervant of Mephiboſheth met him with a couple of aſſes ſadled, and upon them two hundred *loaves* of bread, and an hundred bunches of raiſins, and an hundred of ſummer-fruits, and a bottle of wine.

2 And

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to have the ark wander about with him, he knew not whither; or it might look, as if he placed more confidence in the token of God's preſence, than he did in God himſelf, who had ſo wonderfully preſerved him during the long perſecution of Saul, when he had no ark with him. But his principal reaſon ſeems to have been, that the prieſts and Levites, whoſe fidelity he well knew, by giving him intelligence of his enemies, might do him more ſervice in Jeruſalem, than they could in the camp.

Ver. 27. *Art not thou a ſeer? return*, &c.] The Septugint reads *ſee*, or *look ye*, *return into the city*. A prieſt is not called a ſeer.

Ver. 32. *Huſhai the Archite.*] He might be of the ancient race of the Archites, deſcendants from Canaan, of whom Moſes ſpeaks, Gen. x. 17. but ſeeing the name of theſe ancient people is differently written, it is rather thought, that this additional name was given him from the place of his nativity, *viz.* Archi, a town ſituated on the frontiers of Benjamin and Ephraim, weſt of Bethel.

Notes on Chap. XVI.

Ver. 1. *A bottle of wine.*] That is, a large ſkin or leathern veſſel, capable of containing a great quantity; for the liquor muſt be ſuppoſed to be proportionable to the reſt of the preſent. See note, Joſhua ix. 4.

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2 And the king ſaid unto Ziba, What meaneſt thou by theſe? And Ziba ſaid, The aſſes *be* for the kings houſhold to ride on, and the bread and ſummer-fruit for the young men to eat, and the wine, that ſuch as be faint in the wilderneſs may drink.

3 And the king ſaid, And where *is* thy maſters ſon? And Ziba ſaid unto the king, Behold, he abideth at Jeruſalem: for he ſaid, To day ſhall the houſe of Iſrael reſtore me the kingdom of my father.

4 Then ſaid the king to Ziba, Behold, thine *are* all that *pertained* unto Mephiboſheth. And Ziba ſaid, I humbly beſeech thee *that* I may find grace in thy ſight, my lord, O king.

5 ¶ And when king David came to Bahurim, behold, thence came out a man of the family of the houſe of Saul, whoſe name *was* Shimei the ſon of Gera: he came forth, and curſed ſtill as he came.

6 And he caſt ſtones at David, and at all the ſervants of king David: and all the people, and all the mighty men *were* on his right hand, and on his left.

7 And thus ſaid Shimei when he curſed, Come out, come out thou bloody man, and thou man of Belial:

8 The Lord hath returned upon thee all the blood of the houſe of Saul, in whoſe ſtead thou haſt reigned, and the Lord hath delivered the kingdom into the hand of Abſalom thy ſon: and behold, thou *art taken* in thy miſchief, becauſe thou *art* a bloody man.

9 ¶ Then ſaid Abiſhai the ſon of Zeruiah unto the king, Why ſhould this dead dog curſe my lord the king? let me go over, I pray thee, and take off his head.

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10 And the king ſaid, What have I to do with you, ye ſons of Zeruiah? ſo let him curſe, becauſe the Lord hath ſaid unto him, Curſe David. Who ſhall then ſay, Wherefore haſt thou done ſo?

11 And David ſaid to Abiſhai, and to all his ſervants, Behold, my ſon, which came forth of my bowels, ſeeketh my life: how much more now *may* this Benjamite *do it?* let him alone, and let him curſe: for the Lord hath bidden him.

12 It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his curſing this day.

13 And as David and his men went by the way, Shimei went along on the hills ſide over againſt him, and curſed as he went, and threw ſtones at him, and caſt duſt.

14 And the king, and all the people that *were* with him, came weary, and refreſhed themſelves there.

15 ¶ And Abſalom and all the people the men of Iſrael, came to Jeruſalem, and Ahithophel with him.

16 And it came to paſs when Huſhai the Archite, Davids friend, was come unto Abſalom, that Huſhai ſaid unto Abſalom, God ſave the king, God ſave the king.

17 And Abſalom ſaid to Huſhai, *Is* this

Ver. 4. *Thine are all that pertained unto Mephiboſheth.*] David was too credulous in believing Ziba, who, by a falſe and artful tale, had impoſed upon him, at a time when he was in the greateſt diſtreſs, and could not weigh the reaſons on which it was founded.

Ver. 5. *He curſed ſtill as he came.*] It looks as if the king was fallen into the utmoſt contempt, when one private man, durſt vent his malice againſt him in ſo groſs a manner, with impunity.

Ver. 6. *The mighty men were on his right hand, and on his left.*] Shimei's rage, therefore, was little leſs than madneſs; for he could not hurt David, but might have been immediately killed himſelf.

Ver. 10. *Let him curſe, becauſe the Lord hath ſaid unto him, curſe David.*] God did not command it by his word, for that he ſeverely forbids curſing; but the true meaning is, that David conſidered Shimei as an inſtrument in the hand of God, and therefore took all his abuſes patiently, being conſcious, that his crimes deſerved the inſults of this vile Benjamite.

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thy kindneſs to thy friend? why wenteſt thou not with thy friend?

18 And Huſhai ſaid unto Abſalom, Nay, but whom the Lord, and this people, and all the men of Iſrael chooſe, his will I be, and with him will I abide.

19 And again, whom ſhould I ſerve? *ſhould I* not *ſerve* in the preſence of his ſon? as I have ſerved in thy fathers preſence, ſo will I be in thy preſence.

20 ¶ Then ſaid Abſalom to Ahithophel, Give counſel among you what we ſhall do.

21 And Ahithophel ſaid unto Abſalom, Go in unto thy fathers concubines, which he hath left to keep the houſe, and all Iſrael ſhall hear that thou art abhorred of thy father, then ſhall the hands of all that *are* with thee be ſtrong.

22 So they ſpread Abſalom a tent upon the top of the houſe, and Abſalom went in unto his fathers concubines, in the ſight of all Iſrael.

23 And the counſel of Ahithophel which he counſelled in thoſe days, *was* as if a man had enquired at the oracle of God: ſo *was* all the counſel of Ahithophel, both with David, and with Abſalom.

CHAP. XVII.

1 *Ahithophels counſel is overthrown by Huſhai's according to Gods appointment.* 15 *Secret intelligence is ſent unto David.* 23 *Ahithophel hangeth himſelf.*

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Moreover, Ahithophel ſaid unto Abſalom, Let me now chooſe out twelve thouſand men, and I will ariſe and purſue after David this night.

2 And I will come upon him while he *is* weary and weak-handed, and will make him afraid: and all the people that *are* with him ſhall flee, and I will ſmite the king only.

3 And I will bring back all the people unto thee: the man whom thou ſeekeſt, *is* as if all returned: *ſo* all the people ſhall be in peace.

4 And the ſaying pleaſed Abſalom well, and all the elders of Iſrael.

5 Then ſaid Abſalom, Call now Huſhai the Archite alſo, and let us hear likewiſe what he ſaith.

6 And when Huſhai was come to Abſalom, Abſalom ſpake unto him, ſaying, Ahithophel hath ſpoken after this manner: ſhall we do *after* his ſaying? if not; ſpeak thou.

7 And Huſhai ſaid unto Abſalom, The counſel that Ahithophel hath given, *is* not good at this time.

8 For (ſaid Huſhai) thou knoweſt thy father and his men, that they *be* mighty men, and they *be* chafed in their minds, as

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Ver. 23. *The counſel of Ahithophel—was as if a man had enquired at the oracle of God.*] It was ſo ſure and ſafe, that it was generally followed, without ever doubting of its ſucceſs. The counſel, which Ahithophel gave Abſalom, was the ſame that the mother of Phœnix gave to her ſon. Iliad 9.

Notes on Chap. XVII.

Ver. 1. *Let me chooſe out,* &c.] Ahithophel thought it requiſite, to make diſpatch, well knowing, that if the people, who had revolted from their allegiance, had leiſure to reflect on what they were doing againſt their lawful prince, many of them would refuſe to go; and it would give that prince time to raiſe regular troops, and thoſe about him time to recover from their fright; the conſequence of which would be, Abſalom's party would dwindle into nothing, and David's grow ſtronger and ſtronger.

Ver. 5. *Then ſaid Abſalom, call now Huſhai.*] The providence of God is here to be remarked, who made Abſalom irreſolute and doubtful, even in that counſel, which was approved by all the elders of Iſrael, and was evidently the wiſeſt that could be given.

Ver. 8. *Thou knoweſt thy father,* &c.] There is ſomething very plauſible and elegant in Huſhai's advice. A bear is a very fierce creature; but, according to naturaliſts, the females are more fierce than the males, eſpecially when they are deprived of their whelps, Hoſea xiii. 8. The purport of Huſhai's advice is founded on this maxim, "That we ſhould not drive an enemy to deſpair, nor "attack thoſe who are reſolved to ſell their lives as dear "as poſſible."

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as a bear robbed of her whelps in the field: and thy father is a man of war, and will not lodge with the people.

9 Behold, he is hid now in ſome pit, or in ſome *other* place: and it will come to paſs, when ſome of them be overthrown at the firſt, that whoſoever heareth it, will ſay, There is a ſlaughter among the people that follow Abſalom.

10 And he alſo *that is* valiant, whoſe heart *is* as the heart of a lion, ſhall utterly melt; for all Iſrael knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men.

11 Therefore I counſel, that all Iſrael be generally gathered unto thee, from Dan even to Beer-ſheba, as the ſand that *is* by the ſea for multitude, and that thou go to battel in thine own perſon.

12 So ſhall we come upon him in ſome place where he ſhall be found, and we will light upon him as the dew falleth on the ground: and of him, and of all the men that *are* with him, there ſhall not be left ſo much as one.

13 Moreover, if he be gotten into a city, then ſhall all Iſrael bring ropes to that city, and we will draw it into the river, until there be not one ſmall ſtone found there.

14 And Abſalom and all the men of Iſrael ſaid, The counſel of Huſhai the Archite *is* better than the counſel of Ahithophel: for the LORD had appointed to defeat the good counſel of Ahithophel, to the intent that the LORD might bring evil upon Abſalom.

15 ¶ Then ſaid Huſhai unto Zadok and to Abiathar the prieſts, Thus and thus did Ahithophel counſel Abſalom and the elders of Iſrael: and thus and thus have I counſelled.

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16 Now therefore ſend quickly, and tell David, ſaying, Lodge not this night in the plains of the wilderneſs, but ſpeedily paſs over; leſt the king be ſwallowed up, and all the people that *are* with him.

17 Now Jonathan and Ahimaaz ſtayed by En-rogel, (for they might not be ſeen to come into the city) and a wench went and told them: and they went and told king David.

18 Nevertheleſs, a lad ſaw them, and told Abſalom: but they went both of them away quickly, and came to a mans houſe in Bahurim, which had a well in his court, whither they went down.

19 And the woman took and ſpread a covering over the wells mouth, and ſpread ground corn thereon; and the thing was not known.

20 And when Abſaloms ſervants came to the woman to the houſe, they ſaid, Where *is* Ahimaaz, and Jonathan? And the woman ſaid unto them, They be gone over the brook of water. And when they had ſought and could not find *them*, they returned to Jeruſalem.

21 And it came to paſs after they were departed, that they came up out of the well, and went and told king David, and ſaid unto David, Ariſe, and paſs quickly over the water: for thus hath Ahithophel counſelled againſt you.

22 Then David aroſe, and all the people that *were* with him, and they paſſed over Jordan: by the morning light, there lacked not one of them that was not gone over Jordan.

23 ¶ And

Ver. 13. *Then ſhall all Iſrael bring ropes to that city, and we will draw it,* &c.] The meaning is, ſhould David betake himſelf to the ſtrongeſt of the cities; ſuch a numerous army would be ſufficient to compaſs it round about, and by ropes put round the walls, to draw them down, with all the houſes of the city; not that ſuch practices were ever uſed in war, the expreſſion being hyperbolical, and calculated to pleaſe Abſalom.

Ver. 16. *Paſs over.*] Namely, over Jordan.

Ver. 17. *En-rogel.*] *The father's well,* a place near Jeruſalem.

Ver. 18. *Whither they went down.*] Their wells either were dry, or elſe had but little water in them, at that time of the year, in many places.

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23 ¶ And when Ahithophel ſaw that his counſel was not followed, he ſaddled *his* aſs, and aroſe, and gat him home to his houſe, to his city, and put his houſhold in order, and hanged himſelf, and died, and was buried in the ſepulchre of his father.

24 Then David came to Mahanaim: and Abſalom paſſed over Jordan, he and all the men of Iſrael with him.

25 ¶ And Abſalom made Amaſa captain of the hoſt in ſtead of Joab: which Amaſa *was* a mans ſon, whoſe name *was* Ithra an Iſraelite, that went in to Abigail the daughter of Nahaſh, ſiſter to Zeruiah, Joabs mother.

26 So Iſrael and Abſalom pitched in the land of Gilead.

27 ¶ And it came to paſs when David was come to Mahanaim, that Shobi the ſon of Nahaſh of Rabbah of the children of Ammon, and Machir the ſon of Ammiel of Lo-debar, and Barzilai the Gileadite of Rogelim,

28 Brought beds, and baſons, and earthen veſſels, and wheat, and barley, and flour, and parched *corn*, and beans, and lentiles, and parched *pulſe*,

29 And hony, and butter, and ſheep, and cheeſe of kine for David, and for the people that *were* with him, to eat: for they ſaid, The people *is* hungry, and weary, and thirſty in the wilderneſs.

CHAP. XVIII.

1 *David viewing the armies in their march, giveth them charge of Abſalom.* 6 *The Iſraelites are ſore ſmitten in the wood of Ephraim.* 9 *Abſalom hanging in an oak, is ſlain by Joab, and caſt into a pit.* 33 *David mourneth for Abſalom.*

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AND David numbered the people that *were* with him, and ſet captains of thouſands, and captains of hundreds over them.

2 And David ſent forth a third part of the people under the hand of Joab, and a third part under the hand of Abiſhai the the ſon of Zeruiah Joabs brother, and a third part under the hand of Ittai the Gittite: and the king ſaid unto the people, I will ſurely go forth with you myſelf alſo.

3 But the people anſwered, Thou ſhalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now *thou art* worth ten thouſand of us: therefore now *it is* better that thou ſuccour us out of the city.

4 And the king ſaid unto them, What ſeemeth you beſt, I will do. And the king ſtood by the gate-ſide, and all the people came out by hundreds, and by thouſands.

5 And the king commanded Joab, and Abiſhai, and Ittai, ſaying, *Deal* gently for my ſake with the young man, *even* with Abſalom. And all the people heard when the king gave all the captains charge concerning Abſalom.

6 ¶ So the people went out into the field againſt Iſrael: and the battel was in the wood of Ephraim;

7 Where the people of Iſrael were ſlain before the ſervants of David, and there was there a great ſlaughter that day of twenty thouſand *men*.

8 For the battel was there ſcattered over the face of all the country: and the wood

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Ver. 23. *Hanged himſelf.*] Convinced, from the weak conduct of Abſalom, that David would get the better, and that he ſhould be put to death for his treaſon, he choſe to be his own executioner. However, the Septuagint ſays, he was ſuffocated with grief; and ſo the Hebrew ſignifies.

NOTES on Chap. XVIII.

Ver. 6. *The wood of Ephraim.*] So called, as ſome think, becauſe the Ephraimites uſed to drive their cattle over Jordan, to feed them in it; but more probably, it had its name from the ſlaughter of the Ephraimites by Jephthah. Judges xii. 4.

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wood devoured more people that day, than the ſword devoured.

9 ¶ And Abſalom met the ſervants of David; and Abſalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth, and the mule that *was* under him went away.

10 And a certain man ſaw *it*, and told Joab, and ſaid, Behold, I ſaw Abſalom hanged in an oak.

11 And Joab ſaid unto the man that told him, And behold, thou ſaweſt *him*, and why didſt thou not ſmite him there to the ground, and I would have given thee ten *ſhekels* of ſilver, and a girdle?

12 And the man ſaid unto Joab, Though I ſhould receive a thouſand *ſhekels* of ſilver in mine hand, *yet* would I not put forth mine hand againſt the kings ſon: for in our hearing the king charged thee, and Abiſhai, and Ittai, ſaying, Beware that none *touch* the young man Abſalom.

13 Otherwiſe, I ſhould have wrought falſhood againſt mine own life: for there is no matter hid from the king, and thou thyſelf wouldeſt have ſet thyſelf againſt *me*.

14 Then ſaid Joab, I may not tarry thus with thee. And he took three darts in his hand, and thruſt them through the heart of Abſalom, while he *was* yet alive in the midſt of the oak.

15 And ten young men that bare Joabs armour, compaſſed about, and ſmote Abſalom, and ſlew him.

16 And Joab blew the trumpet, and the people returned from purſuing after Iſrael: for Joab held back the people.

17 And they took Abſalom, and caſt him into a great pit in the wood, and laid a very great heap of ſtones upon him: and all Iſrael fled every one to his tent.

18 ¶ Now Abſalom in his life-time had taken and reared up for himſelf a pillar, which *is* in the kings dale: for he ſaid, I have no ſon to keep my name in remembrance: and he called the pillar after his own name, and it is called unto this day, Abſaloms place.

19 ¶ Then ſaid Ahimaaz the ſon of Zadok, Let me now run, and bear the king tidings, how that the Lord hath avenged him of his enemies.

20 And Joab ſaid unto him, Thou ſhalt not bear tidings this day, but thou ſhalt bear tidings another day: but this day thou ſhalt bear no tidings, becauſe the kings ſon is dead.

21 Then ſaid Joab to Cuſhi, Go, tell the king what thou haſt ſeen. And Cuſhi bowed himſelf unto Joab, and ran.

22 Then ſaid Ahimaaz the ſon of Zadok yet again to Joab, But howſoever, let me, I pray thee, alſo run after Cuſhi. And Joab ſaid, Wherefore wilt thou run, my ſon, ſeeing that thou haſt no tidings ready?

Ver. 8. *The wood devoured more people that day than the ſword.*] There were more ſlain in the wood, than in the field of battle, *i. e.* more in the purſuit than in the fight; for they could not run away ſo faſt as they might have done, had it not been for the wood: it is likely too, that many getting into lurking places, were deſtroyed by wild-beaſts.

Ver. 9. *His head caught hold of the oak.*] Moſt think, that Abſalom was not hung by his hair, but rather, that his neck was ſo wedged between the boughs, by the ſwift motion of the mule, that he was not able to diſengage himſelf.

Ver. 18. *Abſalom in his life time had—reared up for himſelf a pillar, which is in the kings dale.*] This dale is mentioned, Gen. xiv. 17. and was not far from Jeruſalem, near which, there is to this day, a monument ſhewn to travellers, called Abſalom's pillar. It is a chamber, cut with a chiſſel, out of a rock, but it is evident, that this is a more modern ſtructure; for, in the days of Joſephus, the monument, then ſaid to be Abſalom's, was nothing more than a ſingle marble pillar.

He ſaid, I have no ſon.] Either therefore this pillar was erected, before they were born, or elſe, after his ſons were dead, he reared it for a remembrance; for he had three ſons and a daughter, chap. xiv. 27.

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23 But howſoever *(ſaid he)* let me run. And he ſaid unto him, run. Then Ahimaaz ran by the way of the plain, and over-ran Cuſhi.

24 And David ſat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lift up his eyes, and looked, and behold, a man running alone.

25 And the watchman cried, and told the king. And the king ſaid, If he *be* alone, *there is* tidings in his mouth. And he came a pace, and drew near.

26 And the watchman ſaw another man running, and the watchman called unto the porter, and ſaid, Behold, *another* man running alone. And the king ſaid, He alſo bringeth tidings.

27 And the watchman ſaid, Me thinketh the running of the foremoſt is like the running of Ahimaaz the ſon of Zadok. And the king ſaid, He *is* a good man, and cometh with good tidings.

28 And Ahimaaz called, and ſaid unto the king, All is well. And he fell down to the earth upon his face before the king, and ſaid, Bleſſed *be* the LORD thy God, which hath delivered up the men that lift up their hand againſt my lord the king.

29 And the king ſaid, Is the young man Abſalom ſafe? And Ahimaaz anſwered, When Joab ſent the kings ſervant, and *me* thy ſervant, I ſaw a great tumult, but I knew not what *it was*.

30 And the king ſaid *unto him*, Turn aſide, *and* ſtand here. And he turned aſide, and ſtood ſtill.

31 And behold, Cuſhi came, and Cuſhi ſaid, Tidings, my lord the king: for the LORD hath avenged thee this day of all them that roſe up againſt thee.

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32 And the king ſaid unto Cuſhi, Is the young man Abſalom ſafe? And Cuſhi anſwered, The enemies of my lord the king, and all that riſe againſt thee to do *thee* hurt, be as that young man *is*.

33 ¶ And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he ſaid, O my ſon Abſalom, my ſon, my ſon Abſalom: would God I had died for thee, O Abſalom, my ſon, my ſon.

CHAP. XIX.

1 *Joab cauſeth the king to ceaſe his mourning.* 9 *The Iſraelites are earneſt to bring the king back.* 11 *David ſendeth to the prieſts to incite them of Judah.* 18 *Shimei is pardoned.* 24 *Mephiboſheth excuſed.* 32 *Barzillai diſmiſſed, Chimham his ſon is taken into the kings family.*

AND it was told Joab, Behold, the king weepeth and mourneth for Abſalom.

2 And the victory that day was *turned* into mourning unto all the people: for the people heard ſay that day, how the king was grieved for his ſon.

3 And the people gat them by ſtealth that day into the city, as people being aſhamed ſteal away when they flee in battel.

4 But the king covered his face, and the king cried with a loud voice, O my ſon Abſalom, O Abſalom, my ſon, my ſon.

5 And Joab came into the houſe to the king,

Ver. 33. *O my ſon Abſalom,* &c.] Nothing certainly, can be more moving and pathetic, than the words uttered by David on this ſolemn occaſion; but whether it was David's deliberate wiſh, that he had died in Abſalom's ſtead, or only the effect of his expreſſive love and grief for him, is not ſo eaſy to determine; however, his grief was doubtleſs increaſed, from reflecting, that himſelf, by his own ſin, in the caſe of Uriah, had been the unhappy inſtrument and occaſion of his ſon's death.

NOTES on Chap. XIX.

Ver. 4. *The king cried with a loud voice.*] It has been obſerved, that the orientals expreſſed their paſſions with a far greater vehemence, than the inhabitants of colder climates. See Geneſis xlv. 2 Sam. iii. 32. Ezra iii. 12, 13.

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6 In that thou loveſt thine enemies, and hateſt thy friends; for thou haſt declared this day, that thou regardeſt neither princes, nor ſervants: for this day I perceive, that if Abſalom had lived, and all we had died this day, then it had pleaſed thee well.

7 Now therefore ariſe, go forth, and ſpeak comfortably unto thy ſervants: for I ſwear by the Lord, if thou go not forth, there will not tarry one with thee this night; and that will be worſe unto thee than all the evil that befel thee from thy youth until now.

8 Then the king roſe, and ſat in the gate: and they told unto all the people, ſaying, Behold, the king doth ſit in the gate: and all the people came before the king: for Iſrael had fled every man to his tent.

9 ¶ And all the people were at ſtrife throughout all the tribes of Iſrael, ſaying, The king ſaved us out of the hand of our enemies, and he delivered us out of the hand of the Philiſtines, and now he is fled out of the land for Abſalom.

10 And Abſalom whom we anointed over us, is dead in battel: now therefore why ſpeak ye not a word of bringing the king back?

11 ¶ And king David ſent to Zadok and to Abiathar the prieſts, ſaying, Speak unto the elders of Judah, ſaying, Why are ye the laſt to bring the king back to his houſe? (ſeeing the ſpeech of all Iſrael is come to the king, *even* to his houſe) Before Chriſt 1023.

12 Ye *are* my brethren, ye *are* my bones and my fleſh: wherefore then are ye the laſt to bring back the king?

13 And ſay ye to Amaſa, *Art* thou not of my bone, and of my fleſh? God do ſo to me and more alſo, if thou be not captain of the hoſt before me continually in the room of Joab.

14 And he bowed the heart of all the men of Judah, even as *the heart of* one man, ſo that they ſent *this word* unto the king, Return thou and all thy ſervants.

15 So the king returned, and came to Jordan: and Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan.

16 ¶ And Shimei the ſon of Gera, a Benjamite, which *was* of Bahurim, haſted and came down with the men of Judah, to meet king David.

17 And *there were* a thouſand men of Benjamin with him, and Ziba the ſervant of the houſe of Saul, and his fifteen ſons and his twenty ſervants with him, and they went over Jordan before the king.

18 And there went over a ferry-boat to carry over the kings houſhold, and to do what he thought good: and Shimei the ſon of Gera fell down before the king as he was come over Jordan;

19 And ſaid unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy ſervant did perverſly the day that my lord the king went out of Jeruſalem, that the king ſhould take it to his heart.

20 For thy ſervant doth know that I have

Ver. 8. *The gate.*] The gate was a ſpacious place, and the ſame with the exchange or forum among the Romans. The market for commodities was held here, 2 Kings vii. 1. It was a large place; for here Ahab aſſembled four hundred falſe prophets, 1 Kings xxii. 10. Here was likewiſe ſome building, in which were ſeats for the elders or judges.

Ver. 17. *There were a thouſand men of Benjamin with him.*] Shimei came with ſo large a retinue, to let David ſee that he was a man of ſome conſequence, and capable of doing him great ſervice among the people, which might be an inducement to the king to grant him his pardon.

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have ſinned: therefore behold, I am come the firſt this day of all the houſe of Joſeph, to go down to meet my lord the king.

21 But Abiſhai the ſon of Zeruiah anſwered and ſaid, Shall not Shimei be put to death for this, becauſe he curſed the LORDS anointed?

22 And David ſaid, What have I to do with you, ye ſons of Zeruiah, that ye ſhould this day be adverſaries unto me? ſhall there any man be put to death this day in Iſrael? for do not I know, that I *am* this day king over Iſrael?

23 Therefore the king ſaid unto Shimei, Thou ſhalt not die: and the king ſware unto him.

24 ¶ And Mephiboſheth the ſon of Saul came down to meet the king, and had neither dreſſed his feet, nor trimmed his beard, nor waſhed his clothes, from the day the king departed, until the day he came *again* in peace.

25 And it came to paſs when he was come to Jeruſalem to meet the king, that the king ſaid unto him, Wherefore wenteſt not thou with me, Mephiboſheth?

26 And he anſwered, My lord, O king, my ſervant deceived me; for thy ſervant ſaid, I will ſaddle me an aſs, that I may ride thereon, and go to the king, becauſe thy ſervant *is* lame.

27 And he hath ſlandered thy ſervant unto my lord the king; but my lord the king *is* as an angel of God: do therefore *what is* good in thine eyes.

28 For all *of* my fathers houſe, were but dead men before my lord the king: yet didſt thou ſet thy ſervant among them that did eat at thine own table: what right therefore have I yet to cry any more unto the king?

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29 And the king ſaid unto him, Why ſpeakeſt thou any more of thy matters? I have ſaid, Thou and Ziba divide the land.

30 And Mephiboſheth ſaid unto the king, Yea, let him take all, foraſmuch as my lord the king is come again in peace unto his own houſe.

31 ¶ And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, *even* fourſcore years old, and he had provided the king of ſuſtenance while he lay at Mahanaim: for he *was* a very great man.

33 And the king ſaid unto Barzillai, Come thou over with me, and I will feed thee with me in Jeruſalem.

34 And Barzillai ſaid unto the king, How long have I to live, that I ſhould go up with the king unto Jeruſalem?

35 I *am* this day fourſcore years old: *and* can I diſcern between good and evil? can thy ſervant taſte what I eat or what I drink? can I hear any more the voice of ſinging-men and ſinging-women? wherefore then ſhould thy ſervant be yet a burden unto my lord the king?

36 Thy ſervant will go a little way over Jordan with the king: and why ſhould the king recompenſe it me with ſuch a reward?

37 Let

Ver. 22. *Ye ſons of Zeruiah.*] Joab and his brother, thought to have governed all David's affairs as they pleaſed; but he bids them angrily, and in diſdain, not to meddle in this matter.

Be put to death.] It was accounted an ill omen among other nations, if any man was put to death on the king's birth-day; and this was a ſecond *natalis imperii*, birth-day of David's empire; and therefore he would not have it ſullied with any cloud of ſorrow.

Ver. 24. *Neither dreſſed his feet*, &c.] Theſe are ſome of the inſtances, wherein the Jews were wont to expreſs their mourning. They are here mentioned as evidences of the falſhood of Ziba's information; ſince no one, who neglected himſelf to this degree, could be ſuppoſed ambitious of a crown.

Ver. 29. *Thou and Ziba divide the land.*] As if he had ſaid, My firſt grant ſhall ſtand; thou ſhalt be owner of the land, and Ziba ſhall manage it for thee.

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37 Let thy ſervant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father, and of my mother: but behold thy ſervant Chimham, let him go over with my lord the king, and do to him what ſhall ſeem good unto thee.

38 And the king anſwered, Chimham ſhall go over with me, and I will do to him that which ſhall ſeem good unto thee: and whatſoever thou ſhalt require of me, *that* will I do for thee.

39 And all the people went over Jordan: and when the king was come over, the king kiſſed Barzillai, and bleſſed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and alſo half the people of Iſrael.

41 ¶ And behold, all the men of Iſrael came to the king, and ſaid unto the king, Why have our brethren the men of Judah, ſtolen thee away, and have brought the king and his houſhold, and all Davids men with him over Jordan?

42 And all the men of Judah anſwered the men of Iſrael, Becauſe the king *is* near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the kings *coſt?* or hath he given us any gift?

Before Chriſt 1023.

43 And the men of Iſrael anſwered the men of Judah, and ſaid, we have ten parts in the king, and we have alſo more *right* in David than ye: why then did ye deſpiſe us, that our advice ſhould not be firſt had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Iſrael.

CHAP. XX.

1 *By occaſion of the quarrel, Sheba maketh a party in Iſrael.* 3 *Davids ten concubines are ſhut up in perpetual priſon.* 4 *Amaſa made captain over Judah, is ſlain by Joab.*

AND there happened to be there a man of Belial, whoſe name *was* Sheba the ſon of Bichri, a Benjamite, and he blew a trumpet, and ſaid, We have no part in David, neither have we inheritance in the ſon of Jeſſe: Every man to his tents, O Iſrael. 1022.

2 So every man of Iſrael went up from after David, *and* followed Sheba the ſon of Bichri: but the men of Judah clave unto their king, from Jordan even to Jeruſalem.

3 ¶ And David came to his houſe at Jeruſalem, and the king took the ten women *his* concubines, whom he had left to keep the houſe, and put them in ward, and fed them, but went not in unto them: ſo they were ſhut up unto the day of their death, living in widowhood.

4 ¶ Then ſaid the king to Amaſa, Aſſemble me the men of Judah within three days, and be thou here preſent.

Ver. 37. *That I may die in mine own city,* &c.] This little epiſode is very beautiful: Barzillai finiſhes his addreſs to the king with this requeſt, that he might ſuffer him to enjoy, what is natural for old men to deſire; "to "die in the place where they had lived, and to be buried "with their anceſtors"

Ver. 38. *Chimham ſhall go over with me, and I will do to him,* &c.] It is uncertain what David did for Chimham; but, as he had a patrimony in Beth-lehem, the place of his nativity, it is not improbable, that he gave great part of it to Chimham, and his heirs for ever; and that this was afterwards called the habitation of Chimham, in the days of Jeremiah, Jer. xli. 17.

Ver. 43. *We have ten parts in the king.*] That is, in the kingdom; ten parts of which, they ſay, were theirs, becauſe Simeon, being intermixed with Judah, probably now came along with them.

NOTES on Chap. XX.

Ver. 1. *Happened to be there.*] When the contention was between Judah and the other tribes of Iſrael.

We have no part in David.] This quarrel was not properly againſt David, but the quarrel of the other tribes againſt that of Judah.

Ver. 3. *They were ſhut up unto the day of their death.*] It would have been imprudent to let them have been ſeen abroad, which would only have renewed the remembrance of Abſalom's inceſt.

Before Christ 1022.

5 So Amaſa went to aſſemble *the men of* Judah; but he tarried longer than the ſet time which he had appointed him.

6 And David ſaid to Abiſhai, Now ſhall Sheba the ſon of Bichri do us more harm than *did* Abſalom: take thou thy lords ſervants, and purſue after him, leſt he get him fenced cities, and eſcape us.

7 And there went out after him Joabs men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jeruſalem, to purſue after Sheba the ſon of Bichri.

8 When they *were* at the great ſtone which *is* in Gibeon, Amaſa went before them: and Joabs garment that he had put on, was girded unto him, and upon it a girdle *with* a ſword faſtened upon his loins in the ſheath thereof, and as he went forth it fell out.

9 And Joab ſaid to Amaſa, *Art* thou in health, my brother? And Joab took Amaſa by the beard with the right hand to kiſs him.

10 But Amaſa took no heed to the ſword that *was* in Joabs hand: ſo he ſmote him therewith in the fifth *rib*, and ſhed out his bowels to the ground, and ſtruck him not again, and he died: ſo Joab and Abiſhai his brother purſued after Sheba the ſon of Bichri.

11 And one of Joabs men ſtood by him, and ſaid, He that favoureth Joab, and he that *is* for David, *let him go* after Joab.

Before Christ 1022.

12 And Amaſa wallowed in blood in the mids of the high-way: and when the man ſaw that all the people ſtood ſtill, he removed Amaſa out of the high-way into the field, and caſt a cloth upon him, when he ſaw that every one that came by him, ſtood ſtill.

13 When he was removed out of the high-way, all the people went on after Joab, to purſue after Sheba the ſon of Bichri.

14 ¶ And he went through all the tribes of Iſrael unto Abel, and to Beth-maachah, and all the Berites: and they were gathered together, and went alſo after him.

15 And they came and beſieged him in Abel of Beth-maachah, and they caſt up a bank againſt the city, and it ſtood in the trench: and all the people that *were* with Joab, battered the wall, to throw it down.

16 ¶ Then cried a wiſe woman out of the city, Hear, hear; ſay, I pray you, unto Joab, Come near hither, that I may ſpeak with thee.

17 And when he was come near unto her, the woman ſaid, *Art* thou Joab? And he anſwered, I *am he*. Then ſhe ſaid unto him, Hear the words of thine handmaid. And he anſwered, I do hear.

18 Then ſhe ſpake, ſaying, They were wont to ſpeak in old time, ſaying, They ſhall ſurely aſk *counſel* at Abel: and ſo they ended *the matter*.

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Ver. 5. *He tarried longer than the ſet time.*] The people had been ſo long harraſſed, in the late civil war, that they were not forward to engage in another.

Ver. 6. *David ſaid to Abiſhai.*] Perſiſting in his reſolution to depreſs Joab, he had recourſe to his brother, who was ſecond commander in the army.

Ver. 9. *Took Amaſa by the beard.*] This was an ancient cuſtom of reſpect among the Grecians; and is ſtill (as travellers relate) preſerved among the Indians.

Ver. 14. *Unto Abel, and unto Beth-maachah.*] Or rather, unto *Abel Beth-maachah*, they being one and the ſame place.

Ver. 15. *They caſt up a bank againſt the city.*] Mr. Pilkington thinks, the word tranſlated *bank*, ſignifies an *engine of war*, to fling ſtones, or any heavy body againſt a city; then the tranſlation will be, "They beſieged Sheba "in Abel, and they played an engine againſt the city; "and it ſtood in the trench, and all the people that were "with Joab, battered the wall to throw it down." The vulgate reads, *the city was beſieged*, or *ſurrounded with a bank*.

Ver. 16. *Then cried a wiſe woman out of the city.*] It appears not unlikely, that this woman was a governeſs in the city; for though that office was moſtly occupied by men, yet there want not inſtances of women, who have been employed in the adminiſtration of civil affairs, as Deborah, Judges xliv. and queen Athaliah, 2 Kings xi.

Ver. 18. *They ſhall ſurely aſk counſel at Abel.*] There is another tranſlation, in the margin of our bibles, which ſeems

Before Christ 1022. 19 I *am one of them that are* peaceable *and* faithful in Iſrael: thou ſeekeſt to deſtroy a city, and a mother in Iſrael: why wilt thou ſwallow up the inheritance of the LORD?

20 And Joab anſwered and ſaid, Far be it, far be it from me, that I ſhould ſwallow up or deſtroy.

21 The matter *is* not ſo: but a man of mount Ephraim (Sheba the ſon of Bichri by name) hath lift up his hand againſt the king, *even* againſt David: deliver him only, and I will depart from the city. And the woman ſaid unto Joab, Behold, his head ſhall be thrown to thee over the wall.

22 Then the woman went unto all the people in her wiſdom, and they cut off the head of Sheba the ſon of Bichri, and caſt *it* out to Joab: and he blew a trumpet, and they retired from the city, every man to his tent: and Joab returned to Jeruſalem unto the king.

23 ¶ Now Joab *was* over all the hoſt of Iſrael: and Benaiah the ſon of Johoiada *was* over the Cherethites, and over the Pelethites:

24 And Adoram *was* over the tribute: and Jehoſhaphat the ſon of Ahilud *was* recorder:

25 And Sheva *was* ſcribe: and Zadok and Abiathar *were* the prieſts: Before Christ 1022.

26 And Ira alſo the Jairite was a chief ruler about David.

CHAP. XXI.

1 *The three years famine for the Gibeonites, ceaſe, by hanging ſeven of Sauls ſons.* 10 *Rizpahs kindneſs unto the dead.* 12 *David burieth the bones of Saul and Jonathan in his fathers ſepulcher.*

THen there was a famine in the days of David, three years, year after year; and David enquired of the LORD. And the LORD anſwered, *It is* for Saul, and for *his* bloody houſe, becauſe he ſlew the Gibeonites. 1021.

2 And the king called the Gibeonites, and ſaid unto them, (now the Gibeonites *were* not of the children of Iſrael, but of the remnant of the Amorites, and the children of Iſrael had ſworn unto them: and Saul ſought to ſlay them, in his zeal to the children of Iſrael and Judah)

3 Wherefore David ſaid unto the Gibeonites, What ſhall I do for you? and wherewith ſhall I make the atonement, that ye may bleſs the inheritance of the LORD?

4 And the Gibeonites ſaid unto him, We will have no ſilver nor gold of Saul, nor

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ſeems more natural, and makes the woman ſpeak thus: "When the people ſaw thee lay ſiege to the city, they "ſaid, *Surely he will aſk, if we will have peace*: for the "law preſcribes, that he ſhould offer peace to ſtrangers, *much more then to Iſraelitiſh cities*: and if we would "once do this, we ſhould bring things to an amicable "agreement, for we are peaceable people, and faithful "to our prince." So that, according to this interpretation, the woman both modeſtly reproved Joab, for the neglect of his duty, and artfully engaged him in the performance of it.

Ver. 21. *A man of mount Ephraim.*] In the firſt verſe, he is ſaid to be a Benjamite; but he lived, it is ſuppoſed, in mount Ephraim.

Ver. 24. *Adoram was over the tribute.*] That is, treaſurer or receiver of the king's revenue.

Recorder.] Some take this place to have been that of chancellor; and

Ver. 25. *Scribe.*] That of ſecretary.

NOTES on Chap. XXI.

Ver. 1. *It is for Saul, and his bloody houſe,* &c.] Why this judgment was ſo long delayed, eſpecially as Saul and his ſons had before felt the weight of divine vengeance, may ſeem ſtrange: but it ſhould be remembered, that the counſels of God are paſt finding out; that he has excellent reaſons why he puniſheth ſinners, not now, but hereafter; and the longer he defers the ſtroke, the more evident it is, that he doth not forget the evil men have done, though he doth not preſently make his anger conſpicuous to the eyes of mortals.

Ver. 3. *What ſhall I do for you?*] This may ſame ſtrange, unleſs we ſuppoſe with Joſephus, that when David conſulted God, he told him not only for what crime it was, that he ſent this puniſhment, but that he ſhould take ſuch a revenge for it, as the Gibeonites ſhould deſire.

That ye may bleſs the inheritance of the Lord.] Pray to God to be pacified, and to reſtore again plenty to Iſrael.

Before Christ 1021. nor of his houſe, neither for us ſhalt thou kill any man in Iſrael. And he ſaid, What you ſhall ſay, *that* will I do for you.

5 And they anſwered the king, The man that conſumed us, and that deviſed againſt us, *that* we ſhould be deſtroyed from remaining in any of the coaſts of Iſrael,

6 Let ſeven men of his ſons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, *whom* the LORD did chooſe. And the king ſaid, I will give *them*.

7 But the king ſpared Mephiboſheth the ſon of Jonathan the ſon of Saul, becauſe of the LORDS oath that *was* between them, between David and Jonathan the ſon of Saul.

8 But the king took the two ſons of
Rizpah the daughter of Aiah, whom ſhe
1019. bare unto Saul, Armoni, and Mephiboſheth, and the five ſons of Michal the daughter of Saul, whom ſhe brought up for Adriel the ſon of Barzillai the Meholathite.

9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell *all* ſeven together, and were put to death in the days of harveſt, in the firſt *days*, in the beginning of barley-harveſt.

10 ¶ And Rizpah the daughter of Aiah took ſackloth, and ſpread it for her
Before Christ 1019. upon the rock, from the beginning of harveſt until water dropped upon them out of heaven, and ſuffered neither the birds of the air to reſt on them by day, nor the beaſts of the field by night.

11 And it was told David what Rizpah the daughter of Aiah the concubine of Saul had done.

12 ¶ And David went and took the bones of Saul, and the bones of Jonathan his ſon, from the men of Jabeſh-gilead, which had ſtolen them from the ſtreet of Beth-ſhan, where the Philiſtines had hanged them, when the Philiſtines had ſlain Saul in Gilboa.

13 And he brought up from thence the bones of Saul, and the bones of Jonathan his ſon; and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his ſon, buried they in the country of Benjamin in Zelah, in the ſepulcher of Kiſh his father; and they performed all that the king commanded: and after that, God was intreated for the land.

15 ¶ Moreover the Philiſtines had yet 1018.
war again with Iſrael, and David went down, and his ſervants with him, and fought againſt the Philiſtines; and David waxed faint.

16 And Iſhbi-benob, which *was* of the ſons of the giant, (the weight of whoſe ſpear

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Ver. 6. *We will hang them up unto the Lord.*] Theſe Gibeonites were a remnant of the Amorites; and it is imagined, to have been a barbarous cuſtom in thoſe days (as it certainly prevailed in after ages) to hang men up, in order to appeaſe the anger of the gods in the time of famine.

Ver. 8. *The five ſons of Michal.*] Michal was not the mother of thoſe children, but had brought them up; whence they are called her children. They were the ſons of Merab, her eldeſt ſiſter, who was married to Adriel. The Jews obſerve, that whoever brings up a pupil in his houſe, is, in ſcripture, ſaid to have *begotten him*; which form of expreſſion, we alſo find in heathen authors: thus, Agamemnon and Menelaus, are called the ſons of Atreus, becauſe (Pliſthenes their father being dead) Atreus, took care to bring them up.

Ver. 9. *He delivered them into the hands of the Gibeonites.*] This he did, purely in obedience to the will of God, who had both directed and warranted him ſo to do; he was not at liberty to do what he pleaſed, but rather compelled to give up the children as victims, notwithſtanding his promiſe and oath to their father; becauſe a ſuperior power interpoſed, and ſo cancelled the prior obligation.

Ver. 10. *From the beginning of harveſt, until the water dropped.*] So that the bodies hung, from the beginning of harveſt, till God was intreated for the land, and was pleaſed to ſend them rain. The Iſraelites had a poſitive law, (Deut. xxi. 23.) that if any man was hanged, he ſhould be buried before night; but the Gibeonites did not think themſelves obliged by that law.

Ver. 15. *David waxed faint.*] Being in his declining years; or rather, of a great age, and much worn by various troubles and fatigues.

Before Christ 1018.

ſpear *weighed* three hundred *ſhekels* of braſs in weight) he being girded with a new *ſword*, thought to have ſlain David.

17 But Abiſhai the ſon of Zeruiah ſuccoured him, and ſmote the Philiſtine, and killed him. Then the men of David ſware unto him, ſaying, Thou ſhalt go no more out with us to battel, that thou quench not the light of Iſrael.

18 And it came to paſs after this, that there was again a battel with the Philiſtines at Gob: then Sibbechai the Huſhathite ſlew Saph, which *was* of the ſons of the giant.

19 And there was again a battel in Gob with the Philiſtines, where Elhanan the ſon of Jaare-oregim a Beth-lehemite, ſlew *the brother of* Goliath the Gittite, the ſtaff of whoſe ſpear *was* like a weavers beam.

20 And there was yet a battel in Gath, where was a man of *great* ſtature, that had on every hand ſix fingers, and on every foot ſix toes, four and twenty in number; and he alſo was born to the giant.

21 And when he defied Iſrael, Jonathan the ſon of Shimea the brother of David ſlew him.

22 Theſe four were born to the giant in Gath, and fell by the hand of David, and by the hand of his ſervants.

Before Christ 1018.

CHAP. XXII.

A pſalm of thankſgiving for Gods powerful deliverance, and manifold bleſſings.

AND David ſpake unto the LORD the words of this ſong, in the day *that* the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul.

2 And he ſaid, the LORD *is* my rock and my fortreſs, and my deliverer,

3 The God of my rock, in him will I truſt: *he is* my ſhield, and the horn of my ſalvation, my high tower, and my refuge, my ſaviour; thou ſaveſt me from violence.

4 I will call on the LORD, *who is* worthy to be praiſed: ſo ſhall I be ſaved from mine enemies.

5 When the waves of death compaſſed me: the floods of ungodly men made me afraid.

6 The ſorrows of hell compaſſed me about: the ſnares of death prevented me.

7 In my diſtreſs I called upon the LORD, and cried to my God, and he did hear my voice out of his temple, and my cry *did enter* into his ears.

Ver. 16. *A new ſword.*] This, according to the beſt interpretation, was a ſword made on purpoſe for him, and ſuited to his ſtrength, which greatly ſurpaſſed that of an ordinary man.

Ver. 17. *That thou quench not the light of Iſrael.*] This expreſſion is very beautiful and ſignificant; for good kings are, in ſcripture, juſtly ſtiled the light of the people, 1 Kings xi. 36. becauſe the conduct and direction, the comfort and welfare of a people depend upon them.

Ver. 19. *Elhanan the ſon of Jaare-oregim*, &c.] It is in 1 Chron. xx. 5. *Elhanan the ſon of Jair, ſlew Lahmi, the brother of Goliath the Gittite*, which is plain and conſiſtent.

NOTES on Chap. XXII.

Ver. 1. *David ſpake—the words of this ſong.*] It is very uncertain at what time of life David compoſed this moſt ſublime ſong; he ſeems to have written it, at firſt, for his own private uſe, but near the cloſe of his life, he thought fit to communicate it to others; and therefore placed it in the book of Pſalms, that it might ſerve for the uſe of thoſe who ſhould be encompaſſed with the ſame difficulties, and receive the like mercies from the God of their ſalvation.—The reader will obſerve, it is nearly the ſame with the 18th Pſalm. This divine ode, contains the nobleſt image that was ever expreſſed in words. David, overflowing with gratitude to God for delivering him from his numerous and powerful enemies, pours forth his ſoul in the ſtrongeſt expreſſions of his own miſery, and God's majeſty.—Diſtreſs, danger, death, had every way ſurrounded him:—he ſupplicated God, and that ſo earneſtly, that his voice aſcended to heaven, and his cry entered the ears of the Almighty—then—the earth ſhook, the foundations of the hills trembled; for God was wroth.—He bowed the heavens; he came down; darkneſs was under his feet;—he rode; he flew upon the cherubim;—darkneſs was as yet his pavilion; waters ſurrounded, and clouds concealed his glory! but——the brightneſs of his preſence ſoon ſcattered the clouds; they removed; they kindled into coals of fire! the blaze of glory burſt forth, and the whole univerſe was in flames.

Before Chriſt 1018.

8 Then the earth ſhook and trembled: the foundations of heaven moved and ſhook becauſe he was wroth.

9 There went up a ſmoke out of his noſtrils, and fire out of his mouth devoured: coals were kindled by it.

10 He bowed the heavens alſo and came down: and darkneſs *was* under his feet.

11 And he rode upon a cherub, and did fly: and he was ſeen upon the wings of the wind.

12 And he made darkneſs pavilions round about him, dark waters, *and* thick clouds of the ſkies.

13 Through the brightneſs before him were coals of fire kindled.

14 The LORD thundered from heaven, and the moſt High uttered his voice.

15 And he ſent out arrows and ſcattered them; lightening, and diſcomfited them.

16 And the channels of the ſea appeared, the foundations of the world were diſcovered, at the rebuking of the LORD, at the blaſt of the breath of his noſtrils.

17 He ſent from above, he took me: he drew me out of many waters.

18 He delivered me from my ſtrong enemy, *and* from them that hated me: for they were too ſtrong for me.

Before Chriſt 1018.

19 They prevented me in the day of my calamity: but the LORD was my ſtay.

20 He brought me forth alſo into a large place: he delivered me, becauſe he delighted in me.

21 The LORD rewarded me according to my righteouſneſs: according to the cleanneſs of my hands hath he recompenſed me.

22 For I have kept the ways of the LORD, and have not wickedly departed from my God.

23 For all his judgments *were* before me: and *as for* his ſtatutes, I did not depart from them.

24 I was alſo upright before him, and have kept myſelf from mine iniquity.

25 Therefore the LORD hath recompenſed me according to my righteouſneſs: according to my cleanneſs in his eyeſight.

26 With the merciful thou wilt ſhew thyſelf merciful, *and* with the upright man thou wilt ſhew thyſelf upright.

27 With the pure thou wilt ſhew thyſelf pure: and with the froward thou wilt ſhew thyſelf unſavoury.

28 And

Ver. 8. *The foundations of the earth moved*] The roots and foundations of the mountains. In Pſalm xviii. it is *the foundation of the hills*. By heaven is meant, mountains lifted up to heaven.

Becauſe he was wroth.] That is, he was highly diſpleaſed at their enmity with David.

Ver. 9. *A ſmoke out of his noſtrils, and fire.*] Theſe are very bold metaphors, and expreſs the moſt flaming degree of anger, and its dreadful effects.

Ver. 10. *He bowed the heavens and came down; and darkneſs was under his feet.*] A beautiful and noble image this, of the divine majeſty, as deſcending from heaven in a glorious cloud, which, at the bottom, was all dark, but above, bright and ſhining, with an amazing ſplendor.

Ver. 11. *He rode upon a cherub.*] To ride, in the Hebrew language, ſignifies to *rule* or *govern* with an abſolute authority, that on which the perſon is ſaid to ride; to ride upon a cherub, therefore, or to make the clouds his chariot (which is the ſame, becauſe angels appeared in bright clouds) is to ſend his heavenly miniſters whither he pleaſes, to execute his pleaſure.

Ver. 12. *He made darkneſs pavilions round about him, &c.*] This is likewiſe a deſcription of the angelic powers which ſurrounded him on all ſides.

Ver. 13. *Through the brightneſs before him were coals of fire kindled.*] Thoſe heavenly miniſters, going forth from his glorious preſence, ſent hailſtones and lightnings in the face of his enemies; as in Joſh. x. 11. Hail and fire are called the inſtruments and weapons of God. Job xxxviii. 22. Ezek. x. 2. &c.

Ver. 16. *The channels of the ſea appeared, &c.*] A deſcription of an earthquake, rending and making ſuch breaches, that the very bottom of it was diſcovered.

Ver. 17. *Many waters.*] Innumerable dangers, which poured in like a flood upon him.

Ver. 24. *I was alſo upright before him.*] This is ſpoken in reſpect to Saul; for though he afterwards ſinned grievouſly againſt God, yet he choſe rather to ſuffer any thing than injure Saul.

Ver. 27. *Thou wilt ſhew thyſelf unſavory.*] The reading in the Pſalms is better; *With the froward thou wilt ſhew thyſelf froward.*

Before Chriſt 1018.

28 And the afflicted people thou wilt ſave: but thine eyes *are* upon the haughty, *that* thou mayeſt bring *them* down.

29 For thou *art* my lamp, O LORD: and the LORD will lighten my darkneſs.

30 For by thee I have run through a troop: by my God have I leaped over a wall.

31 *As for* God, his way *is* perfect; the the word of the LORD *is* tried: he *is* a buckler to all them that truſt in him.

32 For who *is* God, ſave the LORD? and who *is* a rock, ſave our God?

33 God *is* my ſtrength *and* power: and he maketh my way perfect.

34 He maketh my feet like hinds *feet*: and ſetteth me upon my high places.

35 He teacheth my hands to war: ſo that a bow of ſteel is broken by mine arms.

36 Thou haſt alſo given me the ſhield of thy ſalvation: and thy gentleneſs hath made me great.

37 Thou haſt enlarged my ſteps under me: ſo that my feet did not ſlip.

38 I have purſued mine enemies, and deſtroyed them: and turned not again until I had conſumed them.

39 And I have conſumed them, and wounded them, that they could not ariſe: yea, they are fallen under my feet.

40 For thou haſt girded me with ſtrength to battel: them that roſe up againſt me, haſt thou ſubdued under me.

Before Chriſt 1018.

41 Thou haſt alſo given me the necks of mine enemies, that I might deſtroy them that hate me.

42 They looked, but *there was* none to ſave: *even* unto the LORD, but he anſwered them not.

43 Then did I beat them as ſmall as the duſt of the earth, I did ſtamp them as the mire of the ſtreet, *and* did ſpread them abroad.

44 Thou alſo haſt delivered me from the ſtrivings of my people, thou haſt kept me *to be* head of the heathen: a people *which* I knew not, ſhall ſerve me.

45 Strangers ſhall ſubmit themſelves unto me: as ſoon as they hear, they ſhall be obedient unto me.

46 Strangers ſhall fade away, and they ſhall be afraid out of their cloſe places.

47 The LORD liveth, and bleſſed *be* my rock: and exalted be the God of the rock of my ſalvation.

48 It *is* God that avengeth me, and that bringeth down the people under me,

49 And that bringeth me forth from mine enemies: thou alſo haſt lifted me up on high above them that roſe up againſt me: thou haſt delivered me from the violent man.

50 Therefore I will give thanks unto thee, O LORD, among the heathen, and I will ſing praiſes unto thy name.

51 *He is* the tower of ſalvation for his king: and ſheweth mercy to his anointed, unto

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Ver. 29. *Thou art my lamp.*] The reading of the ſimilar place in the Pſalms is preferable; *Thou ſhalt light my candle.*

Ver. 30. *I have run through a troop.*] I have ſubdued foes. *Leaped over a wall.*] Eſcaped dangers.

Ver. 31. *Is tried.*] The experience of all good men teaches, that God never fails to be true to his word.

Ver. 34. *Like hinds feet.*] Some refer this to the ſwiftneſs of the hind; and ſome to the firmneſs of his treading, which is very remarkable.

Ver. 44. *The ſtrivings of the people.*] Alluding to the union of the people of Iſrael and Judah, under his government.

A people which I knew not ſhall ſerve me.] Viz. the Syrians of Zobah, Rehob, Iſh-tob, and Maacah, of whom, it is likely, David had no knowledge, till they came to ſuccour the Ammonites.

Ver. 49. *The violent man.*] That is, Saul.

Ver. 50. *Therefore will I give thanks unto thee, O Lord, &c.*] He was reſolved, upon all occaſions, to praiſe God for his goodneſs, but eſpecially among the heathens, whom he had ſubdued, that they might know all his victories were wrought by the hands of omnipotence, and thence be inſpired to worſhip the great Jehovah, and put their truſt under the ſhadow of his wings.

Before Chriſt 1018. unto David, and to his ſeed for evermore.

CHAP. XXIII.

1 *David in his laſt words profeſſeth his faith in Gods promiſes, to be beyond ſenſe or experience.* 6 *The different ſtate of the wicked.*

NOW theſe *be* the laſt words of David: David the ſon of Jeſſe ſaid, and the man *who was* raiſed up on high, the anointed of the God of Jacob, and the ſweet pſalmiſt of Iſrael, ſaid,

2 The ſpirit of the LORD ſpake by me, and his word *was* in my tongue.

3 The God of Iſrael ſaid, the Rock of Iſrael ſpake to me, He that ruleth over men *muſt be* juſt, ruling in the fear of God:

4 And *he ſhall be* as the light of the morning, *when* the ſun riſeth, *even* a morning without clouds; *as* the tender graſs *ſpringing* out of the earth by clear ſhining after rain.

5 Although my houſe *be* not ſo with God; yet he hath made with me an everlaſting covenant, ordered in all *things*, and ſure: for *this is* all my ſalvation, and all *my* deſire, although he make *it* not to grow. Before Chriſt 1018.

6 ¶ But *the ſons* of Belial *ſhall be* all of them as thorns thruſt away, becauſe they cannot be taken with hands.

7 But the man *that* ſhall touch them, muſt be fenced with iron, and the ſtaff of a ſpear, and they ſhall be utterly burnt with fire in the *ſame* place.

8 ¶ Theſe *be* the names of the mighty men whom David had; the Tachmonite that ſat in the ſeat, chief among the captains, (the ſame *was* Adino the Eznite) *he lift up his ſpear* againſt eight hundred, whom he ſlew at one time.

9 And after him *was* Eleazar the ſon of

NOTES on Chap. XXIII.

Ver. 1. *The laſt words.*] That is, the laſt he ſpake by inſpiration. The Chaldee paraphraſe takes theſe words as a prophecy of the Meſſiah; and ſo it expounds them: "Theſe are the words of the prophecy of David, which "he prophecied of the conſummation of all things, in "the day of conſolation which is to come."

Ver. 3. *He that ruleth over men muſt be juſt, ruling in the fear of God.*] This relates primarily to David, as the type of Chriſt; and the Chaldee paraphraſe applies it likewiſe to the Meſſiah: "The faithful God ſaid, I will "conſtitute to me a king, the Meſſiah, who ſhall ariſe, "and reign in the fear of the Lord."

Ver. 4. *He ſhall be as the light of the morning.*] In an old manuſcript, which ſeems to determine this hymn to have been a prophecy of the Meſſiah, there is a remarkable difference—"And as the morning light ſhall Jehovah "the ſun ariſe."

Ver. 5. *Although my houſe be not ſo with God; yet he hath made with me an everlaſting covenant.*] Here (according to Lud. de Dieu) he amplifies the ſtability and perpetuity of his kingdom, by comparing it to three natural things that are grateful to man, but not remarkable for their conſtancy; for the ſun ariſes, but it likewiſe ſets; the morning may be clear, but may quickly be overcaſt; the tender graſs ſprings up, but again withers away. "Not "ſo, ſays the Pſalmiſt, is my kingdom before the Almighty; it flouriſhes like theſe, but is at the ſame time "perpetual; for the holy one of Iſrael hath made an "everlaſting covenant with me; and though ſome afflictions have befallen me, and all my deſires have not "flouriſhed, yet he hath not taken his mercies, nor his "favours from me."

Ver. 8. *Theſe be the names of the mighty men*, &c.] There is likewiſe a liſt of David's worthies in 1 Chron. xi. which originally contained the ſame ſenſe, where it is now contradictory; one of the two places muſt have been corrupted. The reader is to obſerve, that this liſt conſiſts of 37 warriors; the firſt of which is Joab, who, though not expreſsly mentioned here (becauſe he has been celebrated through this whole book of Samuel) yet he muſt be here included, to complete the number ſpecified, verſe 39. The author of the Chronicles commemorates Joab at the beginning of his catalogue; he therefore is to be reckoned the captain-general; next comes a double ſeries of three generals, (the three moſt honourable next to Joab, making the firſt ſeries, *viz.* Jaſhobeam, Eleazar, and Shammah; and the three more honourable than the thirty, but leſs honourable than the firſt three, making the ſecond ſeries, *viz.* Abiſhai, Benaiah, and Aſahel) and then the body of thirty. This verſe is miſerably corrupted; but Mr. Kennicot has, with great ingenuity and induſtry, corrected the original, and given us this tranſlation. "Theſe are the names of the mighty men, "whom David had, Jaſhobeam the Hachmonite, chief "of three; he lifted up his ſpear againſt three hundred "ſoldiers at one time." This is nearly correſpondent to Chron. xi. 11. The emendations in this chapter are ſo numerous, that I ſhall tranſcribe only the moſt material, and refer the learned reader to Mr. Kennicot's excellent diſſertation, from page 64, to 258.

Before Chriſt 1018. of Dodo the Ahohite, *one* of the three mighty men with David, when they defied the Philiſtines *that* were there gathered together to battel, and the men of Iſrael were gone away.

10 He aroſe, and ſmote the Philiſtines until his hand was weary, and his hand clave unto the ſword: and the LORD wrought a great victory that day; and the people returned after him only to ſpoil.

11 And after him *was* Shammah the ſon of Agee the Hararite: and the Philiſtines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philiſtines.

12 But he ſtood in the midſt of the ground, and defended it, and ſlew the Philiſtines: and the LORD wrought a great victory.

13 And three of the thirty chief went down and came to David in the harveſt time, unto the cave of Adullam: and the troop of the Philiſtines pitched in the valley of Rephaim.

14 And David *was* then in an hold, and the garriſon of the Philiſtines *was* then in Beth-lehem.

15 And David longed, and ſaid, Oh that one would give me drink of the water of the well of Beth-lehem, which *is* by the gate! Before Chriſt 1018.

16 And the three mighty men brake through the hoſt of the Philiſtines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheleſs he would not drink thereof, but poured it out unto the LORD.

17 And he ſaid, Be it far from me, O LORD, that I ſhould do this: *is not this* the blood of the men that went in jeopardy of their lives? therefore he would not drink it. Theſe things did theſe three mighty men.

18 And Abiſhai the brother of Joab, the ſon of Zeruiah, was chief among three; and he lift up his ſpear againſt three hundred, *and* ſlew *them*, and had the name among three.

19 Was he not moſt honourable of three? therefore he was their captain: howbeit, he attained not unto the *firſt* three.

20 And Benaiah the ſon of Jehoida, the ſon of a valiant man, of Kabzeel, who had done many acts, he ſlew two lionlike men of Moab: he went down alſo and ſlew a lion in the midſt of a pit in time of ſnow.

Ver. 9. *Dodo.*] Read *Dodi*; and after *the three mighty men*, read *he was with David at Paſdammim*. 10. *And the Philiſtines* were there gathered together to battle, and the men of Iſrael fled, *&c.* and inſtead of *victory*, read *a great deliverance*. 11. Inſtead of *a troop*, read *the Philiſtines were gathered together at Lehi*; where there was a piece of ground full of barley, *&c.* 13. Read—now *theſe* three, *who were head men ſuperior to the* thirty, went down, and came *over the rock to David*, &c.

Ver. 15. *O that one would give me drink of the waters of the well of Beth-lehem.*] David was exceeding thirſty, the weather being very hot; and he coveted the water of Bethlehem rather than any other, becauſe this was the place of his nativity, and he knew how pleaſant and refreſhing its waters were; however, he did not ſpeak this, to the end that any ſhould venture their lives to fetch it him.

Ver. 16. *Three mighty men brake through the hoſt.*] It is very remarkable, that they ſhould break through the hoſt, ſtay to draw water out of the well, and carry it away with an high hand through the hoſt to David.

Ver. 17. *Is not this the blood of theſe men?*] He did no longer look upon it as water, but as the blood of thoſe men, who fetched it at the hazard of their lives.

Ver. 20. For *Benaiah*, read *Benaihu*; and for *lion like*, read *men who were ſtouter than lions*. 21. Read he ſlew an Egyptian, *a man wonderful to behold*; and in the hand of the Egyptian was a ſpear, *like a weavers beam*, &c. 22. Read theſe things did *Benaihu*, &c. 24. Read *Aſahel*, the brother of Joab, *was alſo above the* thirty. 25. *Shamhoth* the Harodite. 26. *Heletz* the Pelenite, 27. For *Mebunnai*, read *Sibbecai*. 28. For *Zalmon*, read *Ilai*. 29. Read *Heled*; and for *Ittai*, read *Ithai*. 30. For *Hiddai*, read *Hurai*. 31. For *Barhumite*, read *Baburimite*. 32. Read *Gonni, of the ſons of Haſhem*. 33. *Jonathan, the ſon of Shammah*, the Hararite, Ahiam, the ſon of *Shacar*, &c. 35 *Naarai, the ſon of Azbai*. 36. *Joel the brother of* Nathan.

Before Chriſt 1018.

21 And he ſlew an Egyptian, a goodly man: and the Egyptian had a ſpear in his hand; but he went down to him with a ſtaff, and plucked the ſpear out of the Egyptians hand, and ſlew him with his own ſpear.

22 Theſe *things* did Benaiah the ſon of Jehoiada, and had the name among three mighty men,

23 He was more honourable than the thirty, but he attained not to the *firſt* three: and David ſet him over his guard.

24 Aſahel the brother of Joab *was* one of the thirty; Elhanan the ſon of Dodo of Beth-lehem,

25 Shammah the Harodite, Elika the Harodite,

26 Helez the Paltite, Ira the ſon of Ikkeſh the Tekoite,

27 Abiezer the Anethothite, Mebunnai the Huſhathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Heleb the ſon of Baanah, a Netophathite, Ittai the ſon of Ribai out of Gibeah of the children of Benjamin,

30 Benaiah the Pirathonite, Hiddai of the brooks of Gaaſh,

31 Abi-albon the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbonite; of the ſons of Jaſhen, Jonathan,

33 Shammah the Hararite, Ahiam the ſon of Sharar the Hararite,

34 Eliphelet the ſon of Ahaſbai, the ſon of the Maachathite, Eliam the ſon of Ahithophel the Gilonite,

35 Hezrai the Carmelite, Paari the Arbite,

36 Igal the ſon of Nathan of Zobah, Bani the Gadite, Before Chriſt 1018.

37 Zelek the Ammonite, Naharai the Beerothite, armour bearer to Joab the ſon of Zeruiah,

38 Ira an Ithrite, Gareb an Ithrite,

39 Uriah the Hittite: thirty and ſeven in all.

CHAP. XXIV.

1 *David tempted by Satan, forceth Joab to number the people.* 5 *The captains in nine months and twenty days, bring the muſter of thirteen hundred thouſand fighting men,* 10 *David having three plagues propounded by Gad, repenteth, and chooſeth the three days peſtilence.* 15 *After the death of threeſcore and ten thouſand, David by repentance preventeth the deſtruction of Jeruſalem.*

AND again the anger of the LORD was kindled againſt Iſrael, and he moved David againſt them, to ſay, Go number Iſrael and Judah. 1017.

2 For the king ſaid to Joab the captain of the hoſt, which *was* with him, Go now through all the tribes of Iſrael, from Dan even to Beer-ſheba, and number ye the people, that I may know the number of the people.

3 And Joab ſaid unto the king, Now the LORD thy God add unto the people (how many ſoever they be) an hundredfold, and that the eyes of my lord the king may ſee *it*, but why doth my lord the king delight in this thing?

4 Notwithſtanding, the kings word prevailed againſt Joab, and againſt the captains of the hoſt: and Joab and the captains of the hoſt went out from the preſence

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NOTES on Chap. XXIV.

Ver. 1. *The anger of the Lord was kindled.*] Becauſe they had followed Abſalom, and afterwards Sheba; as well as on account of their luxury and eaſe.

He moved David againſt them, to ſay, Go number Iſrael and Judah.] It ought rather to be tranſlated with Caſtallio; David was moved to ſay; for God is not the author of evil.

Before Christ 1017. preſence of the king, to number the people of Iſrael.

5 ¶ And they paſſed over Jordan, and pitched in Aroer, on the right ſide of the city that *lieth* in the midſt of the river of Gad, and toward Jazer.

6 Then they came to Gilead, and to the land of Tahtim-hodſhi; and they came to Dan-jaan, and about to Zidon,

7 And came to the ſtrong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the ſouth of Judah *even* to Beer-ſheba.

8 So when they had gone through all the land, they came to Jeruſalem at the end of nine months and twenty days.

9 And Joab gave up the ſum of the number of the people unto the king: and there were in Iſrael eight hundred thouſand valiant men that drew the ſword; and the men of Judah *were* five hundred thouſand men.

10 ¶ And Davids heart ſmote him after that he had numbered the people: and David ſaid unto the LORD, I have ſinned greatly in that I have done: and now I beſeech thee, O LORD, take away the iniquity of thy ſervant; for I have done very fooliſhly. Before Christ 1017.

11 For when David was up in the morning, the word of the LORD came unto the prophet Gad, Davids ſeer, ſaying,

12 Go and ſay unto David, Thus ſaith the LORD, I offer thee three *things*; chooſe thee one of them, that I may *do it* unto thee.

13 So Gad came to David, and told him, and ſaid unto him, Shall ſeven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they purſue thee? or that there be three days peſtilence in thy land? now adviſe, and ſee what anſwer I ſhall return to him that ſent me.

14 And David ſaid unto Gad, I am in a great ſtraight: let us fall now into the hand of the LORD, (for his mercies *are* great) and let me not fall into the hand of man.

15 So the LORD ſent a peſtilence upon Iſrael, from the morning even to the time appointed;

Ver. 9. *The ſum of the number.*] If we compare this account, with what we meet with in 1 Chron. xxi. 5. we ſhall find a great difference; for there the men of Iſrael are ſaid to be 300,000 more than here; and, on the other hand, the men of Judah are ſaid to be 30,000 leſs. The ſcribes are apt to write their numbers wrong; the leſſer number is more likely to be the true one; for, if there were ſo many fighting men, the additional number of the aged, women, and children, muſt fill ſo ſmall a country very full.

Ver. 10. *I have ſinned greatly.*] Interpreters are not agreed in what David's ſin here conſiſted. Some think it was, in forgetting the half ſhekel, due upon ſuch occaſions, by the appointment of the law. Exod. xxx. 12. Others think, it was in numbering thoſe under twenty years of age, contrary to the law. Exod. xxx. 14. and xxxviii. 26. Some fancy, that through a motive of avarice, he laid a capitation tax upon every poll throughout the kingdom; and others, that the numbering of the people became ſinful, becauſe it was a thing contrary to the fundamental promiſe by God to Abraham; that his ſeed ſhould be as the ſtars for multitude, and that this act ſeemed to ſavour of infidelity: but the moſt probable opinion is, that David, being the anointed of the Lord, and and one who had been favoured of the Almighty, in a moſt remarkable manner, ſhould not have gloried in the multitude of his forces, nor have made fleſh his arm; for he well knew, that *there is no reſtraint to the Lord, to ſave by many or by few.*

Ver. 11. *For when David was up in the morning.*] Here is an egregious error in the tranſlation, which gives us to apprehend, that David's penitence was the effect of God's threat; *for when David was up in the morning*, &c. whereas it ſhould not be tranſlated *for*, but *and*; being a connective, and not a caſual particle.

Ver. 13. *Shall ſeven years of famine*, &c.] In 1 Chron. xxi. 12. the propoſal runs regularly (not ſeven, but) three years famine, three months flight, three days peſtilence. The Septuagint alſo read *three years famine*; therefore, there is no doubt, but this is a miſtake of the tranſcriber, who has corrupted three into ſeven.

Ver. 15. *So the Lord ſent a peſtilence—from the morning even to the time appointed.*] The time appointed, was the ſpace of *three days*; and therefore ſome are of opinion, that the plague laſted ſo long; but then this does not agree with what follows, *viz.* that *the Lord repented him of the evil.* We may therefore conclude, that as the word MOED, ſignifies an *aſſembly*, the time MOED muſt be, when the people met together at the time of the evening ſacrifice, *i. e.* about the ninth hour of the day; and conſequently,

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appointed: and there died of the people from Dan even to Beer-ſheba, ſeventy thouſand men.

16 And when the angel ſtretched out his hand upon Jeruſalem to deſtroy it, the LORD repented him of the evil, and ſaid to the angel that deſtroyed the people, It is enough: ſtay now thine hand. And the angel of the LORD was by the threſhing-place of Araunah the Jebuſite.

17 And David ſpake unto the LORD when he ſaw the angel that ſmote the people, and ſaid, Lo, I have ſinned, and I have done wickedly: but theſe ſheep, what have they done? let thine hand, I pray thee, be againſt me, and againſt my fathers houſe.

18 ¶ And Gad came that day to David, and ſaid unto him, Go up, rear an altar unto the LORD, in the threſhing-floor of Araunah the Jebuſite.

19 And David, according to the ſaying of Gad, went up as the LORD commanded.

20 And Araunah looked, and ſaw the king and his ſervants coming on toward him: and Araunah went out and bowed himſelf before the king on his face upon the ground.

Before Christ 1017.

21 And Araunah ſaid, Wherefore is my lord the king come to his ſervant? And David ſaid, To buy the threſhing-floor of thee to build an altar unto the LORD, that the plague may be ſtayed from the people.

22 And Araunah ſaid unto David, Let my lord the king take and offer up what *ſeemeth* good unto him: behold, *here be* oxen for burnt ſacrifice, and threſhing-inſtruments, and *other* inſtruments of the oxen for wood.

23 All theſe *things* did Araunah, *as* a king, give unto the king: and Araunah ſaid unto the king, The LORD thy God accept thee.

24 And the king ſaid unto Araunah, Nay; but I will ſurely buy *it* of thee at a price: neither will I offer burnt offerings unto the LORD my God, of that which doth coſt me nothing. So David bought the threſhing-floor and the oxen, for fifty ſhekels of ſilver.

25 And David built there an altar unto the LORD, and offered burnt-offerings, and peace-offerings: ſo the LORD was intreated for the land, and the plague was ſtayed from Iſrael.

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quently, that the plague continued from the morning to this time, which is about nine hours, or the eighth part of three days; God, in his mercy, having been pleaſed to mitigate the rigour of his judgment, upon the ſincere repentance of his people.

Ver. 17. *Lo, I have ſinned, but theſe ſheep, what have they done?*] Like a good man, he reflected only on his own ſin, in numbering the people; but forgot their crimes in depoſing him, and ſetting Abſalom on the throne of Iſraeſ.

Ver. 28. *In the threſhing-floor of Araunah.*] This threſhing-floor was in the mount Moriah, the place where Abraham offered up his ſon, and where Solomon afterwards built the temple.

Ver. 24. *For fifty ſhekels of ſilver.*] In Chronicles, it is ſaid, that David bought the threſhing-floor, &c. for ſix hundred ſhekels of gold. Now, a ſhekel of gold, being of twelve times more value than a ſhekel of ſilver, it makes the diſparity very large; therefore, it is generally ſuppoſed, that David made two purchaſes. He firſt bought the threſhing-floor and oxen, for fifty ſhekels of ſilver, and afterwards all the adjacent ground, occupied by the courts of the temple, for ſix hundred ſhekels of gold.

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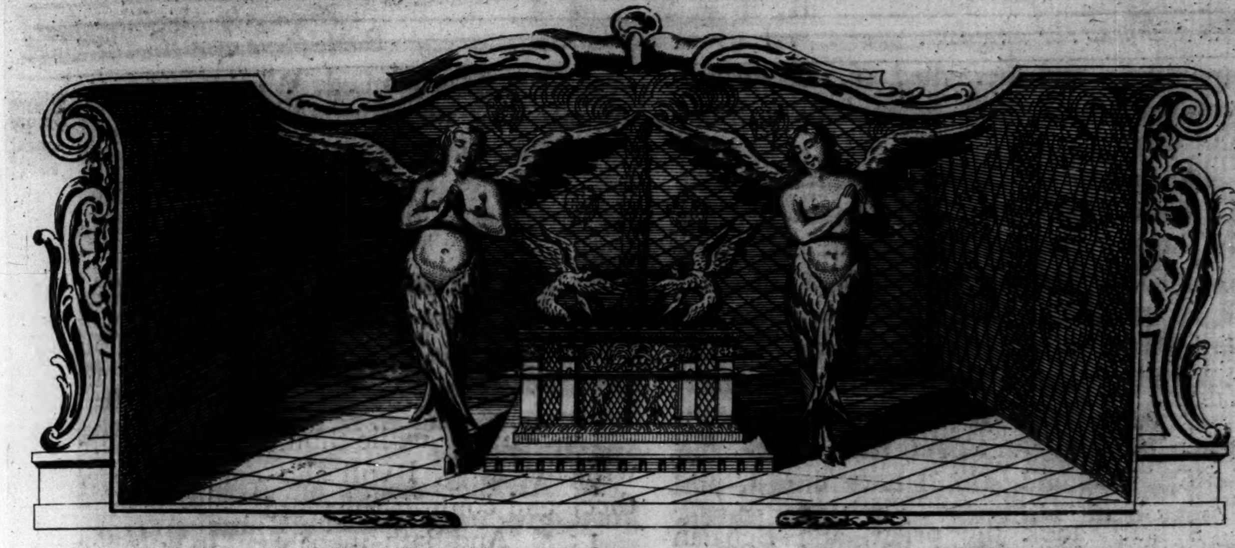
The End of the Second Book of SAMUEL.



THE

Firſt Book of the KINGS,

COMMONLY CALLED,

The Third Book of the KINGS.

The ARGUMENT.

Theſe books are called Kings, *becauſe they contain the hiſtory of the kings of* Iſrael *and* Judah, *from the beginning of* Solomon's *reign, down to the captivity of* Babylon. *Here we have an account of the building of the Temple,* Solomons *defection, and the diviſion of the nation into two kingdoms, &c. They are thought to have been compoſed by* Ezra, *who extracted them from the public records, and (taking into the account the hiſtory of the two preceeding books) comprehend the ſpace of near* 600 *years.*

CHAP. I.

1 *Abiſhag cheriſheth David in his extreme age.*

Before Chriſt 1015. NOW king David was old, *and* ſtricken in years; and they covered him with clothes, but he gat no heat.

2 Wherefore his ſervants ſaid unto him, Let there be ſought for my lord the king a young virgin, and let her ſtand before the king, and let her cheriſh him, and let her lie in thy boſom, that my lord the king may get heat. Before Chriſt 1015.

3 So they ſought for a fair damſel throughout all the coaſts of Iſrael, and found Abiſhag a Shunammite, and brought her to the king.

4 And the damſel *was* very fair, and cheriſhed the king, and miniſtered to him: but the king knew her not.

NOTES on Chap. I.

Ver. 1. *They covered him with clothes, but he gat him no heat.*] It ſeems that David was ſtricken with a palſy, or with ſome other diſtemper that chilled his blood, ſo that he could find no warmth in his bed.

Ver. 2. *His ſervants.*] By theſe, we are to underſtand, his phyſicians.

Before Chriſt 1015.

5 ¶ Then Adonijah the ſon of Haggith exalted himſelf, ſaying, I will be king: and he prepared him chariots and horſemen, and fifty men to run before him.

6 And his father had not diſpleaſed him at any time, in ſaying, Why haſt thou done ſo? and he alſo *was a* very goodly *man*; and *his mother* bare him after Abſalom.

7 And he conferred with Joab the ſon of Zeruiah, and with Abiathar the prieſt: and they following Adonijah, helped *him*.

8 But Zadok the prieſt, and Benaiah the ſon of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which *belonged* to David, were not with Adonijah.

9 And Adonijah ſlew ſheep and oxen and fat cattle by the ſtone of Zoheleth, which *is* by En-rogel, and called all his brethren the kings ſons, and all the men of Judah the kings ſervants.

10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother called he not.

11 ¶ Wherefore Nathan ſpake unto Bath-ſheba the mother of Solomon, ſaying, Haſt thou not heard that Adonijah the ſon of Haggith doth reign, and David our lord knoweth *it* not?

12 Now therefore come, let me, I pray thee, give thee counſel, that thou mayeſt ſave thine own life, and the life of thy ſon Solomon.

Before Chriſt 1015.

13 Go, and get thee in unto king David, and ſay unto him, Didſt not thou, my lord, O king, ſwear unto thine handmaid, ſaying, Aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne? why then doth Adonijah reign?

14 Behold, while thou yet talkeſt there with the king, I will alſo come in after thee, and confirm thy words.

15 ¶ And Bath-ſheba went in unto the king, into the chamber: and the king was very old; and Abiſhag the Shunammite miniſtered unto the king.

16 And Bath-ſheba bowed, and did obeiſance unto the king: and the king ſaid, What wouldeſt thou?

17 And ſhe ſaid unto him, My lord, thou ſwareſt by the LORD thy God unto thine handmaid, *ſaying*, Aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne:

18 And now behold, Adonijah reigneth; and now my lord the king, thou knoweſt *it* not.

19 And he hath ſlain oxen, and fat cattle, and ſheep in abundance, and hath called all the ſons of the king, and Abiathar the prieſt, and Joab the captain of the hoſt:

Let there be ſought for my lord the king a young virgin, &c.] David's conduct here has been much cenſured, but without reaſon; for, it is evident, there was nothing criminal in the caſe; but that it was a preſcription merely medicinal, (there being a briſk and lively motion in the blood of young people, which imparts an heat and warmth) and not applied to any laſcivious or wanton ends. When the hiſtorian tells us, that *the king knew her not*; it was not with an intent to remove any imputation of ſin or ſcandal in David, (there being no poſſibility of his committing the one, or incurring the other, becauſe ſhe was his concubinary wife, and ſuch in thoſe days were allowable) but only to define the extent of the application, and its real uſe. This paſſage, therefore, ought to be conſidered in a ſerious light, and deſerves not to be treated either with contempt or ridicule.

Ver. 6. *His father had not diſpleaſed him at any time.*] It is remarked of David, that one of his greateſt faults was, his extraordinary indulgence to his children, of whom he was ſo fond, that he ſeems to have overlooked their errors, and not reproved them, though he was bound to do ſo, by a poſitive law, Levit. xix. 17. and could not but know, that the high-prieſt Eli, was ſeverely puniſhed for this neglect.

Ver. 17. *Thou ſwareſt — ſaying aſſuredly Solomon—ſhall reign after me.*] We no where read of this oath, though there is no donbt of its having been made, God himſelf having deſigned him that honour, as appears from 2 Sam. vii. 12. where he promiſes by Nathan, to ſet upon his throne a ſon that ſhould proceed from him; which plainly ſignified, none of his ſons already born, were to be the perſon; but more plainly, in 1 Chron. xxii. 9, 10. he declares, that God told him, Solomon ſhould reign after him, and build him an houſe.

Before Christ 1015. hoſt: but Solomon thy ſervant hath he not called.

20 And thou, my lord, O king, the eyes of all Iſrael *are* upon thee, that thou ſhouldeſt tell them who ſhall ſit on the throne of my lord the king after him.

21 Otherwiſe it ſhall come to paſs, when my lord the king ſhall ſleep with his fathers, that I and my ſon Solomon ſhall be counted offenders.

22 ¶ And lo, while ſhe yet talked with the king, Nathan the prophet alſo came in.

23 And they told the king, ſaying, Behold, Nathan the prophet. And when he was come in before the king, he bowed himſelf before the king with his face to the ground.

24 And Nathan ſaid, My lord, O king, haſt thou ſaid, Adonijah ſhall reign after me, and he ſhall ſit upon my throne?

25 For he is gone down this day, and hath ſlain oxen, and fat cattle, and ſheep in abundance, and hath called all the kings ſons, and the captains of the hoſt, and Abiathar the prieſt; and behold, they eat and drink before him, and ſay, God ſave king Adonijah.

26 But me, *even* me thy ſervant, and Zadok the prieſt, and Benaiah the ſon of Jehoiada, and thy ſervant Solomon hath he not called.

27 Is this thing done by my lord the king, and thou haſt not ſhewed *it* unto thy ſervant, who ſhould ſit on the throne of my lord the king after him?

28 ¶ Then king David anſwered and ſaid, Call me Bath-ſheba: and ſhe came into the kings preſence, and ſtood before the king. Before Christ 1015.

29 And the king ſware, and ſaid, *As* the LORD liveth, that hath redeemed my ſoul out of all diſtreſs,

30 Even as I ſware unto thee by the LORD God of Iſrael, ſaying, Aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne in my ſtead; even ſo will I certainly do this day.

31 Then Bath-ſheba bowed with *her* face to the earth, and did reverence to the king, and ſaid, Let my lord king David live for ever.

32 ¶ And king David ſaid, Call me Zadok the prieſt, and Nathan the prophet, and Benaiah the ſon of Jehoiada. And they came before the king.

33 The king alſo ſaid unto them, Take with you the ſervants of your lord, and cauſe Solomon my ſon to ride upon mine own mule, and bring him down to Gihon.

34 And let Zadok the prieſt, and Nathan the prophet, anoint him there king over Iſrael: and blow ye with the trumpet, and ſay, God ſave king Solomon.

35 Then ye ſhall come up after him, that he may come and ſit upon my throne; for he ſhall be king in my ſtead: and I have appointed him to be ruler over Iſrael, and over Judah.

36 And

Ver. 30. *He ſhall ſit upon my throne.*] The power of naming a ſucceſſor, was firſt aſſumed by David; and, in after ages, granted to ſeveral good princes, but did not prevail long among the Iſraelites, becauſe the conſtitution of other nations, to which the Iſraelites affected to conform themſelves, was different.

Ver. 33. *Cauſe Solomon my ſon to ride upon mine own mule.*] All the reſt of David's ſons rode upon mules when they went abroad; (2 Sam. xiii. 19.) but David had a mule peculiar to himſelf, and the mounting Solomon upon it, was a ſufficient declaration in his favour; for, as it was capital (according to Maimonides) to ride upon the king's mule, or ſit on his throne, or handle his ſceptre, without his order; ſo, on the contrary, to have the honour to ride upon the king's horſe, by his appointment, was accounted the higheſt dignity among the Perſians, as appears by the ſtory of Mordecai, in the book of Eſther.

Bring him down to Gihon.] Not Siloam, as ſome have thought, which was to the eaſt of Jeruſalem, whereas Gihon was a fountain or brook to the weſt; as great numbers of people uſed to reſort to theſe places, this was therefore a proper ſcene for ſuch a ceremony.

Before Chriſt 1015.

36 And Benaiah the ſon of Jehoiada anſwered the king, and ſaid, Amen: the Lord God of my lord the king ſay ſo *too*.

37 As the Lord hath been with my lord the king, even ſo be he with Solomon, and make his throne greater than the throne of my lord king David.

38 So Zadok the prieſt, and Nathan the prophet, and Benaiah the ſon of Jehoiada, and the Cherethites, and the Pelethites, went down, and cauſed Solomon to ride upon king Davids mule, and brought him to Gihon.

39 And Zadok the prieſt took an horn of oil out of the tabernacle, and anointed Solomon: and they blew the trumpet, and all the people ſaid, God ſave king Solomon.

40 And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, ſo that the earth rent with the ſound of them.

41 ¶ And Adonijah and all the gueſts that *were* with him, heard *it* as they had made an end of eating: and when Joab heard the ſound of the trumpet, he ſaid, Wherefore *is this* noiſe of the city being in an uproar?

42 And while he yet ſpake, behold, Jonathan the ſon of Abiathar the prieſt came, and Adonijah ſaid unto him, Come in, for thou *art* a valiant man, and bringeſt good tidings.

43 And Jonathan anſwered and ſaid to Adonijah, Verily our lord king David hath made Solomon king.

44 And the king hath ſent with him Zadok the prieſt, and Nathan the prophet, and Benaiah the ſon of Jehoiada, and the Cherethites, and the Pelethites, and they have cauſed him to ride upon the kings mule.

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45 And Zadok the prieſt, and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, ſo that the city rang again: this *is* the noiſe that ye have heard.

46 And alſo Solomon ſitteth on the throne of the kingdom.

47 And moreover, the kings ſervants came to bleſs our lord king David, ſaying, God make the name of Solomon better than thy name, and make his throne greater than thy throne: and the king bowed himſelf upon the bed.

48 And alſo thus ſaid the king, Bleſſed *be* the Lord God of Iſrael, which hath given *one* to ſit on my throne this day, mine eyes even ſeeing *it*.

49 And all the gueſts that *were* with Adonijah, were afraid, and roſe up, and went every man his way.

50 ¶ And Adonijah feared because of Solomon, and aroſe, and went, and caught hold on the horns of the altar.

51 And it was told Solomon, ſaying, Behold, Adonijah feareth king Solomon: for lo, he hath caught hold on the horns of the altar, ſaying, Let king Solomon ſwear unto me to day, that he will not ſlay his ſervant with the ſword.

52 And Solomon ſaid, If he will ſhew himſelf a worthy man, there ſhall not an hair of him fall to the earth: but if wickedneſs ſhall be found in him, he ſhall die.

53 So

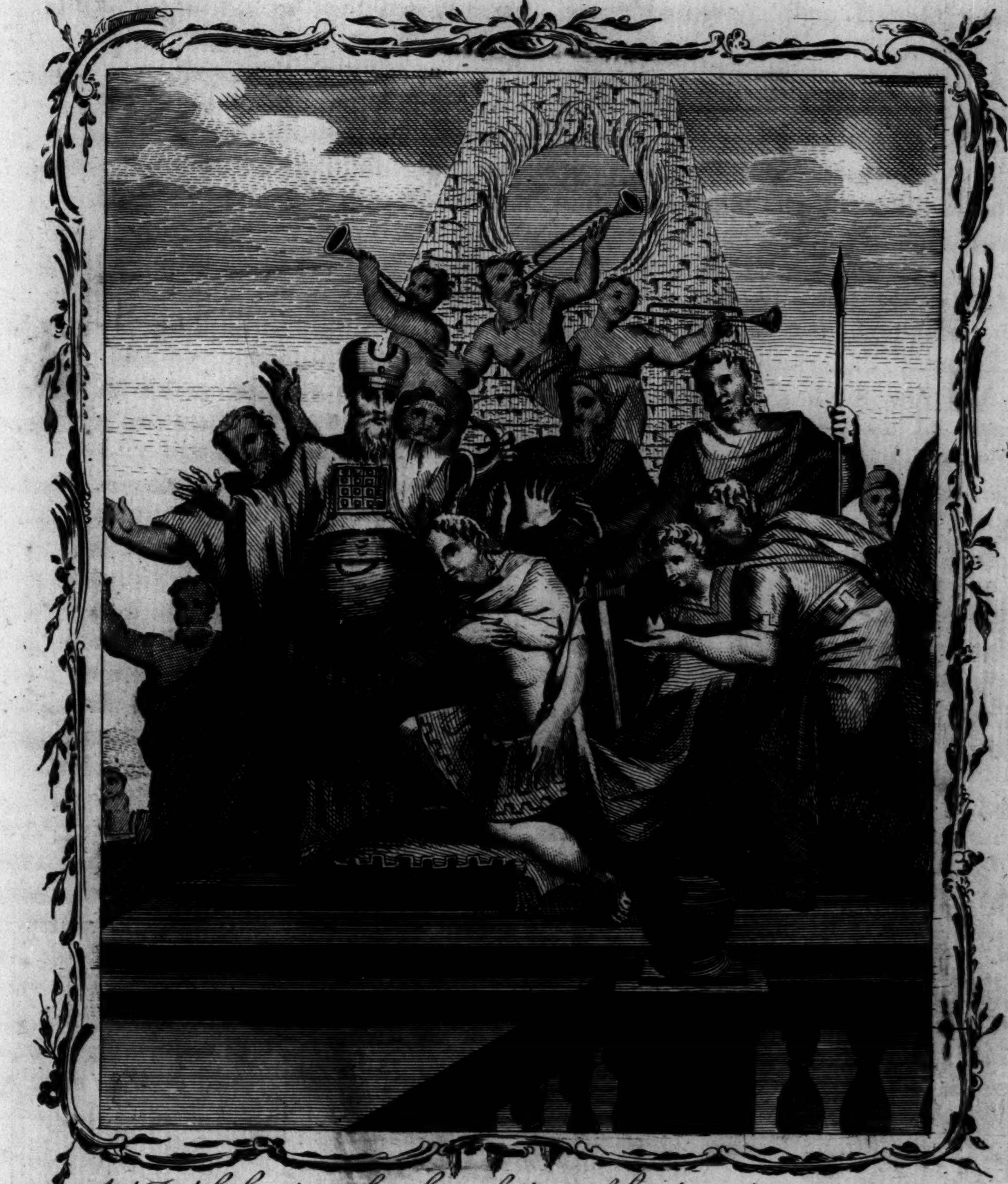
Ver. 42. *Thou art a valiant man.*] Or rather, *a virtuous man.*

Ver. 47. *Bowed himſelf upon the bed.*] See note on Gen. xlvii. 31.

Ver. 50. *And caught hold on the horns of the altar.*] There is no precept in the law to make the altar a privileged place; but in conformity to the cuſtoms of other nations, the Jews ſeem to have done it. That theſe had ſuch cuſtoms, appears from that paſſage in Virgil:

Talibus orabat dictis, araſque tenebit. Æneid. 6.

but it is a queſtion to what altar he fled, whether to that at the tabernacle in Gibeon, or to that newly built in the threſhing-floor of Araunah the Jebuſite; it is moſt likely it was the laſt, becauſe it was neareſt.



And Zadok the priest took an horn of oil out of the tabernacle & anointed Solomon:
& they blew the trumpet, & all the people said, God save king Solomon.

I. Kings Chap: I. Verſe 39.

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53 So king Solomon ſent, and they brought him down from the altar; and he came and bowed himſelf to king Solomon: and Solomon ſaid unto him, go to thine houſe.

CHAP. II.

1 *David having given a charge to Solomon,* 3 *of religiouſneſs,* 5 *of Joab,* 7 *of Barzillai,* 8 *of Shimei,* 10 *dieth.* 12 *Solomon ſucceedeth.*

NOW the days of David drew nigh, that he ſhould die; and he charged Solomon his ſon, ſaying,

2 I go the way of all the earth: be thou ſtrong therefore, and ſhew thyſelf a man.

3 And keep the charge of the LORD thy God, to walk in his ways, to keep his ſtatutes and his commandments, and his judgments, and his teſtimonies, as it is written in the law of Moſes, that thou mayeſt proſper in all that thou doeſt, and whitherſoever thou turneſt thyſelf:

4 That the LORD may continue his word which he ſpake concerning me, ſaying, if thy children take heed to their way, to walk before me in truth, with all their heart and with all their ſoul, there ſhall not fail thee (ſaid he) a man on the throne of Iſrael.

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5 Moreover, thou knoweſt alſo what Joab the ſon of Zeruiah did to me, *and* what he did to the two captains of the hoſts of Iſrael, unto Abner the ſon of Ner, and unto Amaſa the ſon of Jether, whom he ſlew, and ſhed the blood of war in peace, and put the blood of war upon his girdle that *was* about his loins, and in his ſhoes that *were* on his feet.

6 Do therefore according to thy wiſdom, and let not his hoary head go down to the grave in peace.

7 But ſhew kindneſs unto the ſons of Barzillai the Gileadite, and let them be of thoſe that eat at thy table: for ſo they came to me, when I fled becauſe of Abſalom thy brother.

8 And behold, *thou haſt* with thee Shimei the ſon of Gera, a Benjamite of Bahurim, which curſed me with a grievous curſe, in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I ſware to him by the LORD, ſaying, I will not put thee to death with the ſword.

NOTES on Chap. II.

Ver. 3. *To keep his ſtatutes.*] By *ſtatutes* are meant, ſuch conſtitutions as had their foundation, not in reaſon, but in the will and pleaſure of God; ſuch was the prohibition of ſowing ſeeds of different kinds together, *&c.*

Commandments.] Theſe are to be underſtood of moral duties, that were founded in the nature of things, and carried their reaſon along with them; as not to ſteal, or murder, *&c.*

Judgments.] Theſe were laws belonging to civil government, and the dealings of one man with another; ſuch as are recorded in the 21ſt, and following chapters of Exodus.

Teſtimonies.] Such laws as preſerved the remembrance of ſome great events; the Sabbath, paſſover, *&c.*

Ver. 6. *Let not his hoary head go down to the grave in peace.*] David's character has been greatly impeached, by this laſt dying charge to his ſon, in regard to Joab and Shimei; on both whom he deſired vengeance ſhould be taken, for thoſe crimes which he ſeemed to have forgiven in the one, by permitting them to go ſo long unpuniſhed, and which he expreſsly forgave in the other, and confirmed that forgiveneſs by an oath, that he ſhould not die. To the firſt of theſe, it may be anſwered, that Joab's murders, were crimes which David never did forgive, and probably thought he could not, in contradiction to the expreſs commands of God; and therefore that guilt, which he himſelf wanted power to puniſh, and which for that reaſon only he forbore to puniſh, he wiſely and religiouſly recommended to his ſon, to expiate by the blood of the offender, that his family and kingdom might be clear of it. See the ſpeech which David made on Joab's murder of Abner, 2 Sam. iii. 28, 29, 39. beſides, it was for the public good, that ſuch a bloody wretch as Joab ſhould ſuffer at a proper time, and as providence ſhould direct; and, as the reaſons of ſtate might defer the puniſhment both of Joab and Shimei, during his own life time, he thought it derogatory to the glory of his ſons reign, to ſuffer ſuch notorious offenders to go unpuniſhed. As to his charge concerning Shimei, it is plain, that if David had been actuated by a ſpirit of revenge, he would not have ſpared him in the very inſtant of paſſion and provocation, and when he was ſo earneſtly importuned for leave to puniſh him. And as to David's oath to Shimei, it muſt be remembered, it was only perſonal; and Solomon was at full liberty to vindicate the majeſty of kings, in chaſtiſing this high inſult upon his father, after ſuch a manner as he thought fit.

Before Christ 1015. 9 Now therefore hold him not guiltleſs: for thou *art* a wiſe man, and knoweſt what thou oughteſt to do unto him; but his hoary head bring thou down to the grave with blood.

10 So David ſlept with his fathers, and was buried in the city of David.

11 And the days that David reigned over Iſrael, *were* forty years: ſeven years reigned he in Hebron, and thirty and three years reigned he in Jeruſalem.

12 ¶ Then ſat Solomon upon the throne of David his father, and his kingdom was eſtabliſhed greatly.

Before Christ 1014. 13 ¶ And Adonijah the ſon of Haggith came to Bath-ſheba the mother of Solomon, and ſhe ſaid, Comeſt thou peaceably? And he ſaid, Peaceably.

14 He ſaid moreover, I have ſomewhat to ſay unto thee. And ſhe ſaid, Say on.

15 And he ſaid, Thou knoweſt that the kingdom was mine, and *that* all Iſrael ſet their faces on me, that I ſhould reign: howbeit the kingdom is turned about, and is

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Ver. 9. *Now therefore hold him not guiltleſs*, &c.] The particle VAU (as Dr. Delany obſerves) ſhould be rendered as in ſimilar caſes, not connectively, but diſjunctively: for inſtance, Agur (Prov. xxx.) beſeeches God to keep him from the extremes, both of poverty and wealth: if the VAU was to be rendered connectively, the petition would run thus: *Give me not poverty and riches*—which is abſurd: in the ſame analogy, this verſe, rightly tranſlated, will ſtand thus: *Now therefore, neither hold him guiltleſs (for thou art a wiſe man, &c.) nor his hoary head bring thou down to the grave with blood.* In this ſenſe, the advice is full of humanity, as well as wiſdom; and Solomon underſtood and obſerved it in this ſenſe, and no other.

Ver. 10. *So David ſlept with his fathers, and was buried in the city of David.*] David was buried in the chief city of David, (Jeruſalem) which himſelf had founded, and where the throne of the houſe of David was. His ſepulchre was in being in St. Peter's time, Acts ii. 29. *Dio (in Adriani vita)* informs us, that part of it was fallen down in the emperor Adrian's reign. St. Jerom relates, that he himſelf uſed frequently to go and pray at it; and modern travellers deſcribe ſome magnificent monuments, hewed in a rock, not far from Jeruſalem, which are, undoubtedly, very antient; but they themſelves do not agree, that they were the ſepulchres of the kings of Judah: it is ſomewhat unaccountable, however, that the place of this prince's ſepulchre, which both the Chaldeans and the Romans, when they took Jeruſalem, thought proper to ſpare, ſhould now be ſo entirely loſt, that we cannot find the leaſt remains of it: but though providence has ſo ordered it, that the place of David's ſepulchre ſhould not at preſent be known, yet there does not want an eternal monument of his excellent genius; the book of Pſalms, which, for the moſt part, was compoſed by him, publiſhes the glory of its author, more than the moſt pompous elogies; and the author of Eccleſiaſticus, chap. xlvii. has conſecrated this epitaph to his memory, which is more durable than either marble or braſs: " As is the " fat taken away from the peace offering, ſo was David " choſen out of the children of Iſrael. He played with " lions as with kids, and with bears as with lambs. Slew " he not a giant, when he was yet but young? And did " he not take away reproach from the people, when he " lifted up his hand with the ſtone in the ſling, and beat " down the boaſting of Goliath? for he called upon the " moſt high Lord, and he gave him ſtrength in his right " hand, to ſlay that mighty warrior, and ſet up the horn of " his people. So the people honoured him with ten thou- " ſands, and praiſed him in the bleſſings of the Lord, in " that he gave him a crown of glory: for he deſtroyed " the enemies on every ſide, and brought to nought the " Philiſtines, his adverſaries. In all his works, he praiſ- " ed the holy one moſt high, with words of glory; with " his whole heart he ſung ſongs, and loved him that " made him. He ſet ſingers alſo before the altar, that, " by their voices, they might make ſweet melody, and " daily ſing praiſes in their ſongs. He beautified their " feaſts, and ſet in order the ſolemn times, until the end, " that they might praiſe his holy name, and that the " temple might ſound from morning. The Lord took " away his ſins, and exalted his horn for ever; he gave " him a covenant of kings, and a throne of glory in Iſ- " rael."

It may ſeem ſtrange, perhaps, that David, who was, in ſeveral inſtances, highly culpable in the ſight of God, ſhould, nevertheleſs, be called *the man after God's own heart*; but, whoever obſerves the occaſion of that expreſſion, will find, that it ought to be taken in a comparative ſenſe only; and in derogation indeed to Saul, whoſe tranſgreſſion in ſparing Amelek, the prophet Samuel was then reproving; that in executing his decrees upon the idolatrous nations round about him, David would be more punctual, and not ſo remiſs as Saul had been; and, in this reſpect, would conform to the divine will, or be *the man after God's own heart.* This ſeems to be the primary ſenſe of the words: but, beſides, though David was a great and grievous ſinner, yet the ſincerity of his repentance cleared him in the ſight of God, and made an amends for the enormity of his tranſgreſſions.

Ver. 11. *Seven years reigned he in Hebron, and thirty and three years in Jeruſalem.*] In 2 Sam. v. 5. it is ſaid, that *in Hebron he reigned over Judah ſeven years and ſix months, and in Jeruſalem he reigned thirty and three years, over all Iſrael and Judah*; which, together, make his reign forty years and ſix months; to reconcile this difference, we muſt take notice, that it is uſual, in ſcripture computation, to omit ſmaller ſums, and only reckon by a round number; for which reaſons, theſe ſix months, which were but part of a year, are not taken notice of, either here, or in 1 Chron. xxix. 27.

Before Chriſt 1014.

is become my brothers: for it was his from the LORD.

16 And now I aſk one petition of thee, deny me not. And ſhe ſaid unto him, Say on.

17 And he ſaid, Speak, I pray thee, unto Solomon the king (for he will not ſay thee nay) that he give me Abiſhag the Shunammite to wife.

18 And Bath-ſheba ſaid, Well, I will ſpeak for thee unto the king.

19 ¶ Bath-ſheba therefore went unto king Solomon, to ſpeak unto him for Adonijah: and the king roſe up to meet her, and bowed himſelf unto her, and ſat down on his throne, and cauſed a ſeat to be ſet for the kings mother; and ſhe ſat on his right hand.

20 Then ſhe ſaid, I deſire one ſmall petition of thee, *I pray thee* ſay me not nay. And the king ſaid unto her, Aſk on, my mother, for I will not ſay thee nay.

21 And ſhe ſaid, Let Abiſhag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon anſwered and ſaid unto his mother, And why doſt thou aſk Abiſhag the Shunammite for Adonijah? aſk for him the kingdom alſo; (for he *is* mine elder brother) even for him, and for Abiathar the prieſt, and for Joab the ſon of Zeruiah.

23 Then king Solomon ſware by the LORD, ſaying, God do ſo to me, and more, alſo if Adonijah have not ſpoken this word againſt his own life.

24 Now therefore, *as* the LORD liveth, which hath eſtabliſhed me, and ſet me on the throne of David my father, and who hath made me an houſe, as he promiſed, Adonijah ſhall be put to death this day.

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25 And king Solomon ſent by the hand of Benaiah the ſon of Jehoiada, and he fell upon him that he died.

26 ¶ And unto Abiathar the prieſt ſaid the king, Get thee to Anathoth, unto thine own fields, for thou *art* worthy of death: but I will not at this time put thee to death, becauſe thou bareſt the ark of the LORD GOD before David my father, and becauſe thou haſt been afflicted in all wherein my father was afflicted.

27 So Solomon thruſt out Abiathar from being prieſt unto the LORD; that he might fulfil the word of the LORD, which he ſpake concerning the houſe of Eli in Shiloh.

28 ¶ Then tidings came to Joab, (for Joab had turned after Adonijah, though he turned not after Abſalom) and Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD, and behold, *he is* by the altar: then Solomon ſent Benaiah the ſon of Jehoida, ſaying, Go fall upon him.

30 And Benaiah came to the tabernacle of the LORD, and ſaid unto him, Thus ſaith the king, Come forth. And he ſaid, Nay, but I will die here. And Benaiah brought the king word again, ſaying, Thus ſaid Joab, and thus he anſwered me.

31 And the king ſaid unto him, Do as he hath ſaid, and fall upon him, and bury him; that thou mayeſt take away the

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Ver. 22. *Aſk for him the kingdom alſo.*] Solomon here gently reproves his mother for aſking a favour, which, if granted, muſt prove of the moſt fatal conſequence. Adonijah, by aſking Abiſhag, David's wife, did, in fact, aſk the kingdom alſo; ſince the wives of the deceaſed monarch, could only belong to the perſon who ſucceeded to the throne.

Ver. 25. *By the hand of Benaiah.*] Among the Romans, the ſoldiers were the perſons who carried to priſon, to torture, or to execution; and in Dan. ii. 24. we read, that Nebuchadnezzar ſent Arioch, his chief commander, to deſtroy the wiſe men of Babylon.

Ver. 28. *He turned not after Abſalom.*] But what has Abſalom to do here? The Vatican copy, and moſt of the ancient verſions read *Solomon*; which ſeems to be the genuine reading.

Before Christ 1014. the innocent blood which Joab ſhed, from me, and from the houſe of my father.

32 And the LORD ſhall return his blood upon his own head, who fell upon two men more righteous and better than he, and ſlew them with the ſword, my father David not knowing *thereof, to wit,* Abner the ſon of Ner, captain of the hoſt of Iſrael, and Amaſa the ſon of Jether, captain of the hoſt of Judah.

33 Their blood ſhall therefore return upon the head of Joab, and upon the head of his ſeed for ever: but upon David, and upon his ſeed, and upon his houſe, and upon his throne ſhall there be peace for ever from the LORD.

34 So Benaiah the ſon of Jehoida went up, and fell upon him, and ſlew him; and he was buried in his own houſe in the wilderneſs.

35 ¶ And the king put Benaiah the ſon of Jehoiada in his room over the hoſt; and Zadok the prieſt did the king put in the room of Abiathar.

36 ¶ And the king ſent and called for Shimei, and ſaid unto him, Build thee an houſe in Jeruſalem, and dwell there, and go not forth thence any whither.

37 For it ſhall be, *that* on the day thou goeſt out, and paſſeſt over the brook Kidron, thou ſhalt know for certain, that thou ſhalt ſurely die: thy blood ſhall be upon thine own head.

38 And Shimei ſaid unto the king, The ſaying *is* good; as my lord the king hath ſaid, ſo will thy ſervant do. And Shimei dwelt in Jeruſalem many days.

39 And it came to paſs at the end of three years, that two of the ſervants of 1011. Shimei ran away unto Achiſh ſon of Maachah king of Gath: and they told Shimei, ſaying, Behold, thy ſervants *be* in Gath.

40 And Shimei aroſe aud ſaddled his aſs, and went to Gath to Achiſh to ſeek his ſervants: and Shimei went and brought his ſervants from Gath. Before Christ 1011.

41 And it was told Solomon that Shimei had gone from Jeruſalem to Gath, and was come again.

42 And the king ſent and called for Shimei, and ſaid unto him, Did I not make thee to ſwear by the LORD, and proteſted unto thee, ſaying, Know for a certain, *that* on the day thou goeſt out, and walkeſt abroad any whither, that thou ſhalt ſurely die? and thou ſaidſt unto me, The word *that* I have heard, is good.

43 Why then haſt thou not kept the oath of the LORD, and the commandment that I have charged thee with?

44 The king ſaid moreover to Shimei, Thou knoweſt all the wickedneſs which thine heart is privy to, that thou didſt to David my father: therefore the LORD ſhall return thy wickedneſs upon thine own head;

45 And king Solomon *ſhall be* bleſſed, and the throne of David ſhall be eſtabliſh- before the LORD for ever.

46 So the king commanded Benaiah the ſon of Jehoida, which went out and fell upon him, that he died: and the kingdom was eſtabliſhed in the hand of Solomon.

CHAP. III.

1 *Solomon marrieth Pharaohs daughter.* 2 *High places being in uſe, Solomon ſacrificeth at Gibeon.* 5 *Solomon at Gibeon, in the choice which God gave him, prefereth wiſdom.*

AND Solomon made affinity with Pharaoh king of Egypt, and took Pharaohs daughter and brought her into the city of David, until he had made an end 1014.

NOTES on Chap. III.

Ver. 1. *Solomon made affinity with Pharaoh king of Egypt.*] It may appear ſomewhat ſtrange, that in all the hiſtory of the Jews, from Moſes to Solomon, no mention ſhould be made of the kings of Egypt; but their own hiſtorians tell us, that, during this time, they did nothing worth recording. Alexandrinus ſays, that this king's name, with whom Solomon made an affinity, was *Vaphres.*

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end of building his own houſe, and the houſe of the LORD, and the wall of Jeruſalem round about.

2 Only the people ſacrificed in high places, becauſe there was no houſe built unto the name of the LORD, until thoſe days.

3 And Solomon loved the LORD, walking in the ſtatutes of David his father: only he ſacrificed and burnt incenſe in high places.

4 And the king went to Gibeon to ſacrifice there; for that *was* the great high place: a thouſand burnt-offerings did Solomon offer upon that altar.

5 ¶ In Gibeon the LORD appeared to Solomon in a dream by night: and God ſaid, Aſk what I ſhall give thee.

6 And Solomon ſaid, Thou haſt ſhewed unto thy ſervant David my father great mercy, according as he walked before thee in truth and in righteouſneſs, and in uprightneſs of heart with thee, and thou haſt kept for him this great kindneſs, that thou haſt given him a ſon to ſit on his throne, as *it is* this day.

7 And now, O LORD my God, thou haſt made thy ſervant king in ſtead of David my father: and I *am but* a little child: I know not *how* to go out or come in.

8 And thy ſervant *is* in the midſt of thy people which thou haſt choſen, a great people, that cannot be numbered nor counted for multitude.

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9 Give therefore thy ſervant an underſtanding heart, to judge thy people, that I may diſcern between good and bad: for who is able to judge this thy ſo great a people?

10 And the ſpeech pleaſed the LORD, that Solomon had aſked this thing.

11 And God ſaid unto him, Becauſe thou haſt aſked this thing, and haſt not aſked for thyſelf long life, neither haſt aſked riches for thyſelf, nor haſt aſked the life of thine enemies, but haſt aſked for thyſelf underſtanding to diſcern judgment;

12 Behold, I have done according to thy words: lo, I have given thee a wiſe and an underſtanding heart, ſo that there was none like thee before thee, neither after thee ſhall any ariſe like unto thee.

13 And I have alſo given thee that which thou haſt not aſked, both riches, and honour: ſo that there ſhall not be any among the kings like unto thee, all thy days.

14 And if thou wilt walk in my ways, to keep my ſtatutes, and my commandments, as thy father David did walk, then I will lengthen thy days.

15 And Solomon awoke, and behold, *it was* a dream: and he came to Jeruſalem, and ſtood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace-offerings, and made a feaſt to all his ſervants.

Ver. 2. *Only the people ſacrificed in high places.*] Theſe were the original places, where divine worſhip was performed by the ancient patriarchs, and ſeems to have been imitated both by Gentiles and Jews; ſo that the whole fault conſiſted in the place, not in the worſhip itſelf; and the ſacred hiſtorian tells us, that the reaſon why the people took this liberty was, becauſe there was no houſe built for a ſettled place of worſhip.

Ver. 4. *For that was the great high place.*] Becauſe the tabernacle was at Gibeon, and the great brazen altar which Moſes made; for after Shiloh was deſtroyed, it was carried to Nob, and the prieſts being there ſlain by Saul, it was from thence carried to Gibeon. 2 Chron. i. 3.

A thouſand burnt offerings.] Each of the great feſtivals laſted for ſeven days; but Solomon might ſtay much longer at Gibeon, until by the daily oblations, a thouſand burnt-offerings were conſumed.

Ver. 7. *I am but a little child.*] Incapable of governing ſo great a people for want of experience. This was a modeſt expreſſion in Solomon.

Ver. 12. *I have given thee a wiſe, and an underſtanding heart.*] Whereas others, accumulate knowledge by ſtudy and obſervation, and find the common road to wiſdom, full of difficulties; Solomon had his by inſpiration, he laid down on his bed covered with the veil of human ignorance, but awoke in the morning like an angel of God.

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16 ¶ Then came there two women *that were* harlots, unto the king, and ſtood before him.

17 And the one woman ſaid, O my lord, I and this woman dwell in one houſe, and I was delivered of a child, with her in the houſe.

18 And it came to paſs the third day after that I was delivered, that this woman was delivered alſo: and we *were* together; *there was* no ſtranger with us in the houſe, ſave we two in the houſe.

19 And this womans child died in the night; becauſe ſhe overlaid it.

20 And ſhe aroſe at midnight, and took my ſon from beſide me, while thine handmaid ſlept, and laid it in her boſom, and laid her dead child in my boſom.

21 And when I roſe in the morning to give my child ſuck, behold, it was dead: but when I had conſidered it in the morning, behold, it was not my ſon, which I did bear.

22 And the other woman ſaid, Nay; but the living *is* my ſon, and the dead *is* thy ſon: and this ſaid, No; but the dead *is* thy ſon, and the living *is* my ſon. Thus they ſpake before the king.

23 Then ſaid the king, The one ſaith, This *is* my ſon that liveth, and thy ſon *is* the dead: and the other ſaith, Nay; but thy ſon *is* the dead, and my ſon *is* the living.

24 And the king ſaid, Bring me a ſword. And they brought a ſword before the king.

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25 And the king ſaid, Divide the living child in two, and give half to the one, and half to the other.

26 Then ſpake the woman whoſe the living child *was*, unto the king, (for her bowels yearned upon her ſon) and ſhe ſaid, O my lord, give her the living child, and in no wiſe ſlay it: but the other ſaid, Let it be neither mine nor thine, *but* divide *it*.

27 Then the king anſwered and ſaid, Give her the living child, and in no wiſe ſlay it: ſhe *is* the mother thereof.

28 And all Iſrael heard of the judgment which the king had judged, and they feared the king: for they ſaw that the wiſdom of God *was* in him, to do judgment.

CHAP. IV.

1 *Solomons princes:* 7 *His twelve officers for proviſion.* 20, 24 *The peace and largeneſs of his kingdom:* 22 *His daily proviſion:* 26 *His ſtables:* 29 *His wiſdom.*

SO king Solomon was king over all Iſrael.

2 And theſe *were* the princes which he had, Azariah the ſon of Zadok, the prieſt:

3 Elihoreph and Ahiah, the ſon of Shiſha,

Ver. 16. *Two women that were harlots.*] The Hebrew word which we render *Harlot*, ſignifies alſo an *Hoſteſs*, or one who keeps an houſe of public entertainment. Indeed one would imagine, that if they had been women of an infamous character, they durſt not have preſented themſelves before ſo juſt and wiſe a king; for public proſtitution was ſeverely forbidden by the law; and as they are ſeldom mothers of children, ſo when they are, they rather rejoice to get rid of them, than become ſolicitous for their preſervation. Some think they were unmarried perſons, and guilty of fornication.

Ver. 25 *The king ſaid, divide the living child in two.*] Solomon was convinced, that the only method of diſcovering the truth would be by the affection, compaſſion, and tenderneſs the real mother would naturally ſhew for her infant. There are a few inſtances in profane hiſtory, of a ſingular addreſs (though they are much inferior to this) in diſcovering ſuch ſecrets as ſeemed to be paſt finding out. Suetonius in his life of Claudian tells us, how that emperor diſcovered a woman to be the mother of a young man whom ſhe would not own for her ſon, by commanding her to be married to him; for the horror of committing inceſt, obliged her to declare the truth. Diodorus Siculus relates, how Ariopharnes, king of the Thracians, being appointed to arbitrate between three men, who all pretended to be ſons of the king of the Cimmerians, and claimed the ſucceſſion, found out the true ſon and heir, by ordering them to ſhoot, each man his arrow into the deceaſed king's body; which one refuſing to do, was deemed the true claimant.

NOTES on Chap. IV.

Ver. 2. *Azariah the ſon Zadok, the prieſt.*] Azariah was the ſon of Ahimaaz, the ſon of Zadok, grandſons being in Scripture often called ſons. It is not clear, what

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ſha, ſcribes: Jehoſhaphat the ſon of Ahilud, the recorder.

4 And Benaiah the ſon of Jehoiada *was* over the hoſt: and Zadok and Abiathar *were* the prieſts.

5 And Azariah the ſon of Nathan *was* over the officers: and Zabud the ſon of Nathan *was* principal officer, *and* the kings friend.

6 And Ahiſhar *was* over the houſhold: and Adoniram the ſon of Abda *was* over the tribute.

7 ¶ And Solomon had twelve officers over all Iſrael, which provided victuals for the king and his houſhold: each man his month in a year made proviſion.

8 And theſe *are* their names: The ſon of Hur in mount Ephraim.

9 The ſon of Dekar, in Makaz, and in Shaalbim, and Beth-ſhemeſh, and Elon-beth-hanan.

10 The ſon of Heſed, in Aruboth: to him *pertained* Sochoh, and all the land of Hepher.

11 The ſon of Abinadab, in all the region of Dor, which had Taphath the daughter of Solomon to wife.

12 Baana the ſon of Ahilud, *to him pertained* Taanach and Megiddo, and all Beth-ſhean, which *is* by Zartanah beneath Jezreel, from Beth-ſhean to Abel-meholah, *even* unto *the place that is* beyond Jokneam.

13 The ſon of Geber, in Ramoth-gilead: to him *pertained* the towns of Jair the ſon of Manaſſeh, which *are* in Gilead: to him *alſo pertained* the region of Argob, which *is* in Baſhan, threeſcore great cities with walls, and brazen bars.

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14 Ahinadab the ſon of Iddo *had* Mahanaim.

15 Ahimaaz *was* in Naphtali; he alſo took Baſmath the daughter of Solomon to wife.

16 Baanah the ſon of Huſhai *was* in Aſher and in Aloth.

17 Jehoſhaphat the ſon of Paruah, in Iſſachar.

18 Shimei the ſon of Elah, in Benjamin.

19 Geber the ſon of Uri *was* in the country of Gilead, *in* the country of Sihon king of the Amorites, and of Og king of Baſhan; and *he was* the only officer which *was* in the land.

20 ¶ Judah and Iſrael *were* many, as the ſand which *is* by the ſea in multitude, eating and drinking, and making merry.

21 And Solomon reigned over all kingdoms, from the river unto the land of the Philiſtines, and unto the border of Egypt: they brought preſents, and ſerved Solomon all the days of his life.

22 ¶ And Solomons proviſion for one day, was thirty meaſures of fine flour, and threeſcore meaſures of meal,

23 Ten fat oxen, and twenty oxen out of the paſtures, and an hundred ſheep, beſide harts, and roe-bucks, and fallow-deer, and fatted fowl.

24 For he had dominion over all *the region* on this ſide the river, from Tiphſah even to Azzah, over all the kings on this

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office he bore; in the margin, inſtead of *prieſt*, it is rendered *the chief officer*; but ſome think he was one of the ſcribes, and joining the next verſe with this, make the paſſage run thus; *Azariah, the ſon of Zadok the prieſt, Elihoreph and Ahiah the ſons of Shiſha, ſcribes.*

Ver. 21. *Solomon reigned over all kingdoms, from the river,* &c.] The bounds of his kingdom were, the Euphrates on the eaſt, the land of the Philiſtines on the weſt, which bordered on the Mediterranean ſea; and Egypt on the ſouth. So that God fulfilled his promiſe made to Abraham, that his ſeed ſhould poſſeſs the land *from the river of Egypt, to the great river, the river Euphrates.*

Ver. 22. *Thirty meaſures of fine flour.*] This contained ten ephahs; which was bread enough, as it is computed, for near three thouſand perſons.

Threeſcore meaſures of meal.] Or, a coarſer ſort of flour, for inferior ſervants.

Ver. 24. *From Tiphſah even to Azzah.*] This is an explanation of what is ſaid Ver. 21. that he reigned from the river, i. e. the Euphrates, to the land of the Philiſtines; for Tiphſah was ſituated on the Euphrates.

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this ſide the river: and he had peace on all ſides round about him.

25 And Judah and Iſrael dwelt ſafely, every man under his vine, and under his fig-tree, from Dan even unto Beer-ſheba, all the days of Solomon.

26 ¶ And Solomon had forty thouſand ſtalls of horſes for his chariots, and twelve thouſand horſemen.

27 And thoſe officers provided victual for king Solomon, and for all that came unto king Solomons table, every man in his month: they lacked nothing.

28 Barley alſo and ſtraw for the horſes and dromedaries brought they unto the place where *the officers* were, every man according to his charge.

29 ¶ And God gave Solomon wiſdom and underſtanding, exceeding much, and largeneſs of heart, even as the ſand that *is* on the ſea-ſhore.

30 And Solomons wiſdom excelled the wiſdom of all the children of the eaſt-country, and all the wiſdom of Egypt.

31 For he was wiſer than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the ſons of Mahol: and his fame was in all nations round about.

32 And he ſpake three thouſand proverbs: and his ſongs were a thouſand and five.

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33 And he ſpake of trees, from the cedar-tree that *is* in Lebanon, even unto the hyſſop that ſpringeth out of the wall: he ſpake alſo of beaſts, and of fowl, and of creeping things, and of fiſhes.

34 And there came of all people to hear the wiſdom of Solomon, from all kings of the earth, which had heard of his wiſdom.

CHAP. V.

1 *Hiram ſendeth to congratulate Solomon, is certified of his purpoſe to build the temple, and deſired to furniſh him with timber thereto.* 7 *Hiram bleſſing God for Solomon, and requeſting food for his family, furniſheth him with trees.*

AND Hiram king of Tyre ſent his ſervants unto Solomon; (for he had heard that they had anointed him king in the room of his father) for Hiram was ever a lover of David.

2 And Solomon ſent to Hiram, ſaying,

3 Thou knoweſt how that David my father could not build an houſe unto the name of the LORD his God, for the wars which were about him on every ſide, until the LORD put them under the ſoles of his feet.

4 But now the LORD my God hath given me reſt on every ſide, *ſo that there is* neither adverſary, nor evil occurrent.

5 And

Ver. 25. *Every man under his vine, and under his fig-tree.*] This is expreſſive of great plenty of all neceſſaries of life.

Ver. 26. *Forty thouſand ſtalls of horſes.*] In 2. Chron. ix. 25. it is ſaid he had but *four thouſand*, which is thought to be the more conſiſtent account, and that in this place, a fault is crept into the original by the negligence of tranſcribers.

Ver. 30 *Excelled the wiſdom of all the children of the eaſt-country.*] There were three oriental nations famous for their wiſdom and erudition; the Chaldeans beyond the Euphrates, the Perſians beyond the Tigris, and the Arabians ſouth of the Euphrates.

All the wiſdom of Egypt.] Which country was celebrated for wiſdom in the days of Moſes; and the Egyptians always pretended to be the inventors of arts and ſciences, and that the Chaldeans had their learning from them.

Ver. 32. *Three thouſand proverbs.*] Many of which are loſt, all we have being comprized in the book of that name, and in the Eccleſiaſtes.

His ſongs were a thouſand and five.] None of theſe compoſitions were thought to be divinely inſpired, but *the ſong of ſongs*, which was therefore joined to the ſacred books.

Ver. 33. *He ſpake of trees, from the cedar—unto the hyſſop.*] That is, of the whole claſs of plants, from the greateſt to the leaſt; ſo that the character given of Solomon is, not only that of a moral philoſopher and a poet, but likewiſe of a naturaliſt.

He ſpake alſo of beaſts, and of fowl.] This ſhews the large extent of his genius, which comprehended the whole hiſtory of animals, as well as plants.

NOTES on Chap. V.

Ver. 1. *Hiram—ſent his ſervants to Solomon.*] He ſent ambaſſadors to condole with king Solomon the loſs of his father, and to congratulate him on his ſucceſſion to the throne.

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5 And behold, I purpoſe to build an houſe unto the name of the LORD my God, as the LORD ſpake unto David my father, ſaying, Thy ſon, whom I will ſet upon thy throne in thy room, he ſhall build an houſe unto my name.

6 Now therefore command thou, that they hew me cedar-trees out of Lebanon, and my ſervants ſhall be with thy ſervants: and unto thee will I give hire for thy ſervants, according to all that thou ſhalt appoint: for thou knoweſt that *there is* not among us any that can ſkill to hew timber, like unto the Sidonians.

7 ¶ And it came to paſs, when Hiram heard the words of Solomon, that he rejoiced greatly, and ſaid, Bleſſed *be* the LORD this day, which hath given unto David a wiſe ſon over this great people.

8 And Hiram ſent to Solomon, ſaying, I have conſidered the things which thou ſenteſt to me for: *and* I will do all thy deſire concerning timber of cedar, and concerning timber of fir.

9 My ſervants ſhall bring *them* down from Lebanon unto the ſea: and I will convey them by ſea in flotes, unto the place that thou ſhalt appoint me, and will cauſe them to he diſcharged there, and thou ſhalt receive *them:* and thou ſhalt accompliſh my deſire, in giving food for my houſhold.

10 So Hiram gave Solomon cedar-trees, and fir-trees, *according to* all his deſire.

11 And Solomon gave Hiram twenty thouſand meaſures of wheat *for* food to his houſhold, and twenty meaſures of pure oil: thus gave Solomon to Hiram year by year.

Before Chriſt 1014.

12 And the LORD gave Solomon wiſdom, as he promiſed him: and there was peace between Hiram and Solomon, and they two made a league together.

13 ¶ And king Solomon raiſed a levy out of all Iſrael; and the levy was thirty thouſand men.

14 And he ſent them to Lebanon, ten thouſand a month by courſes: a month they were in Lebanon, *and* two months at home: and Adoniram *was* over the levy.

15 And Solomon had threeſcore and ten thouſand that bare burdens, and fourſcore thouſand hewers in the mountains:

16 Beſides the chief of Solomons officers which *were* over the work, three thouſand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great ſtones, coſtly ſtones, *and* hewed ſtones, to lay the foundation of the houſe.

18 And Solomons builders, and Hirams builders did hew *them*, and the ſtone-ſquarers: ſo they prepared timber and ſtones to build the houſe.

CHAP. VI.

1 *The building of Solomons temple.* 5 *The chambers thereof.* 11 *Gods promiſe unto it.* 37 *The time of building of it.*

Ver. 6. *Lebanon.*] Lebanon if not all, yet a great part of it was in the dominion of Solomon. They were therefore his own trees, but he only requeſted of Hiram, that his ſervants might fell and prepare them; which they underſtood better than the Iſraelites.

Ver. 11. *Twenty thouſand meaſures of wheat*, &c.] Dr. Shaw obſerves, that the holy land is ſtill, in general, very fruitful, and, were it well ſtocked with inhabitants, would ſtill be capable of affording the like ſupplies of corn and oil.

Ver. 15. *Fourſcore thouſand hewers.*] That is, hewers of ſtone; Hiram's ſervants hewing the timber. The reaſon why ſuch a number of workmen were required, was, becauſe there was many other works, which Solomon finiſhed, beſides the temple; (chap. ix. 15.) the materials of which were prepared here.

Ver. 18. *The ſtone ſquarers.*] The Hebrew word is GIBLIM, or the Giblites, who are mentioned, Joſhua xiii. 5. being Phœnicians, inhabitants of *Gabala*, (a promontory mentioned by Pliny) and who were the moſt excellent artiſts in thoſe parts. The country is now called *Gibyle*. The Septuagint call it *Bybli* or *Byblus*.

Before Chriſt 1012. AND it came to paſs in the four hundred and fourſcore year after the children of Iſrael were come out of the land of Egypt, in the fourth year of Solomons reign over Iſrael, in the month Zif, which *is* the ſecond month, that he began to build the houſe of the LORD.

2 And the houſe which king Solomon built for the LORD, the length thereof *was* threeſcore cubits, and the breadth thereof twenty *cubits*, and the height thereof thirty cubits.

3 And the porch before the temple of the houſe, twenty cubits *was* the length thereof, according to the breadth of the houſe; *and* ten cubits *was* the breadth thereof, before the houſe.

4 And for the houſe he made windows of narrow lights.

5 ¶ And againſt the wall of the houſe he built chambers round about, *againſt* the walls of the houſe round about, *both* of the temple, and of the oracle: and he made chambers round about.

6 The nethermoſt chamber *was* five cubits broad, and the middle *was* ſix cubits broad, and the third *was* ſeven cubits broad: for without *in the wall* of the houſe he made narrowed reſts round about, that *the beams* ſhould not be faſtened in the walls of the houſe. Before Chriſt 1012.

7 And the houſe when it was in building, was built of ſtone, made ready before it was brought thither: ſo that there was neither hammer, nor ax, *nor* any tool of iron heard in the houſe, while it was in building.

8 The door for the middle chamber *was* in the right ſide of the houſe: and they went up with winding ſtairs into the middle *chamber*, and out of the middle into the third.

9 So he built the houſe and finiſhed it; 1005.
and covered the houſe with beams and boards of cedar.

10 And *then* he built chambers againſt all the houſe, five cubits high: and they reſted on the houſe with timber of cedar.

11 ¶ And the word of the LORD came to Solomon, ſaying,

12 *Concerning* this houſe which thou art in building, if thou wilt walk in my ſtatutes, and execute my judgments, and keep all my commandments to walk in them: then will I perform my word with thee,

NOTES on Chap. VI.

Ver. 1. *In the fourth year*, &c] It may be aſked, why Solomon did not begin to build the temple ſooner, his father having left him a plan, and all things neceſſary for the undertaking; but it is to be conſidered, that the materials his father provided, lay rude and unfaſhioned, and at a conſiderable diſtance; this time therefore was requiſite, to form them into the exact ſymmetry and order in which the ſcripture repreſents them; eſpecially, as the very ſtones, which made the foundation, were probably vaſt blocks of marble or porphyry, and all poliſhed in the moſt exquiſite manner; nor can four years be accounted an unreaſonable time, to gather gold and ſilver enough to defray ſo vaſt an expence.

Ver. 2. *Threeſcore cubits.*] The cubit was about twenty-two inches. See note on Geneſis vi. 13.

Ver. 4. *Windows of narrow lights.*] In the margin, it is, *broad within and narrow without*, by which means, the houſe was both ſecured from the weather, and yet had light ſufficient.

Ver. 5. *Againſt the walls of the houſe.*] Or *joining to it*, as in the margin, the beams being not faſtened in the walls of the houſe; (as we read in the following verſe) but a wooden wall ſeems to have been built contiguous to the inner ſurface of the wall, in which the beams, ſupporting the chambers, were faſtened.

Chambers.] Here the prieſts laid up their garments, took their reſt, and eat the ſacrifices.

Ver. 6. *The nethermoſt chamber was five cubits*, &c.] It appears from ver. 10. that they were only five cubits, and built over one another three ſtories, increaſing one cubit in breadth every ſtory, by the following contrivance; the wall of the temple was not of the ſame thickneſs at the top, as near the foundation, but narrowed in a gradual manner; and by that means, rendered the chambers larger.

Ver. 7. *There was neither hammer nor ax*, &c.] Since the ſtones were all before prepared, to fit their reſpective ſituations, nothing was wanting but to fix them in their places; which, as it needed none of theſe inſtruments, was done without noiſe, difficulty, or confuſion.

Ver. 8. *In the right ſide.*] In the ſouth-ſide. In the Hebrew, the ſouth-ſide is termed the right-ſide; becauſe, when men look toward the eaſt, the ſouth is on their right hand.

Before Christ 1005.

thee, which I ſpake unto David thy father.

13 And I will dwell among the children of Iſrael, and will not forſake my people Iſrael.

14 So Solomon built the houſe, and finiſhed it.

15 And he built the walls of the houſe within with boards of cedar, both the floor of the houſe, and the walls of the cieling: *and* he coverd *them* on the inſide with wood, and covered the floor of the houſe with planks of fir.

16 And he built twenty cubits on the ſides of the houſe, both the floor, and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the moſt holy *place*.

17 And the houſe, that *is*, the temple before it, was forty cubits *long*.

18 And the cedar of the houſe within *was* carved with knops, and open flowers: all *was* cedar, there was no ſtone ſeen.

19 And the oracle he prepared in the houſe within, to ſet there the ark of the covenant of the Lord.

20 And the oracle in the forepart *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold, and *ſo* covered the altar *which was of* cedar.

21 So Solomon overlaid the houſe within with pure gold: and he made a partition, by the chains of gold before the oracle, and he overlaid it with gold.

Before Christ 1005.

22 And the whole houſe he overlaid with gold, until he had finiſhed all the houſe: alſo the whole altar that *was* by the oracle he overlaid with gold.

23 ¶ And within the oracle he made two cherubims *of* olive-tree, *each* ten cubits high.

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermoſt part of the one wing unto the uttermoſt part of the other, *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubims *were* of one meaſure, and one ſize.

26 The height of the one cherub *was* ten cubits, and ſo *was it* of the other cherub.

27 And he ſet the cherubims within the inner houſe; and they ſtretched forth the wings of the cherubims, ſo that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall: and their wings touched one another in the midſt of the houſe.

28 And he overlaid the cherubims with gold.

29 And he carved all the walls of the houſe round about with carved figures of cherubims,

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Ver. 16. *On the ſides of the houſe.*] The *houſe* here meant, is *the moſt holy place*; for he had ſpoken of the other part of the houſe, called the ſanctuary, in the foregoing words.

Ver. 20. *The oracle in the fore-part.*] The *moſt holy place* was twenty cubits every way; it ſeems to be called the *fore-part*, becauſe it was before any one that entered into the houſe.

The altar.] Of incenſe.

Ver. 21. *He made a partition by the chains of gold.*] The moſt holy place was ſeparated from the ſanctuary by a partition, before which there was a vail alſo, which hung upon golden chains; thus, this paſſage is to be underſtood; for the partition itſelf did not depend upon chains.

Ver. 22. *The whole houſe.*] This is meant of the *ſanctuary*, which was overlaid with gold, as well as the *oracle*.

Ver. 28. *He overlaid the cherubims with gold.*] There is a difference between theſe cherubims, and thoſe made by Moſes; thoſe were made of ſolid gold, and theſe of olive wood (Hebrew *tree of oil*; and there were ſuch ſorts of wood beſides the olive, as the pine, and cedar) and overlaid with gold: thoſe made by Moſes were part of the mercy-ſeat, and inſeparable from it: theſe of Solomon ſeem to have been larger, and to ſpread their wings over it, being added only for the greater ornament and glory of God's houſe. It has been obſerved, that Solomon did not make a new ark, which was the only thing made by Moſes, which Solomon did not imitate, and make more glorious: this he durſt not preſume to open, and take out the book of the law; it was unlawful for him to touch it, and therefore he let it remain, with its cover, the mercy-ſeat, and the cherubims belonging to it; and only placed theſe new cherubims over it, as a covering to it, and for the greater beauty of the houſe.

Before Christ 1005. cherubims, and palm-trees, and open flowers within and without.

30 And the floor of the houſe he overlaid with gold, within and without.

31 ¶ And for the entering of the oracle he made doors *of* olive-tree: the lintel *and* ſide-poſts *were* a fifth part *of the wall*.

32 The two doors alſo *were of* olive-trees; and he carved upon them carvings of cherubims, and palm-trees, and open flowers, and overlaid *them* with gold, and ſpread gold upon the cherubims, and upon the palm-trees.

33 So alſo made he for the door of the temple, poſts *of* olive-tree a fourth part *of the wall*.

34 And the two doors *were of* fir-tree: the two leaves of the one door *were* folding, and the two leaves of the other door *were* folding.

35 And he carved *thereon* cherubims, and palm-trees, and open flowers: and covered *them* with gold, fitted upon the carved work.

Before Christ 1005. 36 ¶ And he built the inner court with three rows of hewed ſtone, and a row of cedar-beams.

37 ¶ In the fourth year was the foundation of the houſe of the LORD laid, in the month Zif.

38 And in the eleventh year, in the month Bul, (which *is* the eighth month) was the houſe finiſhed throughout all the parts thereof, and according to all the faſhion of it: So was he ſeven years in building it.

CHAP. VII.

1 *The building of Solomons houſe,* 2 *of the houſe of Lebanon,* 6 *of the porch of pillars,* 7 *of the porch of judgment,* 8 *of the houſe for Pharaohs daughter.*

BUT Solomon was building his own houſe thirteen years, and he finiſhed all his houſe.

2 ¶ He built alſo the houſe of the foreſt of Lebanon; the length thereof *was* a hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits,

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Ver. 31. *The lintel and ſide poſts were a fifth part of the wall.*] Theſe words are very obſcure, for the words *of the wall* are not in the Hebrew, but only *a fifth*; which may be underſtood to ſignify, that they held the proportion of a fifth part to the doors; but there are thoſe who take the meaning to be, that this gate was the fifth in number belonging to the houſe; the firſt was that which let into the court of the people; the ſecond into the court of the prieſts; the third was the door of the porch; the fourth of the holy place; and this fifth of the oracle.

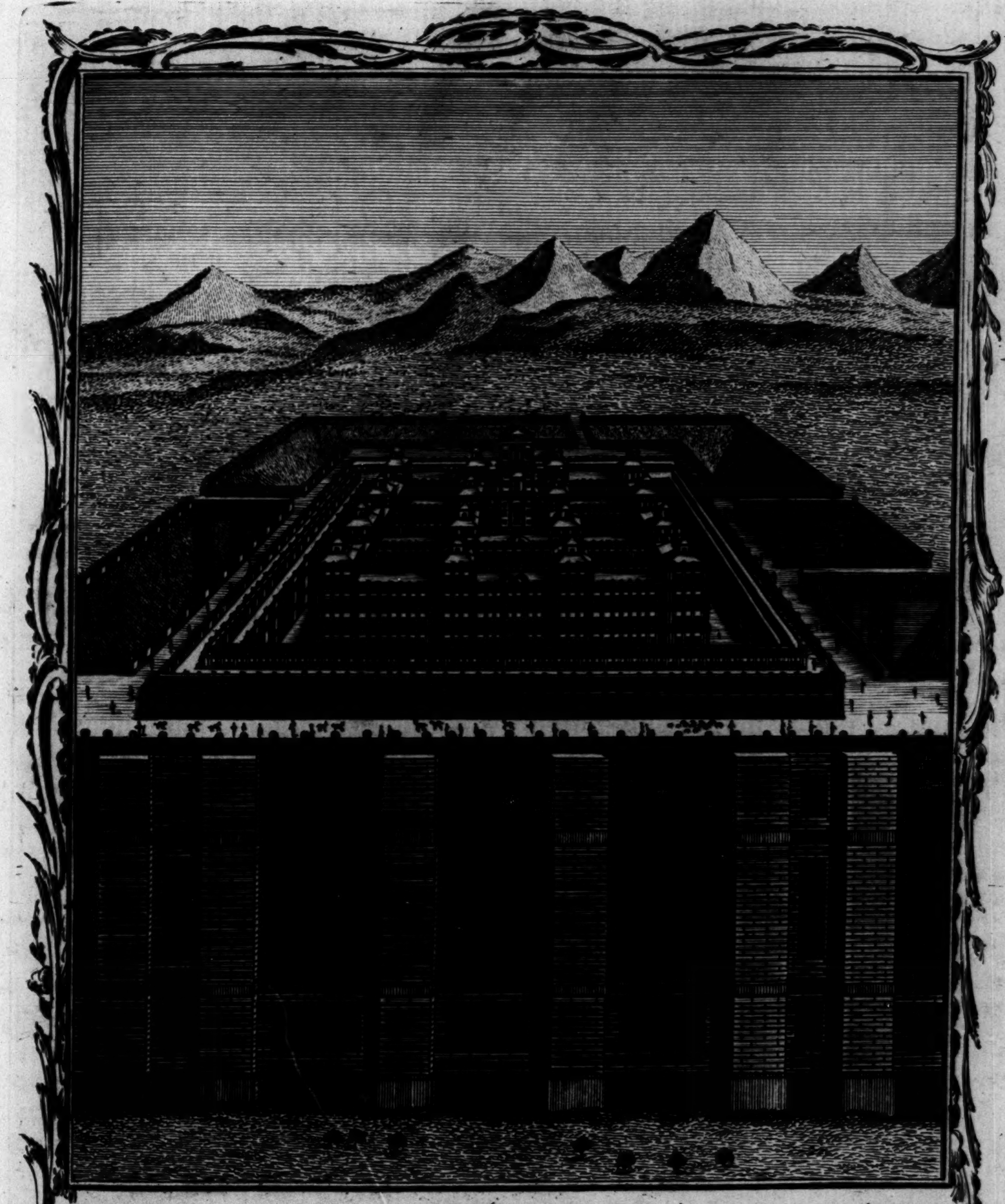
Ver. 38. *Was the houſe finiſhed,* &c.] The glory of this temple did not conſiſt in the bulk or largeneſs of it (for in itſelf it was but a ſmall pile of building, no more than 150 feet in length, in breadth 105, taking the whole from out to out) but its principal grandeur and excellency lay in its out-buildings and ornaments, in its workmanſhip, which was every way curious, and its overlayings, which were vaſt and prodigious; for the overlaying of *the holy of holies* only, which was a room but 30 feet ſquare, and 20 high, amounted to 600 talents of gold, which comes to four millions, three hundred and twenty thouſand pounds of our ſterling money. The whole frame, ſays the Jewiſh hiſtorian, was raiſed upon ſtones, poliſhed to the higheſt degree of perfection, and ſo artificially put together, that there was no joint to be diſcerned, no ſign of any working-tools being upon them, but the whole looked more like the work of providence and nature, than the product of art and human invention; and as for the inſide, whatever carving, gilding, embroidery, rich ſilks, and fine linnen could do, of theſe there was the greateſt profuſion. The very floor of the temple was overlaid with beaten gold, the doors were large, and proportioned to the height of the walls, twenty cubits broad, and ſtill gold upon gold. In a word, it was gold all over; and nothing was wanting either within or without, that might contribute to the glory and magnificence of the work.

So was he ſeven years in building it.] Though the temple itſelf was but a ſmall edifice, yet the ſeveral adjoining offices rendered the whole a vaſt pile of building; and therefore Solomon made quick diſpatch. The Temple of Diana at Epheſus, is ſaid to have employed all Aſia two hundred years; and Pliny affirms, that one of the Egyptian Pyramids, employed three hundred and ſixty thouſand men for the ſpace of twenty years.

NOTES on Chap. VII.

Ver. 1. *Thirteen years.*] From chap ix. 10. where it is ſaid, he was twenty years in finiſhing both theſe ſtructures: it appears, he did not begin to build his own houſe, till he had finiſhed the temple.

Ver. 2. *The houſe of the foreſt of Lebanon.*] It was ſituated near Jeruſalem, but being in a lofty place like Lebanon, it was called by this name. The trees, which grew around it, made it cool and ſhady, and conſequently proper for Solomon's reſidence during the ſummer, as his palace at Jeruſalem was in the winter.



And in the eleventh year, in the month Bul, which is the eight month, was the House finished throughout all the parts thereof, & according to all the fashion of it: so was he seven years in building it. I Kings Chap. VI. ver. 38.

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cubits, upon four rows of cedar-pillars, with cedar-beams upon the pillars.

3 And *it was* covered with cedar above upon the beams, that *lay* on forty five pillars, fifteen in a row.

4 And *there were* windows in three rows, and light *was* againſt light *in* three ranks.

5 And all the doors and poſts *were* ſquare, with the windows: and light *was* againſt light in three ranks.

6 ¶ And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* before them: and the *other* pillars and the thick beam *were* before them.

7 ¶ Then he made a porch for the throne where he might judge, *even* the porch of judgment: and *it was* covered with cedar from one ſide of the floor to the other.

8 ¶ And his houſe where he dwelt, *had* another court within the porch, *which* was of the like work. Solomon made alſo an houſe for Pharoahs daughter, (whom he had taken *to wife*) like unto this porch.

9 All theſe *were of* coſtly ſtones, according to the meaſures of hewed ſtones, ſawed with ſaws, within and without, even from the foundation unto the coping, and *ſo* on the outſide toward the great court.

10 And the foundation *was of* coſtly ſtones, *even* great ſtones; ſtones of ten cubits, and ſtones of eight cubits.

11 And above *were* coſtly ſtones (after the meaſures of hewed ſtones,) and cedars.

12 And the great court round about, *was* with three rows of hewed ſtones, and a row of cedar-beams, both for the inner court of the houſe of the LORD, and for the porch of the houſe.

13 ¶ And king Solomon ſent and fet Hiram out of Tyre.

14 He *was* a widows ſon of the tribe of Naphtali, and his father *was* a man of Tyre, a worker in braſs: and he was filled with wiſdom and underſtanding, and cunning to work all works in braſs; and he came to king Solomon, and wrought all his work.

15 For he caſt two pillars of braſs, of eighteen cubits high apiece: and a line of twelve cubits did compaſs either of them about.

16 And he made two chapiters *of* molten braſs, to ſet upon the tops of the pillars: the height of the one chapiter *was* five cubits, and the height of the other chapiter *was* five cubits:

17 *And* nets of checker-work, and wreaths of chain-work, for the chapiters which *were* upon the top of the pillars: ſeven for the one chapiter, and ſeven for the other chapiter.

18 And he made the pillars, and two rows round about upon the one net-work, to cover the chapiters that *were* upon the top, with pomegranates: and ſo did he for the other chapiter.

19 And the chapiters that *were* upon the top of the pillars, *were* of lily-work in the porch, four cubits.

20 And the chapiters upon the two pillars *had pomegranates* alſo above, over againſt the belly which *was* by the net-work: and the pomegranates *were* two hundred, in rows round about upon the other chapiter.

Ver. 15. *Eighteen cubits high.*] It is ſaid, in Chronicles, that theſe pillars were thirty-five cubits high; but this relates to the height of both of them together, without their pedeſtals; whereas the height of each is given here, with its pedeſtal.

Before Chriſt 1005.

21 And he ſet up the pillars in the porch of the temple: and he ſet up the right pillar, and called the name thereof Jachin: and he ſet up the left pillar, and called the name thereof Boaz.

22 And upon the top of the pillars *was* lily-work: ſo was the work of the pillars finiſhed.

23 And he made a molten ſea, ten cubits from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of thirty cubits did compaſs it round about.

24 And under the brim of it round about *there were* knops compaſſing it, ten in a cubit, compaſſing the ſea round about: the knops *were* caſt in two rows, when it was caſt.

25 It ſtood upon twelve oxen, three looking toward the north, and three looking toward the weſt, and three looking toward the ſouth, and three looking toward the eaſt: and the ſea *was ſet* above upon them, and all their hinder parts *were* inward.

26 And it *was* an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thouſand baths.

27 ¶ And he made ten baſes of braſs; four cubits *was* the length of one baſe, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the baſes *was* on this *manner*: They had borders, and the borders *were* between the ledges:

29 And on the borders that *were* between the ledges *were* lions, oxen and cherubims: and upon the ledges *there was* a baſe above: and beneath the lions and oxen *were* certain additions made of thin work.

Before Chriſt 1005.

30 And every baſe had four brazen wheels, and plates of braſs: and the four corners thereof had underſetters: under the laver *were* underſetters molten, at the ſide of every addition.

31 And the mouth of it within the chapiter and above *was* a cubit: but the mouth thereof *was* round *after* the work of the baſe, a cubit and an half: and alſo upon the mouth of it *were* gravings with their borders, four-ſquare, not round.

32 And under the borders *were* four wheels: and the axle-trees of the wheels *were* joined to the baſe, and the height of a wheel *was* a cubit and half a cubit.

33 And the work of the wheels *was* like the work of a chariot-wheel: their axle-trees, and their naves, and their felloes, and their ſpokes *were* all molten.

34 And *there were* four underſetters to the four corners of one baſe: *and* the underſetters *were* of the very baſe itſelf.

35 And in the top of the baſe *was there* a round compaſs of half a cubit high: and on the top of the baſe, the ledges thereof, and the borders thereof, *were* of the ſame.

36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm-trees, according to the proportion of every one, and additions round about.

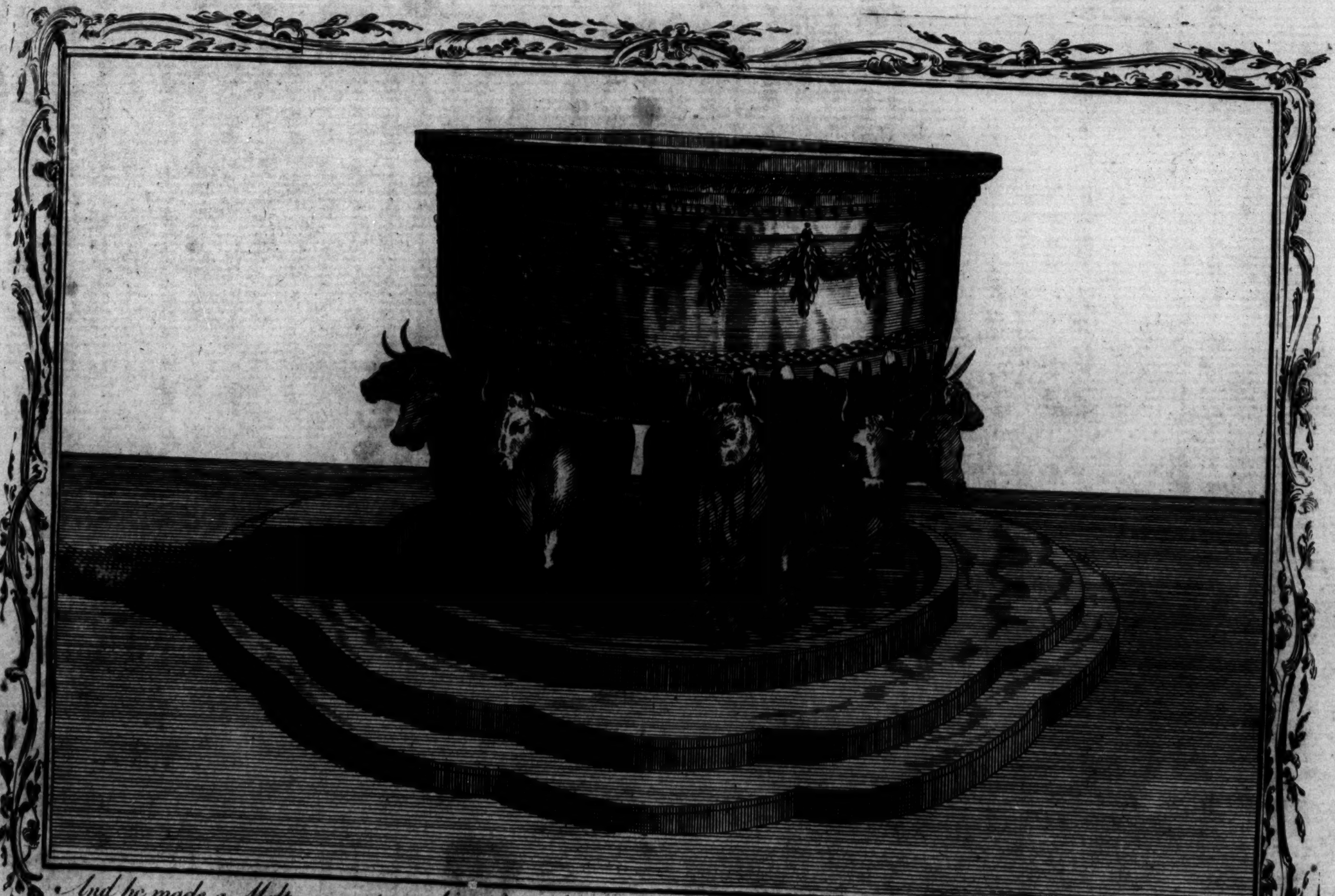
37 After this *manner* he made the ten baſes: all of them had one caſting, one meaſure, *and* one ſize.

38 ¶ Then made he ten lavers of braſs: one laver contained forty baths: *and* every laver was four cubits: *and* upon every one of the ten baſes, one laver.

39 And

Ver. 21. *He ſet up the pillars in the porch of the temple.*] It is generally thought, that as theſe pillars ſupported no building, they were erected for ornament only; but Abarbinel is of opinion, that Solomon placed them here as ſymbols of the pillar of the cloud, and of fire, that conducted the Iſraelites through the wilderneſs; Jachin repreſenting the pillar of the cloud, and Boaz the pillar of fire.

Ver. 26. *Two thouſand baths.*] A bath was the ſame with the ephah, and contained eight gallons; ſo that this molten ſea held five hundred barrels.



And he made a Molten sea, ten cubits from the one brim to the other: it was round all about, and his height was five cubits: and a line of thirty cubits did compaſs it round about. — I. Kings Chap: VII, Ve. 23. —

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Before Chriſt 1005.

39 And he put five baſes on the right ſide of the houſe, and five on the left ſide of the houſe: and he ſet the ſea on the right ſide of the houſe eaſtward over againſt the ſouth.

40 ¶ And Hiram made the lavers and the ſhovels, and the baſons: ſo Hiram made an end of doing all the work that he made king Solomon for the houſe of the LORD.

41 The two pillars, and the *two* bowls of the chapiters that *were* on the top of the two pillars: and the two net-works, to cover the two bowls of the chapiters which *were* upon the top of the pillars:

42 And four hundred pomegranates for the two net-works, *even* two rows of pomegranates for one net-work, to cover the two bowls of the chapiters that *were* upon the pillars:

43 And the ten baſes, and ten lavers on the baſes:

44 And one ſea, and twelve oxen under the ſea:

45 And the pots, and the ſhovels, and the baſons: and all theſe veſſels which Hiram made to king Solomon, for the houſe of the LORD, *were of* bright braſs.

46 In the plain of Jordan did the king caſt them in the clay-ground, between Succoth and Zarthan.

47 And Solomon left all the veſſels *unweighed*, becauſe they were exceeding many: neither was the weight of the braſs found out.

48 And Solomon made all the veſſels that *pertained* unto the houſe of the LORD: the altar of gold, and the table of gold, whereupon the ſhew-bread *was*,

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49 And the candleſticks of pure gold, five on the right *ſide*, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs *of* gold,

50 And the bowls, and the ſnuffers, and the baſons, and the ſpoons, and the cenſers *of* pure gold: and the hinges *of* gold, *both* for the doors of the inner houſe, the moſt holy *place*, *and* for the doors of the houſe, *to wit*, of the temple.

51 So was ended all the work that king Solomon made for the houſe of the LORD: and Solomon brought in the things, which David his father had dedicated; *even* the ſilver, and the gold, and the veſſels did he put among the treaſures of the houſe of the LORD.

CHAP. VIII.

1 *The feaſt of the dedication of the temple.* 12, 54 *Solomons bleſſing.* 22 *Solomons prayer.* 62 *His ſacrifice of peace offerings.*

THen Solomon aſſembled the elders of Iſrael, and all the heads of the tribes, the chief of the fathers of the children of Iſrael, unto king Solomon, in Jeruſalem, that they might bring up the ark of the covenant of the LORD, out of the city of David, which *is* Zion. 100

2 And all the men of Iſrael aſſembled themſelves unto king Solomon, at the feaſt in the month Ethanim, which *is* the ſeventh month.

3 And all the elders of Iſrael came, and the prieſt took up the ark.

4 And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy veſſels that *were* in

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NOTES on Chap. VIII.

Ver. 2. *In the month Ethanim.*] This happened at the feaſt of tabernacles, which was appointed in commemoration of the Iſraelites dwelling in tents in the wilderneſs, and of the tabernacle, which at that time was built; and therefore was thought a very proper ſeaſon for the dedication of the temple, which was to ſucceed the tabernacle.

Ver. 4. *They brought up the ark of the Lord, and the tabernacle of the congregation.*] The Moſaic tabernacle is moſt probably here intended, which was now taken down, and depoſited in the treaſury, where it continued, till Jeruſalem was taken by the Chaldeans, when Jeremiah (as Joſephus informs us) was admoniſhed by God, to take it, together, with the ark, and the altar of incenſe, and hide them in ſome ſecret place, for fear of profanation; and, it is doubted, whether they have ever yet been removed.

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in the tabernacle, even thoſe did the prieſts and the Levites bring up.

5 And king Solomon, and all the congregation of Iſrael, that were aſſembled unto him, were with him before the ark, ſacrificing ſheep, and oxen that could not be told nor numbered for multitude.

6 And the prieſts brought in the ark of the covenant of the LORD unto his place, into the oracle of the houſe to the moſt holy *place, even* under the wings of the cherubims.

7 For the cherubims ſpread forth *their* two wings over the place of the ark, and the cherubims covered the ark, and the ſtaves thereof above.

8 And they drew out the ſtaves, that the ends of the ſtaves were ſeen out in the holy *place* before the oracle, and they were not ſeen without: and there they are unto this day.

9 *There was* nothing in the ark ſave the two tables of ſtone, which Moſes put there at Horeb, when the LORD made *a covenant* with the children of Iſrael, when they came out of the land of Egypt.

10 And it came to paſs when the prieſts were come out of the holy place, that the cloud filled the houſe of the LORD,

11 So that the prieſts could not ſtand to miniſter, becauſe of the cloud: for the glory of the LORD had filled the houſe of the LORD.

12 ¶ Then ſpake Solomon, The LORD ſaid that he would dwell in the thick darkneſs.

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13 I have ſurely built thee an houſe to dwell in, a ſettled place for thee to abide in for ever.

14 And the king turned his face about, and bleſſed all the congregation of Iſrael: (and all the congregation of Iſrael ſtood)

15 And he ſaid, Bleſſed *be* the LORD God of Iſrael, which ſpake with his mouth unto David my father, and hath with his hand fulfilled *it*, ſaying,

16 Since the day that I brought forth my people Iſrael out of Egypt, I choſe no city out of all the tribes of Iſrael to build an houſe, that my name might be therein; but I choſe David to be over my people Iſrael.

17 And it was in the heart of David my father, to build an houſe for the name of the LORD God of Iſrael.

18 And the LORD ſaid unto David my father, Whereas it was in thine heart to build an houſe unto my name, thou didſt well that it was in thine heart:

12 Nevertheleſs, thou ſhalt not build the houſe, but thy ſon that ſhall come forth out of thy loins, he ſhall build the houſe unto my name.

20 And the LORD hath performed his word that he ſpake, and I am riſen up in the room of David my father, and ſit on the throne of Iſrael, as the LORD promiſed, and have built an houſe for the name of he LORD God of Iſrael.

21 And

Ver. 9. *There was nothing in the ark ſave the two tables of ſtone.*] But the author of the Hebrews ſays, (ſpeaking of the ark) *Wherein was the golden pot that had the manna, and Aaron's rod that budded, as well as the tables of the covenant*, Hebrews ix. 4. To reconcile which, we are to obſerve, that the prepoſition *en*, does not always ſignify *in*, but *by*; the interpretation then will be, that the golden pot, and the rod, were depoſited *by*, or *beſide the ark*, as it is ſaid, *before the Lord, and before the teſtimony.*

Ver. 10. *The cloud filled the houſe of the Lord.*] This cloud was dark and luminous at the ſame time; its darkneſs was awful and majeſtic; its internal part was bright and refulgent, darting its rays through its obſcurity; ſo that, according to its different poſition, it became a pillar of cloud by day, and a pillar of fire by night, to direct them in their journey, and enlighten their paths. Its appearance was conſidered as a ſymbol of the divine preſence; for the holy Pſalmiſt informs us, that *he* who dwelleth in light that is inacceſſible, *made darkneſs his ſecret place, his pavilion round about him with dark water and thick clouds to cover him.* Pſalm xviii. 11.

Ver. 12. *That he would dwell in the thick darkneſs*] As though he had ſaid, Be not afraid, but look upon this cloud as a token of God's preſence and protection, that he owns this for his houſe, the place of his reſidence, where he will vouchſafe to dwell.

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21 And I have ſet there a place for the ark, wherein *is* the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

22 ¶ And Solomon ſtood before the altar of the LORD, in the preſence of all the congregation of Iſrael, and ſpread forth his hands toward heaven:

23 And he ſaid, LORD God of Iſrael, *there is* no God like thee, in heaven above, or on earth beneath, who keepeſt covenant and mercy with thy ſervants, that walk before thee with all their heart:

24 Who hath kept with thy ſervant David my father that thou promiſedſt him: thou ſpakeſt alſo with thy mouth, and hath fulfilled *it* with thine hand, as *it is* this day.

25 Therefore now, LORD God of Iſrael, keep with thy ſervant David my father that thou promiſedſt him, ſaying, There ſhall not fail thee a man in my ſight to ſit on the throne of Iſrael; ſo that thy children take heed to their way, that they walk before me as thou haſt walked before me:

26 And now, O God of Iſrael, let thy word, I pray thee, be verified, which thou ſpakeſt unto thy ſervant David my father.

27 But will God indeed dwell on the earth? behold, the heaven, and heaven of heavens cannot contain thee, how much leſs this houſe that I have builded?

28 Yet have thou reſpect unto the prayer of thy ſervant and to his ſupplication, O LORD my God, to hearken unto the cry, and to the prayer, which thy ſervant prayeth before thee to day:

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29 That thine eyes may be open toward this houſe night and day, *even* toward the place of which thou haſt ſaid, My name ſhall be there: that thou mayeſt hearken unto the prayer which thy ſervant ſhall make towards this place.

30 And hearken thou to the ſupplication of thy ſervant, and of thy people Iſrael, when they ſhall pray towards this place: and hear thou in heaven thy dwelling place, and when thou heareſt, forgive.

31 ¶ If any man treſpaſs againſt his neighbour, and an oath be laid upon him to cauſe him to ſwear, and the oath come before thine altar in this houſe:

32 Then hear thou in heaven, and do, and judge thy ſervants, condemning the wicked, to bring his way upon his head, and juſtifying the righteous, to give him according to his righteouſneſs.

33 When thy people Iſrael be ſmitten down before the enemy, becauſe they have ſinned againſt thee, and ſhall turn again to thee, and confeſs thy name, and pray, and make ſupplication unto thee in this houſe:

34 Then hear thou in heaven, and forgive the ſin of thy people Iſrael, and bring them again unto the land, which thou gaveſt unto their fathers.

35 ¶ When heaven is ſhut up, and there is no rain, becauſe they have ſinned againſt thee; If they pray towards this place, and confeſs thy name, and turn from their ſin, when thou afflicteſt them:

Ver. 22. *Solomon—ſpread forth his hands towards heaven.*] A ſolemn attitude, uſed in praying among other nations, as well as the Hebrews. But from verſe 54. it is evident, that when he had ſtood ſome time with his face towards the altar, he fell on his knees, and ſpread forth his hands towards heaven.

Ver. 31. *And the oath come before thine altar.*] It was the cuſtom of all nations, to touch the altar when they made a ſolemn oath, calling the deity to witneſs the truth of what they ſaid, and to puniſh them if they did not ſpeak true.

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36 Then hear thou in heaven, and forgive the ſin of thy ſervants, and of thy people Iſrael, that thou teach them the good way wherein they ſhould walk, and give rain upon thy land which thou haſt given to thy people for an inheritance.

37 ¶ If there be in the land famine, if there be peſtilence, blaſting, mildew, locuſt, *or* if there be caterpillar; if their enemy beſiege them in the land of their cities, whatſoever plague, whatsoever ſickneſs *there be*;

38 What prayer and ſupplication ſoever be *made* by any man, *or* by all thy people Iſrael, which ſhall know every man the plague of his own heart, and ſpread forth his hands towards this houſe:

39 Then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whoſe heart thou knoweſt; (for thou, *even* thou only knoweſt the hearts of all the children of men.)

40 That they may fear thee all the days that they live in the land which thou gaveſt unto our fathers.

41 ¶ Moreover, concerning a ſtranger that *is* not of thy people Iſrael, but cometh out of a far country, for thy names ſake;

42 (For they ſhall hear of thy great name, and of thy ſtrong hand, and of thy ſtretched out arm) when he ſhall come and pray towards this houſe:

43 Hear thou in heaven thy dwelling-place, and do according to all that the ſtranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as *do* thy people Iſrael, and that they may know that this houſe which I have builded, is called by thy name.

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44 ¶ If thy people go out to battel againſt their enemy, whitherſoever thou ſhalt ſend them, and ſhall pray unto the LORD toward the city which thou haſt choſen, and *toward* the houſe that I have built for thy name:

45 Then hear thou in heaven their prayer and their ſupplication, and maintain their cauſe.

46 If they ſin againſt thee, (for *there is* no man that ſinneth not) and thou be angry with them, and deliver them to the enemy, ſo that they carry them away captives, unto the land of the enemy, far or near;

47 *Yet* if they ſhall bethink themſelves, in the land whither they were carried captives, and repent, and make ſupplication unto thee, in the land of them that carried them captives, ſaying, We have ſinned, and have done perverſly, we have committed wickedneſs;

48 And *ſo* return unto thee with all their heart and with all their ſoul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gaveſt unto their fathers, the city which thou haſt choſen, and the houſe which I have built for thy name:

49 Then hear thou their prayer and their ſupplication in heaven thy dwelling-place, and maintain their cauſe,

50 And forgive thy people that have ſinned againſt thee, and all their tranſgreſſions wherein they have tranſgreſſed againſt thee,

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Ver. 37. *Mildew.*] The heathens themſelves were ſenſible, that this was a puniſhment ſent from heaven. Numa Pompilius therefore inſtituted a ſolemn feſtival, called *Rubigalia*, in the beginning of May, to pray for their preſervation from this *Rubigo*, as they termed it, which corrupted their corn.

Ver. 42. *When he ſhall come and pray towards this houſe.*] That is, in the court behind that of the Iſraelites, which was made on purpoſe for the religious uncircumciſed Gentiles.

Ver. 43. *That all the people of the earth may know thy name.*] Truly good men did (thus anciently) deſire all the Gentile world might be incorporated with them; though, in our Saviour's time, we find the Jews were utterly and unaccountably averſe to it.

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thee, and give them compaſſion before them who carried them captive, that they may have compaſſion on them:

51 For they *be* thy people and thine inheritance, which thou broughteſt forth out of Egypt, from the mids of the furnace of iron:

52 That thine eyes may be open unto the ſupplication of thy ſervant, and unto the ſupplication of thy people Iſrael, to hearken unto them in all that they call for unto thee.

53 For thou didſt ſeparate them from among all the people of the earth, *to be* thine inheritance, as thou ſpakeſt by the hand of Moſes thy ſervant, when thou broughteſt our fathers out of Egypt, O LORD GOD.

54 And it was *ſo*, that when Solomon had made an end of praying all this prayer and ſupplication unto the LORD, he aroſe from before the altar of the LORD, from kneeling on his knees, with his hands ſpread up to heaven.

55 And he ſtood, and bleſſed all the congregation of Iſrael, with a loud voice, ſaying,

56 Bleſſed *be* the LORD, that hath given reſt unto his people Iſrael, according to all that he promiſed: there hath not failed one word of all his good promiſe, which he promiſed by the hand of Moſes his ſervant.

57 The LORD our God be with us, as he was with our fathers: let him not leave us, nor forſake us:

58 That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his ſtatutes, and his judgments, which he commanded our fathers.

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59 And let theſe my words wherewith I have made ſupplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cauſe of his ſervant, and the cauſe of his people Iſrael at all times, as the matter ſhall require:

60 That all the people of the earth may know that the LORD *is* God, *and that there is* none elſe.

61 Let your heart therefore be perfect with the LORD our God, to walk in his ſtatutes, and to keep his commandments, as at this day.

62 ¶ And the king, and all Iſrael with him, offered ſacrifice before the LORD.

63 And Solomon offered a ſacrifice of peace-offerings, which he offered unto the LORD, two and twenty thouſand oxen, and an hundred and twenty thouſand ſheep: ſo the king and all the children of Iſrael, dedicated the houſe of the LORD.

64 The ſame day did the king hallow the middle of the court that *was* before the houſe of the LORD: for there he offered burnt-offerings, and meat-offerings, and the fat of the peace-offerings: becauſe the brazen altar that *was* before the LORD *was* too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.

65 And at that time Solomon held a feaſt, and all Iſrael with him, a great congregation,

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Ver. 63. *Two and twenty thouſand oxen, and an hundred and twenty thouſand ſheep.*] We are not to ſuppoſe that theſe were offered all on one day, much leſs on one altar. The continuance of this meeting was for fourteen days, ſeven in the feaſt of tabernacles, and ſeven in that of the dedication; and becauſe the brazen altar before the door of the temple, was not ſufficient to receive all theſe ſacrifices, Solomon, by a ſpecial licence from God, ordered other altars to be erected in the court of the prieſts, and perhaps in other places, which were to ſerve only during this preſent ſolemnity, when ſuch a vaſt number of ſacrifices were to be offered; for, at other times, no other altar was allowed, but this brazen one, which Moſes had made. It is no bad obſervation of Joſephus, that, during the oblation of ſo many ſacrifices, the Levites took care to perfume the air with the fragrancy of incenſe and odours, to ſuch a degree, that the people were ſenſible of it at a diſtance; otherwiſe, the burning of ſo many beaſts at one time, muſt have occaſioned an offenſive ſmell.

Before Chriſt 1004. gregation, from the entering in of Hamath, unto the river of Egypt, before the LORD our God, ſeven days and ſeven days, *even* fourteen days.

66 On the eighth day he ſent the people away: and they bleſſed the king, and went unto their tents joyful and glad of heart, for all the goodneſs that the LORD had done for David his ſervant, and for Iſrael his people.

CHAP. IX.

1 *Gods covenant in a viſion with Solomon.* 10 *The mutual preſents of Solomon and Hiram.* 15 *In Solomons works the Gentiles were his bond-men, the Iſraelites honourable ſervants.* 24 *Pharoahs daughter removeth to her houſe.* 25 *Solomons yearly ſolemn ſacrifices:* 26 *His navy fetcheth gold from Ophir.*

992. AND it came to paſs when Solomon had finiſhed the building of the houſe of the LORD, and the kings houſe, and all Solomons deſire which he was pleaſed to do,

2 That the LORD appeared to Solomon the ſecond time, as he had appeared unto him at Gibeon.

3 And the LORD ſaid unto him, I have heard thy prayer and thy ſupplication that thou haſt made before me: I have hallowed this houſe which thou haſt built, to put my name there for ever, and mine eyes and mine heart ſhall be there perpetually.

4 And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightneſs, to do according to all that I have commanded thee, *and* wilt keep my ſtatutes and my judgments: Before Chriſt 992.

5 Then I will eſtabliſh the throne of thy kingdom upon Iſrael for ever, as I promiſed to David thy father, ſaying, There ſhall not fail thee a man upon the throne of Iſrael.

6 *But* if you ſhall at all turn from following me, you or your children, and will not keep my commandments *and* my ſtatutes, which I have ſet before you, but go and ſerve other gods, and worſhip them:

7 Then will I cut off Iſrael out of the land which I have given them; and this houſe which I have hallowed for my name, will I caſt out of my ſight, and Iſrael ſhall be a proverb, and a by-word among all people:

8 And at this houſe, *which* is high, every one that paſſeth by it ſhall be aſtoniſhed, and ſhall hiſs; and they ſhall ſay, Why hath the LORD done thus unto this land, and to this houſe?

9 And they ſhall anſwer, Becauſe they forſook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worſhipped them, and ſerved them: therefore hath the LORD brought upon them all this evil.

10 ¶ And it came to paſs at the end of twenty years, when Solomon had built the two houſes, the houſe of the LORD, and the kings houſe,

11 (*Now* Hiram the king of Tyre had furniſhed

Ver. 65. *Hamath.*] This was in the utmoſt boundary of Judea, north, called afterwards *Epiphania*; and, at this day, by the inhabitants, *Hama.*

The river of Egypt.] Not the Nile, but that little ſtream that diſcharges itſelf into the ſea by the *Lacus Scribonides*, between mount Caſius Rhinocolura, the laſt town of Paleſtine.

Seven days and ſeven days, &c.] This account is not conſiſtent with that propriety obſervable throughout the whole ſcriptures. The Vatican copy only renders it conſiſtently; " Solomon held a feaſt *ſeven* days, and on the " eighth day, he ſent away the people." This is conſiſtent with what is ſaid in 2 Chron. vii. 9, 10.

NOTES on Chap. IX.

Ver. 1. *Mine eyes and mine heart.*] That is to ſay, my providence, and my tender love and affection.

Ver. 8. *Which is high.*] Renowned for its riches, ſplendor, and the great reſort to it.

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furniſhed Solomon with cedar-trees, and fir-trees, and with gold, according to all his deſire) that then king Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to ſee the cities which Solomon had given him, and they pleaſed him not.

13 And he ſaid, What cities *are* theſe which thou haſt given me, my brother? And he called them the land of Cabul unto this day.

14 And Hiram ſent to the king ſixſcore talents of gold.

15 ¶ And this *is* the reaſon of the levy which king Solomon raiſed, for to build the houſe of the LORD, and his own houſe, and Millo, and the wall of Jeruſalem, and Hazor, and Megiddo, and Gezer.

16 *For* Pharoah king of Egypt had gone up, and taken Gezer, and burnt it with fire, and ſlain the Canaanites that dwelt in the city, and given it *for* a preſent unto his daughter, Solomons wife.

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17 And Solomon built Gezer, and Beth-horon the nether,

18 And Baalath, and Tadmor in the wilderneſs, in the land,

19 And all the cities of ſtore that Solomon had, and cities for his chariots, and cities for his horſemen, and that which Solomon deſired to build in Jeruſalem, and in Lebanon, and in all the land of his dominion.

20 *And* all the people *that were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebuſites, which *were* not of the children of Iſrael,

21 Their children that were left after them in the land, whom the children of Iſrael alſo were not able utterly to deſtroy, upon thoſe did Solomon levy a tribute of bond-ſervice unto this day.

22 But of the children of Iſrael did Solomon make no bond-men: but they *were* men of war, and his ſervants, and his princes, and his captains, and rulers of his chariots, and his horſemen.

Ver. 11. *Solomon gave Hiram twenty cities in the land of Galilee.*] We are expreſly told, 2 Chron. viii. 2. that theſe cities were not in the territories of Iſrael, nor at that time inhabited by the Iſraelites. They were ſome of them conquered by the king of Egypt, who gave them to Solomon as a portion for his daughter; and others by Solomon himſelf; and certainly he had a right to diſpoſe of them as he pleaſed.

Ver. 12. *They pleaſed him not.*] Were not ſuitable to his deſire, and the genius of his people: (the Tyrians being very commodiouſly ſituated for that purpoſe, were wholly addicted to merchandiſe) for the ſoil being fat, and very deep, it required great labour to till it, and was unpleaſant to dwell in. However, the friendſhip ſubſiſting between Hiram and Solomon, was not impaired by this means; for, without doubt, he ſatisfied him ſome other way.

Ver. 13. *The land of Cabul.*] He called it ſo by way of contempt (as it is thought) the word ſignifying *a dirty country*; or, as Joſephus has it, and as it is tranſlated in the margin, *diſpleaſing*.

Ver. 15. *Millo.*] Mount Moriah was divided from Sion by a valley, which was guarded on both ſides by banks and buttreſſes, works of immenſe labour and infinite expence; and theſe, as may be apprehended, were called *Millo*. The Chaldee paraphraſe interprets it, a *bank, wall, or buttreſs*; and the Hebrew word ſignifies *fullneſs*; whence it is infered, that this Millo was made to ſerve both as a parliament-houſe and an arſenal.

Ver. 18. *Tadmor in the wilderneſs.*] This city was called by the Greeks Palmyra; it ſtood in the wilderneſs of Syria, upon the borders of Arabia Deſerta, inclining towards the Euphrates. Joſephus places it two days journey from upper Syria, one from the Euphrates, and ſix from Babylon. The ruins of this city, which ſtill remain, demonſtrate, that it was one of the moſt magnificent in the eaſt; and, it is ſomething ſurpriſing, that hiſtory ſhould give us no account, either when, or by whom it was reduced to that deplorable condition in which it lies at this day; for it is a melancholy ſpectacle to behold, being inhabited only by thirty or forty miſerable families, who have built poor huts of mud within a ſpacious court, which once encloſed a magnificent temple. It is thought Solomon built a city in this place, becauſe, in all the country round about, there was no ſuch thing as a well or fountain to be found, but in this ſpot only. The reader will find an account of the ſtate of this ruinated city, in the philoſophical tranſactions for October 1695; or in Wells's geography of the Old Teſtament, vol. 3. Meſſrs. Dawkins and Wood, have lately publiſhed *the ruins of Palmyra*, in a manner well worth the obſervation of the curious.

In the land.] Of Hamath-Zobah, a part of Syria, conquered by Solomon.

Before Chriſt 992.

23 Theſe *were* the chief of the officers that *were* over Solomons work, five hundred and fifty, which bare rule over the people that wrought in the work.

24 ¶ But Pharoahs daughter came up out of the city of David, unto her houſe which *Solomon* had built for her: then did he build Millo.

25 ¶ And three times in a year did Solomon offer burnt-offerings, and peace-offerings upon the altar which he built unto the LORD, and he burnt incenſe upon the altar that *was* before the LORD: ſo he finiſhed the houſe.

26 ¶ And king Solomon made a navy of ſhips in Ezion-geber, which *is* beſide Eloth, on the ſhore of the Red ſea, in the land of Edom.

27 And Hiram ſent in the navy his ſervants, ſhipmen that had knowledge of the ſea, with the ſervants of Solomon.

28 And they came to Ophir, and fet from thence gold, four hundred and twenty talents, and brought *it* to king Solomon.

CHAP. X.

1 *The queen of Sheba admireth the wiſdom of Solomon.* 14 *Solomons gold:* 16 *His targets:* 18 *The throne of ivory:* 21 *His veſſels:* 24 *His preſents:* 26 *His chariots and horſe:* 28 *His tribute.*

AND when the queen of Sheba heard of the fame of Solomon, concerning the name of the LORD, ſhe came to prove him with hard queſtions.

Before Chriſt 902.

2 And ſhe came to Jeruſalem with a very great train, with camels that bare ſpices, and very much gold, and precious ſtones: and when ſhe was come to Solomon, ſhe communed with him of all that was in her heart.

3 And Solomon told her all her queſtions: there was not *any* thing hid from the king, which he told her not.

4 And when the queen of Sheba had ſeen all Solomons wiſdom, and the houſe that he had built,

5 And the meat of his table, and the ſitting of his ſervants, and the attendance of his miniſters and their apparel, and his cup-bearers, and his aſcent by which he went up unto the houſe of the LORD: there was no more ſpirit in her.

9 And ſhe ſaid to the king, It was a true report that I heard in mine own land, of thy acts, and of thy wiſdom.

7 Howbeit, I believed not the words, until I came, and mine eyes had ſeen *it*: and behold, the half was not told me: thy wiſdom and proſperity exceedeth the fame which I heard.

8 Happy *are* thy men, happy *are* theſe thy ſervants, which ſtand continually before thee, *and* that hear thy wiſdom.

9 Bleſſed be the LORD thy God which delighted

Ver. 25. *Three times in a year.*] To wit, the three ſolemn feſtivals; not but that he offered ſacrifices oftner, and never failed at theſe times.

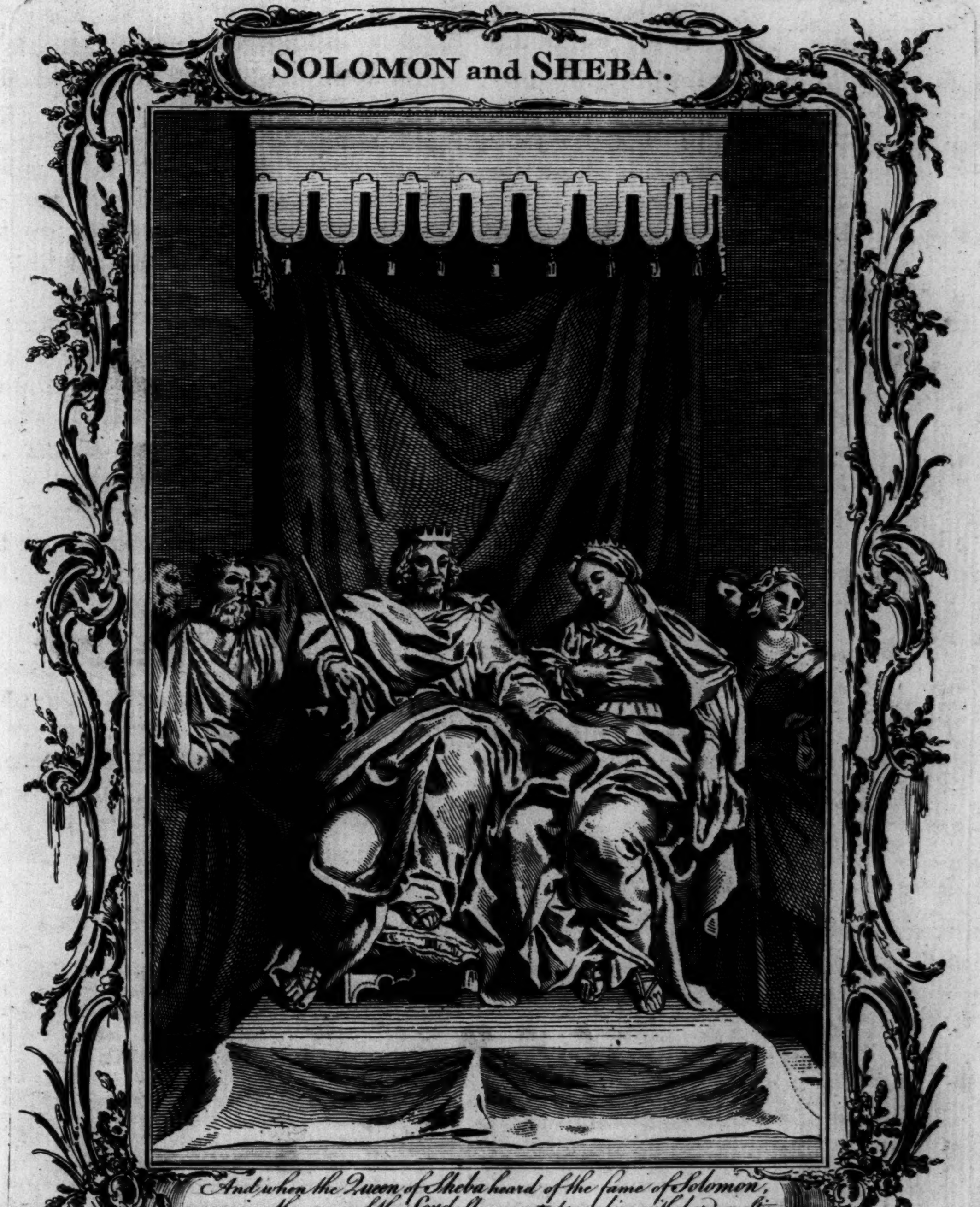
Ver. 26. *Ezion-geber.*] A port of Idumea, or Arabia Deſerta, upon the coaſt of the Red-ſea.

Ver. 28. *Ophir.*] The moſt probable conjecture, with regard to the ſituation of this place is, that it was in ſome of thoſe remote rich countries of India, beyond the Ganges, perhaps as far as China or Japan; which laſt, ſtill abounds with the fineſt gold, and ſeveral other commodities, in which Solomon's fleet dealt, as ſilver, precious ſtones, ebony, ſpices, peacocks, parrots, apes, &c. See Sir Walter Raleigh's hiſtory.

NOTES on Chap. X.

Ver. 1. *The queen of Sheba.*] She is ſuppoſed to come from *Aljemin*, which lay on the borders of the Red-ſea, in the ſouthern part of Arabia Felix. Hence our Saviour calls her *the queen of the South*; and this ſeems more probable, becauſe it abounded in precious ſtones, ſpices, and gold, the preſents ſhe brought to Solomon. This place likewiſe agrees with what our Saviour ſays, that *ſhe came from the ends of the earth*: as there is no land beyond the Sabæans in Arabia, their country being bounded by the Indian ocean, the Perſian Gulph, and the Red-ſea. The Chriſtians of Abyſſinia, however, are confident, that the queen of Sheba came from their country; where it was a conſtant tradition, that ſhe had a ſon by Solomon, and from him their kings are deſcended.

Ver. 5. *There was no more ſpirit in her.*] She was ſtruck with wonder and amazement.



SOLOMON and SHEBA.

And when the Queen of Sheba heard of the fame of Solomon, concerning the name of the Lord, ſhe came to prove him with hard queſtions.

I Kings X. 1.

5 MA 56

Before Chriſt 992. delighted in thee, to ſet thee on the throne of Iſrael; becauſe the LORD loved Iſrael for ever, therefore made he thee king, to do judgment and juſtice.

10 And ſhe gave the king an hundred and twenty talents of gold, and of ſpices very great ſtore, and precious ſtones: there came no more ſuch abundance of ſpices, as theſe, which the queen of Sheba gave to king Solomon.

11 And the navy alſo of Hiram that brought gold from Ophir, brought in from Ophir great plenty of almug-trees, and precious ſtones.

12 And the king made of the almug-trees, pillars for the houſe of the LORD, and for the kings houſe, harps alſo and pſalteries for ſingers: there came no ſuch almug-trees, nor were ſeen unto this day.

13 And king Solomon gave unto the queen of Sheba all her deſire whatſoever ſhe aſked, beſides *that* which Solomon gave her of his royal bounty: ſo ſhe turned and went to her own country, ſhe and her ſervants.

14 ¶ Now the weight of gold that came to Solomon in one year, was ſix hundred threeſcore and ſix talents of gold,

15 Beſides *that he had* of the merchant-men, and of the traffick of the ſpice-merchants, and of all the kings of Arabia, and of the governors of the country.

Before Chriſt 992.

16 ¶ And king Solomon made two hundred targets *of* beaten gold: ſix hundred *ſhekels* of gold went to one target.

17 And *he made* three hundred ſhields *of* beaten gold; three pound of gold went to one ſhield: and the king put them in the houſe of the foreſt of Lebanon.

18 ¶ Moreover, the king made a great throne of ivory, and overlaid it with the beſt gold.

19 The throne had ſix ſteps, and the top of the throne *was* round behind: and *there were* ſtays on either ſide on the place of the ſeat, and two lions ſtood beſide the ſtays.

20 And twelve lions ſtood there on the one ſide and on the other upon the ſix ſteps: there was not the like made in any kingdom.

21 ¶ And all king Solomons drinking-veſſels *were of* gold, and all the veſſels of the houſe of the foreſt of Lebanon *were of* pure gold, none *were of* ſilver; it was nothing accounted of in the days of Solomon.

22 For the king had at ſea a navy of Tharſhiſh, with the navy of Hiram: once in

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Ver. 10. *Spices very great ſtore, and precious ſtones.*] The country of the Sabæans was famous for myrrh, frankincenſe, and cinnamon, and (as Joſephus adds) for balſam. Their very fires were made of caſſia and cinnamon. Precious ſtones, were alſo ſo common in this country, that they adorned their cups, beds, ſtools, &c. with them.

Ver. 11. *Almug-trees.*] Dr. Shaw ſays, we may take it for the cypreſs, which Diodorus Siculus and Bochart acquaint us, was equally known and flouriſhing in thoſe parts. This wood is of the cloſeſt grain, and conſequently fitteſt for making harps and pſalteries. This is the uſe which is ſtill made of it in Italy, where it is preferred to all others, for violins, harpſicords, and other ſtringed inſtruments. In 2 Chron. ix. 10. by a tranſpoſition of the letters, the word is wrote *algum-trees*; but it is as uncertain, which is the right reading, as what the particular ſort of wood meant by it, is.

Ver. 16. *Two hundred targets of beaten gold.*] Theſe ſeem to have been made for ſtate and pomp, to be carried before him on ſpecial occaſions.

Ver. 18. *A great throne of ivory.*] We never read of ivory till about Solomon's days, who perhaps brought elephants out of India, or, at leaſt, imported great quantities of ivory from thence; for, in after ages, we read of ivory beds, palaces, &c. At this time, however, it was precious as gold.

Overlaid it with the beſt gold.] Not entirely covered with gold, but ſtudded in particular places; that ſo the mixture of gold and ivory, which gave a luſtre to each other, might make the throne appear more beautiful.

Ver. 20. *There was not the like made in any kingdom.*] That is, not in the days of Solomon; but in after ages, we read, that the throne of the Parthian kings was of gold, encompaſſed with four golden pillars, beſet with precious ſtones; and that the kings of Perſia ſat in judgment under a golden vine, (and other trees of gold) whoſe bunches of grapes were made of various ſorts of precious ſtones.

Ver. 22. *A navy of Tharſhiſh.*] In this fleet, Solomon trafficked for gold, &c. as well as in that which went to Ophir; and it was fitted out at Hiram's port of Tyre, Solomon trading in it to Tharſhiſh.

Before Christ 992. in three years came the navy of Tharſhiſh, bringing gold and ſilver, ivory, and apes, and peacocks.*

23 So king Solomon exceeded all the kings of the earth, for riches and for wiſdom.

24 ¶ And all the earth ſought to Solomon, to hear his wiſdom, which God had put in his heart.

25 And they brought every man his preſent, veſſels of ſilver, and veſſels of gold, and garments, and armour, and ſpices, horſes, and mules, a rate year by year.

26 ¶ And ſolomon gathered together chariots, and horſemen and he had a thouſand and four hundred chariots, and twelve thouſand horſemen: whom he beſtowed in the cities for chariots, and with the king at Jeruſalem.

27 And the king made ſilver *to be* in Jeruſalem as ſtones, and cedars made he *to be* as the ſycamore-trees, that *are* in the vale, for abundance.

28 ¶ And Solomon had horſes brought out of Egypt, and linen yarn: the kings merchants received the linen yarn at a price.

29 And a chariot came up and went out of Egypt for ſix hundred *ſhekels* of ſilver, and an horſe for an hundred and fifty: and ſo for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out by their means.

Before Christ 992.

CHAP. XI.

1 *Solomons wives and concubines.* 4 *In his old age they draw him to idolatry.* 9 *God threateneth him.* 14 *Solomons adverſaries were Hadad, who was entertained in Egypt,* 23 *Rezon, who reigned in Damaſcus;* 26 *and Jeroboam, to whom Abijah propheſied.* 41 *Solomons acts, reign, and death:* 43 *Rehoboam ſucceedeth him.*

BUT king Solomon loved many ſtrange women, (together with the daughter of Pharaoh) women of the Moabites, Ammonites, Edomites, Zidonians, *and* Hittites:

2 Of the nations *concerning* which the LORD ſaid unto the children of Iſrael, Ye ſhall not go in to them, neither ſhall they come in unto you, *for* ſurely they will turn away your heart after their gods: Solomon clave unto theſe in love.

3 And he had ſeven hundred wives, princeſſes, and three hundred concubines: and his wives turned away his heart.

4 For

Ver. 27. *As the ſycamore trees.*] Theſe trees were as common, both in Egypt and the Holy-land, as willows among us. The mummy cheſts, and ſacred boxes, were made of it.

Ver. 29. *A chariot came up*, &c.] In order to underſtand the ſenſe of this verſe, it is to be obſerved, that a toll or cuſtom was anciently paid to the kings of Egypt, for all horſes and chariots that were brought out of that kingdom, *viz.* ſix hundred ſhekels of ſilver for a chariot, and an hundred and fifty for an horſe. But Solomon prevailed on his father-in-law, the king of Egypt, not to demand this tribute of the Iſraelites, and to accept an annual tax inſtead of it: by this means, they were enabled to ſell the horſes and chariots they brought out of Egypt, to the Hittites and Syrians, much cheaper than they could purchaſe them in Egypt.

NOTES on Chap. XI.

Ver. 1. *King Solomon loved many ſtrange women.*] We have hitherto ſeen nothing in Solomon but what was truly great; but the latter actions of his life ſadly tarniſh his character; for he gave himſelf up to the love of women, who were deſcended from idolatrous nations, and not proſelyted to the Jewiſh religion. By this means, Solomon committed two ſins againſt the law; one in multiplying wives, the other, in marrying thoſe who were of ſtrange nations, Moabites, Ammonites, Hittites, Idumeans, and Sidonians, and who ſtill retained their idolatry.

Ver. 3. *He had ſeven hundred wives*, &c.] It is probable that he kept ſo many women, merely for ſtate and pomp, after the manner of eaſtern princes, as we are told, is the cuſtom at this day in China, where the emperor has a great multitude of wives, choſen out of the prime beauties of the country; many of whom he never ſaw. It is alſo affirmed of the Great Mogul, that he keeps about one thouſand women.

Ver. 3. *His wives turned away his heart.*] It is the opinion of commentators, that he did not forſake the Lord; but that theſe women prevailed with him for a public toleration of their religion; that they obtained money of him for making their idols, the ſupport of their prieſts, and expence of their ſacrifices; and that he might

ſometimes

Before Chriſt 984.

4 For it came to paſs when Solomon was old, *that* his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as *was* the heart of David his father.

5 For Solomon went after Aſhtoreth the goddeſs of the Zidonians, and after Milcom the abomination of the Ammonites.

6 And Solomon did evil in the ſight of the LORD, and went not fully after the LORD, as *did* David his father.

7 Then did Solomon build an high place for Chemoſh, the abomination of Moab, in the hill that *is* before Jeruſalem; and for Molech, the abomination of the children of Ammon.

8 And likewiſe did he for all his ſtrange wives, which burnt incenſe, and ſacrificed unto their gods.

9 ¶ And the LORD was angry with Solomon, becauſe his heart was turned from the LORD God of Iſrael, which had appeared unto him twice,

10 And had commanded him concerning this thing, that he ſhould not go after other gods: but he kept not that which the LORD commanded.

11 Wherefore the LORD ſaid unto Solomon, Foraſmuch as this is done of thee, and thou haſt not kept my covenant and my ſtatutes, which I have commanded thee, I will ſurely rend the kingdom from thee, and will give it to thy ſervant.

12 Notwithſtanding in thy days I will not do it, for David thy fathers ſake: *but* I will rend it out of the hand of thy ſon.

13 Howbeit, I will not rend away all the kingdom: *but* will give one tribe to thy ſon, for David my ſervants ſake, and for Jeruſalems ſake which I have choſen.

Before Chriſt 984.

14 ¶ And the LORD ſtirred up an adverſary unto Solomon, Hadad the Edomite; he *was* of the kings ſeed in Edom.

15 For it came to paſs when David was in Edom, and Joab the captain of the hoſt was gone up to bury the ſlain, after he had ſmitten every male in Edom:

16 (For ſix months did Joab remain there with all Iſrael, until he had cut off every male in Edom)

17 That Hadad fled, he and certain Edomites of his fathers ſervants with him, to go into Egypt; Hadad *being* yet a little child.

18 And they aroſe out of Midian, and cameto Paran, and they took men with them out of Paran, and they came to Egypt, unto Pharoah king of Egypt, which gave him an houſe, and appointed him victuals, and gave him land.

19 And Hadad found great favour in the ſight of Pharoah, ſo that he gave him to wife the ſiſter of his own wife, the ſiſter of Tahpenes the queen.

20 And the ſiſter of Tahpenes bare him Genubath his ſon, whom Tahpenes weaned in Pharoahs houſe: and Genubath was in Pharoahs houſhold among the ſons of Pharaoh.

21 And when Hadad heard in Egypt that David ſlept with his fathers, and that Joab the captain of the hoſt was dead, Hadad ſaid to Pharaoh, Let me depart, that I may go to mine own country.

22 Then Pharaoh ſaid unto him, But what

ſometimes be perſuaded, out of complaiſance, to go with them to their worſhip. But that his wives and concubines, ſhould ever be able to alter his notions concerning the true God, or prevail with him to believe, that their images were informed with any kind of divinity, is a thing incredible. This is implied in the expreſſions, verſe 4. *His heart was not perfect with the Lord*; and verſe 6. *He went not fully after the Lord:* ſo much was the underſtanding of this wiſe man darkened by ſenſual pleaſures.

Ver. 11. *The Lord ſaid unto Solomon, &c.*] He either appeared to him in a terrifying and threatening manner; or, as is more probable, ſpake to him by ſome prophet.

Ver. 14. *Hadad the Edomite.*] He bore an implacable hatred to Solomon ever ſince the death of David, who had attempted to deſtroy him, and every male in the country.

Before Christ 984.

what haſt thou lacked with me, that, behold, thou ſeekeſt to go to thine own country? And he anſwered, Nothing: howbeit, let me go in any wiſe.

23 ¶ And God ſtirred him up *another* adverſary, Rezon, the ſon of Eliadah, which fled from his lord Hadadezer king of Zobah.

24 And he gathered men unto him, and became captain over a band, when David ſlew them *of Zobah*: and they went to Damaſcus and dwelt therein, and reigned in Damaſcus.

25 And he was an adverſary to Iſrael all the days of Solomon, beſides the miſchief that Hadad *did*: and he abhorred Iſrael, and reigned over Syria.

26 ¶ And Jeroboam the ſon of Nebat, an Ephrathite of Zereda, Solomons ſervant, (whoſe mothers name *was* Zeruah, a widow woman) even he lift up *his* hand againſt the king.

27 And this *was* the cauſe that he lift up *his* hand againſt the king: Solomon built Millo, *and* repaired the breaches of the city of David his father.

28 And the man Jeroboam *was* a mighty man of valour: and Solomon ſeeing the young man that he was induſtrious, he made him ruler over all the charge of the houſe of Joſeph.

29 And it came to paſs at that time when Jeroboam went out of Jeruſalem, that the prophet Ahijah the Shilonite found him in the way: and he had clad himſelf with a new garment; and they two *were* alone in the field.

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30 And Ahijah caught the new garment that *was* on him, and rent it *in* twelve pieces.

31 And he ſaid to Jeroboam, Take thee ten pieces: for thus ſaith the LORD, the God of Iſrael, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

32 (But he ſhall have one tribe for my ſervant Davids ſake, and for Jeruſalems ſake, the city which I have choſen out of all the tribes of Iſrael)

33 Becauſe that they have forſaken me, and have worſhipped Aſhtoreth the goddeſs of the Zidonians, Chemoſh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways to do *that which is* right in mine eyes, and *to keep* my ſtatutes and my judgments, as *did* David his father.

34 Howbeit, I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life, for Davids my ſervants ſake, whom I choſe, becauſe he kept my commandments and my ſtatutes:

35 But I will take the kingdom out of his

Ver. 25. *All the days of Solomon.*] That is to ſay, all the days remaining of his life, after his wives publicly exerciſed their idolatry.

Ver. 27. *Solomon built Millo.*] Had laid very heavy taxes upon the people, to enable him to defray the expences of his great works, and of this Millo among the reſt, (chap. ix. 15.) which is ſaid to be one reaſon, why the Iſraelites revolted from his ſon Jeroboam.

Ver. 29. *The prophet Abijah.*] He was a native of Shiloh, and one of thoſe who wrote the annals of king Solomon's reign. See 2 Chron. ix. 29.

Ver. 30. *Abijah caught the new garment, and rent it in twelve pieces.*] This is the firſt ſymbolical action we meet with in any prophet; but afterwards, inſtances of this nature became frequent. Thus Jeremiah made himſelf bonds and yokes, and put them upon his neck, to ſignify the approaching captivity of Jeruſalem, Jer. xxvii. 2. Iſaiah, to denote the captivity of Egypt and Ethiopia, walked naked for three years in the ſtreets, *i. e.* without his upper garment, and bare foot, Iſaiah xx. 2, 3. The falſe prophet Zedekiah, made himſelf horns of iron, and ſaid to Ahab, *With theſe ſhalt thou puſh the Syrians until thou haſt conſumed them*, 1 Kings xxii. 11. The ſame practice continued under the goſpel, for Agabus, having bound his hands and feet with Paul's girdle, told the company, *ſo ſhall the Jews at Jeruſalem bind the man that owneth this girdle*, Acts xxi. 11.

Ver. 33. *The goddeſs of the Zidonians.*] The diſtinction of ſex among the pagan gods, could not be introduced, till the deification of mortals. It was therefore wrong, to bring into the tranſlation of the bible, a notion, which was at that time a ſtranger to paganiſm itſelf; and for which there is no foundation in the Hebrew text.

Before Chriſt 980. his ſons hand, and will give it unto thee, *even* ten tribes.

36 And unto his ſon will I give one tribe, that David my ſervant may have a light alway before me in Jeruſalem, the city which I have choſen me to put my name there.

37 And I will take thee, and thou ſhalt reign according to all that thy ſoul deſireth, and ſhalt be king over Iſrael.

38 And it ſhall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my ſight, to keep my ſtatutes and my commandments, as David my ſervant did; that I will be with thee, and build thee a ſure houſe, as I built for David, and will give Iſrael unto thee.

39 And I will for this afflict the ſeed of David, but not for ever.

40 Solomon ſought therefore to kill Jeroboam: and Jeroboam aroſe, and fled into Egypt, unto Shiſhak king of Egypt, and was in Egypt until the death of Solomon.

41 ¶ And the reſt of the acts of Solomon, and all that he did, and his wiſdom, *are* they not written in the book of the acts of Solomon? Before Chriſt 980.

42 And the time that Solomon reigned in Jeruſalem, over all Iſrael, *was* forty years.

43 And Solomon ſlept with his fathers, and was buried in the city of David his father: and Rehoboam his ſon reigned in 975.
his ſtead.

CHAP. XII.

1 *The Iſraelites aſſemble at Shechem to crown Rehoboam.* 6 *Rehoboam refuſing the old mens counſel, anſwereth them roughly.* 16 *Ten tribes revolt.* 21 *Rehoboam raiſing an army, is forbidden by Shemaiah.* 25 *Jeroboam ſtrengtheneth himſelf by the idolatry of the two calves.*

AND Rehoboam went to Shechem: for all Iſrael were come to Shechem to make him king.

2 And it came to paſs when Jeroboam the ſon of Nebat, who was yet in Egypt, heard

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Ver. 39. *I will for this afflict the ſeed of David, but not for ever.*] For, in the days of the Meſſiah, (ſays Raſi) the kingdom ſhall be reſtored to the houſe of David. Accordingly, it is obſervable, that few returned from their captivity, except the houſe of Judah, who were delivered from Babylon in a wonderful manner.

Ver. 40. *Solomon ſought to kill Jeroboam.*] This was a ſign of his dotage, in that he endeavoured to defeat the purpoſe of the Almighty.

Unto Shiſhak.] This was the famous Seſoſtris, mentioned by Herodotus, as moſt men think.

Ver. 41. *The book of the acts of Solomon.*] Aberbinel is of opinion, that the kings of Iſrael and Judah, maintained proper perſons to write the ſeveral tranſactions of their reigns.

Ver. 43. *Solomon ſlept with his fathers.*] Thus concludes the hiſtory of this great man, without any mention of his repentance, though he ſaw terrible puniſhments coming upon his family, which ſhould have moved him, one would think, to deſtroy the high places he had built for idolatrous worſhip, and abandon his wives, and do ſome remarkable honour to the Lord God of Iſrael; which, if he did, the divine writer has not thought fit to record it, but has left an eternal blot on his memory, that all poſterity may have a frightful example of human weakneſs, and learn thereby to watch and pray, leſt they enter into temptation. The ſon of Sirach, amidſt all the encomiums that he heaps upon him, could not forget that grievous flaw in his character, "Thou didſt bow thy loins unto "women, and by thy body thou waſt brought into ſub-"jection. Thou didſt ſtain thine honour, and pollute "thy ſeed, ſo that thou broughteſt wrath upon thy chil-"dren, and waſt grieved for thy folly, Ecclus. xlvii. 19." The fall of Solomon ſeems to be the moſt lamentable that ever happened, except that of the fallen angels, and ſhould be a warning and admonition to all men, that however they may think of *doing whatever their hearts deſire*, and of *not with-holding their hearts from any joy*, yet, in the end, they will find what experience taught Solomon at laſt, that *all is vanity and vexation of ſpirit*, and that *there is no profit* in any kind of wickedneſs under the ſun; but that to *fear God, and keep his commandments, is the whole duty of man*—Solomon died in the 58th year of his age, and the 40th of his reign.

NOTES on Chap. XII.

Ver. 1. *Rehoboam.*] Solomon, if he had any more children beſides this ſon, and two daughters, (ſee chap. iv. 11, 15.) the ſacred hiſtorian does not mention them: in the concluſion of his reign, he tells us, that his mother's name was Naamah, and that ſhe was an Ammoniteſs.

Come to Shechem to make him king.] This city, not only ſtood in the center of the kingdom of Iſrael, but in the middle of the tribe of Ephraim; and they made choice of this place, probably, as where they could ſpeak with greater freedom than at Jeruſalem; and this ſeems the more likely, by their ſending for Jeroboam to meet them there, as he would not venture to come to Jeruſalem.

heard *of it*, (for he was fled from the preſence of king Solomon, and Jeroboam dwelt in Egypt)

3 That they ſent and called him: and Jeroboam, and all the congregation of Iſrael came, and ſpake unto Rehoboam, ſaying,

4 Thy father made our yoke grievous: now therefore make thou the grievous ſervice of thy father, and his heavy yoke which he put upon us, lighter, and we will ſerve thee.

5 And he ſaid unto them, Depart yet *for* three days, then come again to me. And the people departed.

6 ¶ And king Rehoboam conſulted with the old men that ſtood before Solomon his father, while he yet lived, and ſaid, How do you adviſe, that I may anſwer this people?

7 And they ſpake unto him, ſaying, If thou wilt be a ſervant unto this people this day, and wilt ſerve them, and anſwer them, and ſpeak good words to them, then they will be thy ſervants for ever.

8 But he forſook the counſel of the old men, which they had given him, and conſulted with the young men that were grown up with him, *and* which ſtood before him:

9 And he ſaid unto them, What counſel give ye, that we may anſwer this people, who have ſpoken to me, ſaying, Make the yoke which thy father did put upon us lighter?

10 And the young men that were grown up with him, ſpake unto him, ſaying, Thus ſhalt thou ſpeak unto this people that ſpake unto thee, ſaying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus ſhalt thou ſay unto them, My little *finger* ſhall be thicker than my fathers loins.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chaſtiſed you with whips, but I will chaſtiſe you with ſcorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, ſaying, Come to me again the third day.

13 And the king anſwered the people roughly, and forſook the old mens counſel that they gave him;

Ver. 2. *Jeroboam dwelt in Egypt.*] Some read, *returned out of Egypt*; and the context lays a good foundation for their opinion.

Ver. 4. *Thy father made our yoke grievous.*] The grievances here ſpoken of, were the tribute which Solomon exacted for his buildings, the expences of his family, and the maintenance of his chariots and horſes; all which were for the honour of the nation, and ought to have been borne more contentedly, by a people enjoying ſuch a large ſhare of peace and plenty, and from a prince who had ſo vaſtly enriched his ſubjects. It may be obſerved, they take no notice of his introducing of ſtrange worſhip, which ſhould have been reckoned the greateſt grievance of all.

Ver. 6. *The old men that ſtood before Solomon.*] Solomon, though wiſe, did not depend altogether on his own wiſdom, but had his ſage counſellors, with whom he adviſed in matters of moment.

Ver. 8. *The young men that were grown up with him.*] It was cuſtomary with the eaſtern kings, to have their ſons educated among other young lords of the ſame age; which, as it created a generous ſpirit of emulation, and both endeared the prince to the nobles, and the nobles to the prince, could not but tend greatly to the benefit of the public. Seſoſtris, the moſt famous prince that ever Egypt produced, is ſaid to have been educated this way. This cuſtom was uſed among the Perſians, as we learn from the life of Cyrus; and we are told of Alexander the Great, that his father Philip had him trained up, in his youth, among theſe young noblemen, who became his great captains in the conqueſt of Aſia. Therefore, Solomon's method and deſign, in the education of his ſon, was wiſe and well concerted, though it failed of ſucceſs.

Ver. 10. *The young men.*] Rehoboam was forty one years old when he entered upon his kingdom, and conſequently, thoſe gentlemen who were brought up with him, muſt have been about the ſame age; ſo that it is meant here, they were young in experience, but old enough, (one would think) to have adviſed better.

My little finger ſhall be thicker than my fathers loins.] As much as the loins are thicker than the little finger, ſo much ſhall the burden, which I lay upon you, exceed that impoſed on you by my father.

Ver. 11. *My father chaſtiſed you with whips, but I will chaſtiſe you with ſcorpions.*] My father chaſtiſed you with whips, like beaſts of burden; but inſtead of common whips, I will make uſe of ſuch as are full of thorns, and rowels of iron, which will tear your very fleſh in pieces.

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14 And ſpake to them after the counſel of the young men, ſaying, My father made your yoke heavy, and I will add to your yoke; my father *alſo* chaſtiſed you with whips, but I will chaſtiſe you with ſcorpions.

15 Wherefore the king hearkened not unto the people; for the cauſe was from the LORD, that he might perform his ſaying, which the LORD ſpake by Ahijah the Shilonite unto Jeroboam the ſon of Nebat.

16 ¶ So when all Iſrael ſaw that the king hearkened not unto them, the people anſwered the king, ſaying, What portion have we in David? neither *have we* inheritance in the ſon of Jeſſe: to your tents, O Iſrael: now ſee to thine own houſe, David. So Iſrael departed unto their tents.

17 But *as for* the children of Iſrael which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam ſent Adoram, who *was* over the tribute; and all Iſrael ſtoned him with ſtones that he died: therefore king Rehoboam made ſpeed to get him up to his chariot, to flee to Jeruſalem.

19 So Iſrael rebelled againſt the houſe of David unto this day.

20 And it came to paſs when all Iſrael heard that Jeroboam was come again, that they ſent and called him unto the congregation, and made him king over all Iſrael: there was none that followed the houſe of David, but the tribe of Judah only.

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21 ¶ And when Rehoboam was come to Jeruſalem, he aſſembled all the houſe of Judah, with the tribe of Benjamin, an hundred and fourſcore thouſand choſen men, which were warriors, to fight againſt the houſe of Iſrael, to bring the kingdom again to Rehoboam the ſon of Solomon.

22 But the word of God came unto Shemaiah the man of God, ſaying,

23 Speak unto Rehoboam the ſon of Solomon king of Judah, and unto all the houſe of Judah and Benjamin, and to the remnant of the people, ſaying,

24 Thus ſaith the LORD, Ye ſhall not go up, nor fight againſt your brethren the children of Iſrael: return every man to his houſe, for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

25 ¶ Then Jeroboam built Shechem in mount Ephraim, and dwelt therein, and went out from thence, and built Penuel.

26 And Jeroboam ſaid in his heart, Now ſhall the kingdom return to the houſe of David:

27 If this people go up to do ſacrifice in the houſe of the LORD at Jeruſalem, then ſhall the heart of this people turn a-

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Ver. 16. *What portion have we in David?*] What ingratitude is here! Sure, if ever people were obliged to their prince, the Iſraelites were to David, who freed them from their moſt cruel enemies, and cauſed every man to live happily under his vine, and under his fig-tree.

Ver. 18. *Rehoboam ſent Adoram who was over the tribute.*] This was the greateſt imprudence, and downright infatuation, to ſend an obnoxious man, as this was, who had the principal care of the very tribute they complained of.

To get him up to his chariot.] This is the firſt time we read of a king riding in a chariot. Saul, David, and Solomon, rode upon mules; but after the diviſion of the kingdom, chariots were uſed both by the kings of Judah and Iſrael.

Ver. 19. *Iſrael rebelled againſt the houſe of David unto this day.*] Thus was this great and goodly kingdom, almoſt in its infancy, ſplit into two parts, and for ever afterwards went under different denominations, *viz.* the the kingdom of Judah, and the kingdom of Iſrael; whereas the latter included the whole before.

Ver. 22. *Shemaiah.*] Shemaiah was a prophet well known in the days of Rehoboam, and is ſuppoſed to have wrote the annals of that prince: of what authority he was in Judah, we may gather from his having ſo much influence, as to prevail with the king, and 180,000 men, to lay down their arms, and return home.

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28 Whereupon the king took counſel, and made two calves *of* gold, and ſaid unto them, It is too much for you to go up to Jeruſalem: behold thy gods, O Iſrael, which brought thee up out of the land of Egypt.

29 And he ſet the one in Beth-el, and the other put he in Dan.

30 And this thing became a ſin: for the people went *to worſhip* before the one, *even* unto Dan.

31 And he made an houſe of high places, and made prieſts of the loweſt of the people, which were not of the ſons of Levi.

32 And Jeroboam ordained a feaſt in the eighth month, on the fifteenth day of the month, like unto the feaſt that *is* in Judah, and he offered upon the altar, (ſo did he in Beth-el) ſacrificing unto the calves that he had made: and he placed in Beth-el the prieſts of the high places which he had made. Before Christ 975.

33 So he offered upon the altar which he had made in Beth-el, the fifteenth day of the eighth month, *even* in the month which he had deviſed of his own heart: and ordained a feaſt unto the children of Iſrael, and he offered upon the altar, and burnt incenſe.

CHAP. XIII.

1 *Jeroboams hand that offered violence to him that propheſied againſt his altar at Beth-el, withereth,* 6 *and at the prayer of the prophet is reſtored.* 7 *The prophet refuſing the kings entertainment, departeth from Beth-el.*

AND behold, there came a man of God out of Judah, by the word of the LORD unto Beth-el: and Jeroboam ſtood by the altar to burn incenſe.

2 And he cried againſt the altar in the word of the LORD, and ſaid, O altar, altar, thus ſaith the LORD, Behold, a child ſhall be born unto the houſe of David,

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Ver. 28. *Made two calves of gold.*] It is difficult to conceive, how Jeroboam came to pitch upon the figure of a calf, as a ſymbol of the deity; the beſt reaſon given is, that he had lived ſometime in the land of Egypt, and finding himſelf neceſſitated to make an alteration in the eſtabliſhed religion, he thought it better to do it after the Egyptian model, that ſo, by endearing himſelf to that nation (among the people of which he had in all likelihood formed an intereſt) he might hope for their aſſiſtance. The Egyptians had two oxen which they worſhipped, *Apis* at Memphis, the metropolis of the upper Egypt, and *Mnevis* at Hierapolis, a chief city of the lower.

Behold thy gods, O Iſrael, &c.] Aaron ſpake the ſame words on a like occaſion. See Exodus xxxii. 4.

Ver. 29. *Beth-el.*] This, in the univerſal opinion, was a ſacred place, having been conſecrated by Jacob, when God appeared to him there more than once.

Dan.] Dan had been famous for the teraphim of Micah, to which there had been, for a long time, a great reſort. He made choice of Beth-el and Dan for places of worſhip, thinking that their reputed ſacredneſs might commute for the want of a temple.

Ver. 31. *Made prieſts of the loweſt of the people, which were not of the ſons of Levi.*] The words rendered, *the loweſt of the people,* properly ſignify, *out of all the people,* that is, he made all who were willing to be prieſts, let their tribe and family be what it would: indeed this ſeemed to be a caſe of neceſſity, for the Levites refuſed to act in theſe idolatrous practices, as we learn from 2 Chron. xi. 14. and therefore he expelled them his kingdom, and ſeized on their cities and lands. Thus he eaſed his people from paying tythes (there being none to demand them) and not only transferred the kingdom from the houſe of David; but likewiſe the prieſthood from the houſe of Aaron.

Ver. 32. *Jeroboam ordained a feaſt in the eighth month,* &c.] The Jews held their feaſt of tabernacles on the fifteenth day of the ſeventh month; ſo that this feaſt was entirely of his own appointment; his chief intention being to alienate the minds of the people from the worſhip of the true God performed at Jeruſalem.

NOTES on Chap. XIII.

Ver. 1. *A man of God.*] That is, a prophet.

Ver. 2. *A child ſhall be born unto the houſe of David, Joſiah by name.*] This is a remarkable prophecy; it fortells an action that exactly came to paſs, above three hundred and forty years afterwards, deſcribing the circumſtances of the action, and even ſpecifying the very name of the perſon concerned in it.

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vid, Joſiah by name, and upon thee ſhall he offer the prieſts of the high places that burn incenſe upon thee, and mens bones ſhall be burnt upon thee.

3 And he gave a ſign the ſame day, ſaying, This *is* the ſign which the LORD hath ſpoken; Behold, the altar ſhall be rent, and the aſhes that *are* upon it ſhall be poured out.

4 And it came to paſs when king Jeroboam heard the ſaying of the man of God, which had cried againſt the altar in Beth-el, that he put forth his hand from the altar, ſaying, Lay hold on him. And his hand which he put forth againſt him, dried up, ſo that he could not pull it in again to him.

5 The altar alſo was rent, and the aſhes poured out from the altar, according to the ſign which the man of God had given by the word of the LORD.

6 And the king anſwered and ſaid unto the man of God, Intreat now the face of the LORD thy God, and pray for me, that my hand may be reſtored me again. And the man of God beſought the LORD, and the kings hand was reſtored him again, and became as *it was* before.

7 And the king ſaid unto the man of God, Come home with me, and refreſh thyſelf, and I will give thee a reward.

8 And the man of God ſaid unto the king, If thou wilt give me half thine houſe, I will not go in with thee, neither will I eat bread, nor drink water in this place:

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9 For ſo it was charged me by the word of the LORD, ſaying, Eat no bread, nor drink water, nor turn again by the ſame way that thou cameſt.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ Now there dwelt an old prophet in Beth-el, and his ſons came and told him all the works that the man of God had done that day in Beth-el: the words which he had ſpoken unto the king, t[illegible]m they told alſo to their father.

12 And their father ſaid unto them, What way went he? for his ſons had ſeen what way the man of God went, which came from Judah.

13 And he ſaid unto his ſons, Saddle me the aſs. So they ſaddled him the aſs, and he rode thereon,

14 And went after the man of God, and found him ſitting under an oak; and he ſaid unto him, *Art* thou the man of God, that cameſt from Judah? And he ſaid, I *am*.

15 Then he ſaid unto him, Come home with me, and eat bread.

16 And

Upon thee ſhall he offer the prieſts, &c.] Shall ſlay the prieſts of the high places, and then burn their bones, as he did the bones of thoſe which had been buried, and conſequently defile the altar.

Ver. 6. *Intreat now the face of the Lord.*] A moſt ſurpriſing change! He who had juſt now threatened the man of God, now deſires him to pray to that Being for aſſiſtance, whoſe worſhip he had deſtroyed; and was alſo, at the very inſtant, offering incenſe to idols.

Ver. 7. *I will give thee a reward.*] This ſtrange inſenſibility of the favour God had beſtowed on him, ſhews, that though his hand was reſtored, his mind remained corrupted as before.

Ver. 9. *Eat no bread, nor drink water.*] The reaſon of this prohibition is obvious, becauſe he was to have no familiarity with idolaters.

Nor turn again by the ſame way.] Some take this for a proverbial ſpeech; for he that doth any thing without ſucceſs, is ſaid *to return by the way that he went* (Iſaiah xxxvii. 29, 34.) and therefore not to return by the way that he went, is to do his buſineſs effectually. Others underſtand the expreſſion literally, and ſay, that God enjoined the prophet this, leſt Jeroboam, or any of the inhabitants of Beth-el ſhould, for his ſincere denunciations, do him ſome miſchief, and lay wait for him on the road, had he taken that way by which he came.

Ver. 11. *An old prophet.*] The learned are divided in their ſentiments concerning this prophet; ſome think he was a falſe prophet, and others a true; ſome think him a wicked one, who, like Balaam, would ſacrifice every thing to his intereſt; and others, that he was weak, and thought he might innocently employ an officious lie, to bring the prophet of Judah back, who was under a prohibition indeed, but ſuch an one (as he thought) related only to the houſe of Jeroboam, and thoſe of an idolatrous religion.

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16 And he ſaid, I may not return with thee, nor go in with thee: neither will I eat bread, nor drink water with thee in this place.

17 For it was ſaid to me by the word of the Lord, Thou ſhalt eat no bread, nor drink water there, nor turn again to go by the way that thou cameſt.

18 He ſaid unto him, I *am* a prophet alſo as thou *art*, and an angel ſpake unto me by the word of the Lord, ſaying, Bring him back with thee into thine houſe, that he may eat bread, and drink water. *But* he lied unto him.

19 So he went back with him, and did eat bread in his houſe, and drank water.

20 ¶ And it came to paſs as they ſat at the table, that the word of the Lord came unto the prophet that brought him back:

21 And he cried unto the man of God that came from Judah, ſaying, Thus ſaith the Lord, Foraſmuch as thou haſt diſobeyed the mouth of the Lord, and haſt not kept the commandment which the Lord thy God commanded thee,

22 But cameſt back, and haſt eaten bread, and drunk water in the place of the which *the LORD* did ſay to thee, Eat no bread, and drink no water; thy carcaſe ſhall not come unto the ſepulcher of thy fathers.

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23 ¶ And it came to paſs after he had eaten bread, and after he had drunk, that he ſaddled for him the aſs, *to wit*, for the prophet whom he had brought back.

24 And when he was gone, a lion met him by the way, and ſlew him: and his carcaſe *was* caſt in the way, and the aſs ſtood by it, the lion alſo ſtood by the carcaſe:

25 And behold, men paſſed by, and ſaw the carcaſe caſt in the way, and the lion ſtanding by the carcaſe: and they came and told *it* in the city where the old prophet dwelt.

26 And when the prophet that brought him back from the way, heard *thereof*, he ſaid, It *is* the man of God, who was diſobedient unto the word of the Lord: therefore the Lord hath delivered him unto the lion, which hath torn him, and ſlain him according to the word of the Lord, which he ſpake unto him.

27 And he ſpake to his ſons, ſaying, Saddle me the aſs. And they ſaddled *him*.

28 And he went and found his carcaſe caſt in the way, and the aſs and the lion ſtanding

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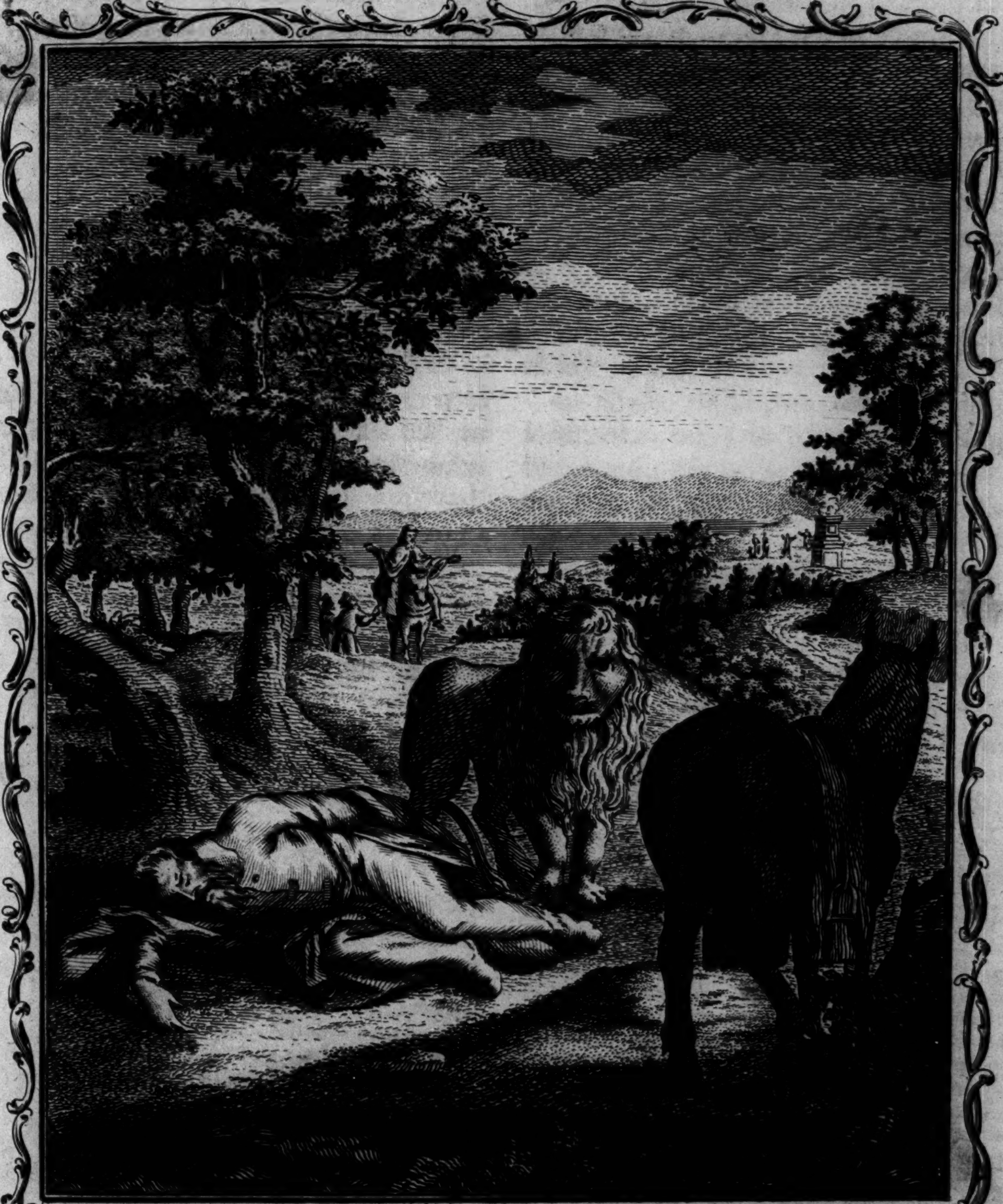
Ver. 20. *It came to paſs as they ſat at table, that the word of the Lord*, &c.] A word is here wanting in the Hebrew, which the Arabic verſion only ſupplies; and reads thus: *as they ſat at table*, and did eat, *that the word of the Lord*, &c.

Ver. 24. *A lion met him by the way and ſlew him.*] Many have thought the fate of this prophet too ſevere; but they ought to conſider, that whenever God, in an extraordinary manner, communicates his will to a prophet, he always makes ſuch a ſenſible impreſſion upon his mind, that he cannot but perceive himſelf actuated by a divine ſpirit, and conſequently muſt be aſſured of the evidence of his own revelation. This evidence, the prophet that was ſent to Beth-el had, the conſideration of this circumſtance ſhould have made him diffident of what the other told him, at leaſt till he had ſhewn him ſome divine teſtimony to convince him, had he acted as he ought to have done herein; having received the command of God, he ſhould not have looked upon himſelf as diſcharged from it, by any authority inferior to that which enjoined it. God enjoined the command, but a falſe prophet, an inhabitant of a place notorious for idolatry, perſuades him to an act of diſobedience, contrary to his own inclination, and the duty he owed to a far ſuperior command. Let us not ſay then his crime was ſmall, and his puniſhment too ſevere; but let us learn from hence, to hold faſt our faith without wavering, and continue to walk ſtedfaſtly in the way which the Lord hath commanded us, neither turning aſide to the right hand, nor to the left; ever remembering that we cannot err, when we do the will of our father who is in heaven.

Ver. 28. *He went and found his carcaſe caſt in the way, and the aſs and the lion ſtanding by the carcaſe*, &c.] We have here a cluſter of miracles! The lion, contrary to his nature, neither eats the carcaſe, tears the aſs, meddles with the travellers that paſs by, nor hurts the old prophet, nor his aſs. All this was done, to convince the people that the man of God was not ſlain by accident, but that the lion had been directed by a ſupernatural power.



And when he was gone a Lion met him in the way, and slew him: and his Carcase was cast in the way, and the Aſs stood by it, the Lion also stood by the Carcase.

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29 And the prophet took up the carcaſe of the man of God, and laid it upon the aſs, and brought it back: and the old prophet came to the city, to mourn, and to bury him.

30 And he laid his carcaſe in his own grave, and they mourned over him, *ſaying*, Alas, my brother.

31 And it came to paſs after he had buried him, that he ſpake to his ſons, ſaying, When I am dead, then bury me in the ſepulcher wherein the man of God *is* buried, lay my bones beſide his bones.

32 For the ſaying which he cried by the word of the LORD againſt the altar in Beth-el, and againſt all the houſes of the high places which *are* in the cities of Samaria, ſhall ſurely come to paſs.

974. 33 ¶ After this thing, Jeroboam returned not from his evil way, but made again of the loweſt of the people, prieſts of the high places: whoſoever would, he conſecrated him, and he became *one* of the prieſts of the high places.

34 And this thing became ſin unto the houſe of Jeroboam, even to cut *it* off, and to deſtroy *it* from off the face of the earth.

CHAP. XIV.

1 *Abijah being ſick, Jeroboam ſendeth his wife diſguiſed with preſents to the prophet Ahijah at Shiloh.* 5 *Abijah forewarned by God, denounceth Gods judgment.* 17 *Abijah dieth, and is buried.* 20 *Nadab ſucceedeth Jeroboam.*

Before Christ 974.

AT that time Abijah the ſon of Jeroboam fell ſick.

2 And Jeroboam ſaid to his wife, Ariſe, I pray thee, and diſguiſe thyſelf, that thou be not known to be the wife of Jeroboam: and get thee to Shiloh; behold, there *is* Ahijah the prophet, which told me that I ſhould *be* king over this people.

3 And take with thee ten loaves, and cracknels, and a cruſe of hony, and go to him: he ſhall tell thee what ſhall become of the child.

4 And Jeroboams wife did ſo, and aroſe, and went to Shiloh, and came to the houſe of Ahijah: but Ahijah could not ſee, for his eyes were ſet by reaſon of his age.

5 ¶ And the LORD ſaid unto Ahijah, Behold, the wife of Jeroboam cometh to aſk a thing of thee for her ſon, for he *is* ſick: thus and thus ſhalt thou ſay unto her: for it ſhall be when ſhe cometh in, that ſhe ſhall feign herſelf *to be* another *woman*.

6 And it was *ſo*, when Ahijah heard the ſound of her feet, as ſhe came in at the door, that he ſaid, Come in, thou wife of Jeroboam, why feigneſt thou thyſelf *to*

Ver. 31. *Lay my bones beſide his bones.*] The reaſon of this requeſt of the prophet ſeems to be, that hearing what the prophet from Judah had foretold againſt the altar of Beth-el, *viz.* that mens bones ſhould be burnt upon it, he was deſirous that his bones ſhould be unmoleſted; and therefore requeſted to be buried in the ſame ſepulchre; accordingly we read, 2 Kings xxiii. 16, 17. that Joſiah burnt the bones out of the ſepulchres; but when he came to the grave of the man of God from Judah, he ſaid, *let him alone, let no man move his bones—ſo they let him alone,* &c. And thus the Septuagint underſtood it; for they had, at the end of the verſe, *That my bones may be ſafe with his bones.*

Ver. 32. *In the cities of Samaria.*] It may be aſked, how they can be called the cities of Samaria, when it was fifty years after Jeroboam, that Samaria was built by Omri. This ſhews, that the compiler of theſe books, (whether Ezra or Jeremiah) lived long after the time of Jeroboam, and wrote of things and places, as they were in his own days, that ſo he might render himſelf intelligible. For the ſame reaſon, no doubt it is, that in 2 Kings xxiii. 18. the falſe prophet of Beth-el, is ſaid to have come from Samaria, though there was no city of that name at the time.

NOTES on Chap. XIV.

Ver. 3. *Take with thee ten loaves,* &c.] It was uſual for thoſe who went to enquire of a prophet, to make him a ſmall preſent, as a token of reſpect.

Ver. 6. *Why feigneſt thou thyſelf to be another?*] The reaſon why Jeroboam ſent his wife to conſult the prophet at Shiloh was, to keep the tranſaction an inviolable ſecret;

Before Christ 974. *be* another? for I *am* ſent to thee with heavy *tidings*.

7 Go, tell Jeroboam, thus ſaith the LORD God of Iſrael, Foraſmuch as I exalted thee from among the people, and made thee prince over my people Iſrael,

8 And rent the kingdom away from the houſe of David, and gave it thee; and *yet* thou haſt not been as my ſervant David, who kept my commandments, and who followed me with all his heart, to do *that* only *which was* right in mine eyes,

9 But haſt done evil above all that were before thee: for thou haſt gone and made thee other gods, and molten images, to provoke me to anger, and haſt caſt me behind thy back:

10 Therefore behold, I will bring evil upon the houſe of Jeroboam and will cut off from Jeroboam, him that piſſeth againſt the wall, *and* him that is ſhut up and left in Iſrael, and will take away the remnant of the houſe of Jeroboam, as a man taketh away dung, till it be all gone.

11 Him that dieth of Jeroboam in the city, ſhall the dogs eat: and him that dieth in the field, ſhall the fowls of the air eat: for the LORD hath ſpoken *it*.

12 Ariſe thou therefore, get thee to thine own houſe: *and* when thy feet enter into the city, the child ſhall die.

Before Christ 974. 13 And all Iſrael ſhall mourn for him, and bury him: for he only of Jeroboam ſhall come to the grave, becauſe in him there is found *ſome* good thing toward the LORD God of Iſrael, in the houſe of Jeroboam.

14 Moreover, the LORD ſhall raiſe him up a king over Iſrael, who ſhall cut off the houſe of Jeroboam that day: but what? even now.

15 For the LORD ſhall ſmite Iſrael, as a reed is ſhaken in the water, and he ſhall root up Iſrael out of this good land, which he gave to their fathers, and ſhall ſcatter them beyond the river, becauſe they have made their groves, provoking the LORD to anger.

16 And he ſhall give Iſrael up, becauſe of the ſins of Jeroboam, who did ſin, and who made Iſrael to ſin.

17 ¶ And Jeroboams wife aroſe, and departed, and came to Tirzah: *and* when ſhe came to the threſhold of the door, the child died,

18 And they buried him, and all Iſrael mourned for him, according to the word of the LORD, which he ſpake by the hand of his ſervant Ahijah the prophet.

19 And the reſt of the acts of Jeroboam, how he warred, and how he reigned, behold,

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cret; for, if it had been divulged, his whole government might have been in danger; becauſe, it is natural to think, if his ſubjects came to underſtand that he put no confidence in the golden calves he had ſet up, but on the contrary, had recourſe to the worſhippers of Jehovah, they would forſake thoſe ſenſeleſs idols, and return to the ſervice of the God of Iſrael. The queen then, was the only perſon he could truſt; and he thought it proper ſhe ſhould go diſguiſed, that the prophet might be more open in what he ſhould foretell. But how groſsly was he miſtaken! It is ſurpriſing, that he ſhould be ſo infatuated as to think, that the perſon who was capable of foretelling the fate of his ſon, ſhould not, at the ſame time, be able to ſee through this fraud and diſguiſe. The prophet does not wait for her to deliver her meſſage, but cries out, on her entering the houſe, *Come in, thou wife of Jeroboam; why feigneſt thou thyſelf to be another?*

Ver. 10. *Will cut off from Jeroboam, him,* &c.] I will cut off every male. The preſent tranſlation is ambiguous, and, as it might offend a modeſt ear, it might be better rendered by *men*; which, as ſeveral learned perſons have obſerved, is the true meaning.

Ver. 14. *But what? even now.*] But when? even now. What did I ſay? it ſhall happen even now. Kimchi, by putting no ſtop in the paſſage, reads it thus: "But what "is this which ſhall now happen, to that which ſhall "come hereafter?" That is, the preſent calamities ſhall be nothing to the future.

Ver. 15. *As a reed is ſhaken in the water.*] They ſhall be in perpetual commotions by civil wars, having no quiet; but be continually changing their kings.

Beyond the river.] That is, the river Euphrates; for they were carried into the country of the Medes.

Ver. 17. *Tirzah.*] This city, Jeroboam now made his royal ſeat: it was in the tribe of Manaſſeh, and had been famous in ancient times.

Before Christ 974. behold, they *are* written in the book of the chronicles of the kings of Iſrael.

20 And the days which Jeroboam reigned, *were* two and twenty years: and he ſlept with fathers, and Nadab his ſon
954. reigned in his ſtead.

21 ¶ And Rehoboam the ſon of Solomon reigned in Judah: Rehoboam *was* forty and one years old when he began to
975. reign, and he reigned ſeventeen years in Jeruſalem, the city which the Lord did chooſe out of all the tribes of Iſrael, to put his name there: and his mothers name *was* Naamah an Ammoniteſs.

972. 22 And Judah did evil in the ſight of the Lord, and they provoked him to jealouſy with their ſins which they had committed, above all that their fathers had done.

23 For they alſo built them high places, and images, and groves on every high hill, and under every green tree.

24 And there were alſo ſodomites in the land, *and* they did according to all the abominations of the nations which the Lord caſt out before the children of Iſrael.

971. 25 ¶ And it came to paſs in the fifth year of king Rehoboam, *that* Shiſhak king of Egypt came up againſt Jeruſalem:

26 And he took away the treaſures of the houſe of the Lord, and the treaſures of the kings houſe, he even took away all; Before Christ 971.
and he took away all the ſhields of gold which Solomon had made.

27 And king Rehoboam made in their ſtead brazen ſhields, and committed *them* unto the hands of the chief of the guard, which kept the door of the kings houſe.

28 And it was *ſo*, when the king went into the houſe of the Lord, that the guard bare them, and brought them back into the guard-chamber.

29 ¶ Now the reſt of the acts of Rehoboam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

30 And there was war between Rehoboam and Jeroboam all *their* days.

31 And Rehoboam ſlept with his fa- 958.
thers, and was buried with his fathers in the city of David: and his mothers name *was* Naamah an Ammoniteſs. And Abijam his ſon reigned in his ſtead.

CHAP. XV.

1 *Abijams wicked reign:* 7 *Aſa ſucceedeth him.* *Aſa's good reign.* 24 *Jehoſhaphat ſucceedeth Aſa.* 25 *Nadabs wicked reign.* 31 *Nadabs acts and death.* 33 *Baaſha's wicked reign.*

NOW in the eighteenth year of king Jeroboam the ſon of Nebat, reigned Abijam over Judah.

2 Three

Ver. 19. *In the book of the chronicles,* &c.] Not the book in our bible called Chronicles; but in ſuch a book as that wherein the acts of Solomon were recorded, day by day. See note chap. xi. 41.

Ver. 20. *He ſlept with his fathers.*] This phraſe ſignifies only, that he died.

Ver. 24. *Sodomites.*] Some think this ought rather to be rendered whore-maſters.

Ver. 25. *Shiſhak king of Egypt came up againſt Jeruſalem.*] It may ſeem ſtrange, that Shiſhak, who was ſo nearly allied to Rehoboam, ſhould come up againſt him, and take his royal city; but Rehoboam, we muſt remember, was not the ſon of Pharaoh's daughter, and therefore no relation to Shiſhak.

Ver. 26. *He even took away all.*] Rehoboam ſerved God three years, was corrupted in the fourth, and in the fifth was puniſhed; ſo that all thoſe prodigious treaſures, which David and Solomon had amaſſed, were, in five years after Solomon's death, carried into Egypt; ſo true is it, *that riches take to themſelves wings and flee away!* and conſequently little dependance can be laid upon them.

Ver. 30. *There was war between Rehoboam and Jeroboam all their days.*] In chap. xii. 24. it is ſaid, that God commanded Rehoboam and his people, not to fight againſt the Iſraelites, and they obeyed; but though the Jews were not to make war upon the Iſraelites, they had liberty to defend themſelves if attacked; and, as they were now two rival nations, it is natural to think, that there were frequent acts of hoſtility committed on the borders, tho' they never engaged in a pitched battle.

Notes on Chap. XV.

Ver. 1. *In the eighteenth year.*] This ſeems to diſagree with what is ſaid, verſe 9. concerning Aſa, that he began-

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Before Christ 958. 2 Three years reigned he in Jeruſalem: and his mothers name *was* Maachah, the daughter of Abiſhalom.

3 And he walked in all the ſins of his father, which he had done before him: and his heart was not perfect with the Lord his God, as the heart of David his father.

4 Nevertheleſs, for Davids ſake did the Lord his God give him a lamp in Jeruſalem, to ſet up his ſon after him, and to eſtabliſh Jeruſalem:

5 Becauſe David did *that which was* right in the eyes of the Lord, and turned not aſide from any *thing* that he commanded him all the days of his life, ſave only in the matter of Uriah the Hittite.

6 And there was war between Rehoboam and Jeroboam all the days of his life.

7 Now the reſt of the acts of Abijam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

955. 8 And Abijam ſlept with his fathers, and they buried him in the city of David: and Aſa his ſon reigned in his ſtead.

9 ¶ And in the twentieth year of Jeroboam king of Iſrael, reigned Aſa over Judah.

10 And forty and one years reigned he in Jeruſalem: and his mothers name *was* Maachah, the daughter of Abiſhalom. Before Christ 955.

11 And Aſa did *that which was* right in the eyes of the Lord, as *did* David his father.

951. 12 And he took away the ſodomites out of the land, and removed all the idols that his fathers had made.

13 And alſo Maachah his mother, even her he removed from *being* queen, becauſe ſhe had made an idol in a grove; and Aſa deſtroyed her idol, and burnt *it* by the brook Kidron.

14 But the high places were not removed: nevertheleſs, Aſa his heart was perfect with the Lord all his days.

15 And he brought in the things which his father had dedicated, and the things which himſelf had dedicated, into the houſe of the Lord, ſilver and gold, and veſſels.

16 ¶ And there was war between Aſa and Baaſha king of Iſrael all their days.

17 And Baaſha king of Iſrael went up againſt Judah, and built Ramah, that he might not ſuffer any to go out or come in to Aſa king of Judah.

18 Then Aſa took all the ſilver and the gold *that were* left in the treaſures of the houſe of the Lord, and the treaſures of the kings houſe, and delivered them into the

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to reign in the twentieth year of Jeroboam, and Abijam reigned three years; but it is uſual, both in ſcripture and other authors, to reckon part of a year for a whole one: Abijam began to reign in ſome part of Jeroboam's eighteenth year, and continued his reign the whole nineteenth, and died in the twentieth; thus he was reckoned to have reigned three years.

Ver. 12. *The Sodomites.*] The whore-maſters rather. There is no grounds for charging the Iſraelites with being ſo frequently, and ſo notoriouſly guilty of thoſe abominable practices; neither do the ancient verſions give any countenance to our calling this a Sodomite. See chap. xiv. 24.

Ver. 13. *Even her he removed from being queen.*] The word *being* is not in the Hebrew; and therefore ſome have have tranſlated it, *even her he removed from the queen*, to wit, from his wife, that ſhe might not be infected with her idolatry; and from the court, to prevent the dangerous influence of her bad example.

Ver. 14. *The high places were not removed.*] This ſeems to contradict what we read in 2 Chron. xix. 5. where we are told, that *Aſa took away the high places*; but we are to underſtand it, of all the high places where they ſacrificed to ſtrange gods, but not thoſe wherein God alone was worſhipped. His authority, probably, was not great enough for this, the people having been ſo long indulged in this licence, till Hezekiah aroſe, who had courage to effect a thorough reformation.

Ver. 17. *Built Ramah.*] This was a city in the tribe of Benjamin, which either belonged to the kingdom of Iſrael, or he had taken it from Judah, and fortified it; for that is meant by building it.

That he might not ſuffer any to go out, &c.] That he might hinder all communication between the people of Iſrael, and the people of Judah: this place being ſituated on the confines of both kingdoms.

Before Christ 951. the hand of his ſervants: and king Aſa ſent them to Ben-hadad the ſon of Tabrimon, the ſon of Hezion king of Syria, that dwelt at Damaſcus, ſaying,

19 *There is* a league between me and thee, *and* between my father and thy father: behold, I have ſent unto thee a preſent of ſilver and gold; come and break thy league with Baaſha king of Iſrael, that he may depart from me.

20 So Ben-hadad hearkened unto king Aſa, and ſent the captains of the hoſt, which he had, againſt the cities of Iſrael, and ſmote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And it came to paſs, when Baaſha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah.

22 Then king Aſa made a proclamation throughout all Judah, (none *was* exempted) and they took away the ſtones of Ramah, and the timber thereof, wherewith Baaſha had builded; and king Aſa built with them Geba of Benjamin, and Mizpah.

23 The reſt of all the acts of Aſa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? Nevertheleſs, in the time of his old age he was diſeaſed in his feet.

24 And Aſa ſlept with his fathers, and was buried with his fathers in the city of David his father: and Jehoſhaphat his ſon reigned in his ſtead.

954. 25 ¶ And Nadab the ſon of Jeroboam began to reign over Iſrael, in the ſecond year of Aſa king of Judah, and reigned over Iſrael two years. Before Christ 954.

26 And he did evil in the ſight of the Lord, and walked in the way of his father, and in his ſin wherewith he made Iſrael to ſin.

27 ¶ And Baaſha the ſon of Ahijah, of the houſe of Iſſachar, conſpired againſt him; and Baaſha ſmote him at Gibbethon, which *belongeth* to the Philiſtines, (for Nadab, and all Iſrael laid ſiege to Gibbethon.)

28 Even in the third year of Aſa king of Judah, did Baaſha ſlay him, and reigned in his ſtead. 953.

29 And it came to paſs when he reigned, *that* he ſmote all the houſe of Jeroboam, he left not to Jeroboam any that breathed, until he had deſtroyed him, according unto the ſaying of the Lord, which he ſpake by his ſervant Ahijah the Shilonite:

30 Becauſe of the ſins of Jeroboam which he ſinned, and which he made Iſrael ſin, by his provocation wherewith he provoked the Lord God of Iſrael to anger.

31 ¶ Now the reſt of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

32 And their was war between Aſa and Baaſha king of Iſrael all their days.

33 In the third year of Aſa king of Judah, began Baaſha the ſon of Ahijah to reign over all Iſrael in Tirzah, twenty and four years.

34 And he did evil in the ſight of the Lord, and walked in the way of Jero-

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Ver. 19. *A preſent.*] The original word, properly ſignifies, *a bribe.*

Ver. 23. *He was diſeaſed in his feet.*] It is ſuppoſed, that he had the gout.

Ver. 27. *Gibbethon.*] This was a city in the tribe of Dan, and given to the Levites, who quitted this with the reſt of their cities, when Jeroboam would not ſuffer them to execute their office.

29] *Until he had deſtroyed him, according to the ſaying of the Lord.*] Baaſha did not intend to fulfil the prophecy of Ahijah; he meant only to ſecure himſelf in his uſurped throne, by cutting of all thoſe who had any title to it. Thus, however, he was an inſtrument in the hand of God, to fulfil his intentions, and that as ſpeedy as the prophet foretold, chap. xiv. 14.

Ver. 32. *And there was war*, &c.] This verſe is not in the Vatican Septuagint; and it is exactly the ſame as the 16th.

Before Christ 953. boam, and in his ſin wherewith he made Iſrael to ſin.

CHAP. XVI.

1, 7 *Jehu's prophecy againſt Baaſha.* 6 *Elah ſucceedeth him.* 8 *Zimri conſpiring againſt Elah, ſucceedeth him.* 15 *Omri made king by the ſoldiers, forceth Zimri deſperately to burn himſelf:* 25 *His wicked reign:* 27 *Ahab ſucceedeth him.* 29 *Ahabs moſt wicked reign.*

930. THen the word of the LORD came to Jehu the ſon of Hanani, againſt Baaſha, ſaying,

2 Foraſmuch as I exalted thee out of the duſt, and made thee prince over my people Iſrael, and thou haſt walked in the way of Jeroboam, and haſt made my people Iſrael to ſin, to provoke me to anger with their ſins:

3 Behold, I will take away the poſterity of Baaſha, and the poſterity of his houſe: and will make thy houſe like the houſe of Jeroboam the ſon of Nebat.

4 Him that dieth of Baaſha in the city, ſhall the dogs eat: and him that dieth of his in the fields, ſhall the fowls of the air eat.

5 Now the reſt of the acts of Baaſha and what he did, and his might, *are* they not written in the book of the chronicles of the kings of Iſrael?

6 So Baaſha ſlept with his fathers, and was buried in Tirzah, and Elah his ſon reigned in his ſtead.

7 And alſo by the hand of the prophet Jehu the ſon of Hanani, came the word of the LORD againſt Baaſha, and againſt Before Christ 930.
his houſe, even for all the evil that he did in the ſight of the LORD, in provoking him to anger with the work of his hands, in being like the houſe of Jeroboam, and becauſe he killed him.

8 ¶ In the twenty and ſixth year of Aſa king of Judah, began Elah the ſon of Baaſha to reign over Iſrael in Tirzah, two years.

9 And his ſervant Zimri (captain of half *his* chariots) conſpired againſt him as he was in Tirzah, drinking himſelf drunk in the houſe of Arzah ſteward of *his* houſe in Tirzah.

10 And Zimri went in and ſmote him,
and killed him in the twenty and ſeventh
year of Aſa king of Judah, and reigned in 929.
his ſtead.

11 ¶ And it came to paſs when he began to reign, as ſoon as he ſat on his throne, *that* he ſlew all the houſe of Baaſha: he left him not one that piſſeth againſt a wall, neither of his kinsfolks, nor of his friends.

12 Thus did Zimri deſtroy all the houſe of Baaſha, according to the word of the LORD, which he ſpake againſt Baaſha by Jehu the prophet;

13 For all the ſins of Baaſha, and the ſins of Elah his ſon, by which they ſinned, and by which they made Iſrael to ſin, in provoking the LORD God of Iſrael to anger with their vanities.

14 Now the reſt of the acts of Elah, and

NOTES on Chap. XVI.

Ver. 1. *Jehu the ſon of Hanani.*] This prophet lived to the end of the reign of Jehoſhaphat, and his father was a prophet before him. Abarbinel has obſerved, there was a ſucceſſion of prophets during the kingdoms of Iſrael and Judah.

Ver. 2. *Foraſmuch as I exalted thee,* &c.] Though the form and manner of Baaſha's ſucceſſion to the throne, was from his own ambition and covetouſneſs, yet the tranſlation of the kingdom from Nadab to him (ſimply conſidered) was from God, who, by his decree and providence, ordered it, and diſpoſed of on all occaſions, the hearts of all the ſoldiers and people, ſo that Baaſha ſhould have an opportunity of exerciſing his judgments upon Nadab.

Ver. 10. *Zimri went in and ſmote him.*] Thus was his houſe, according to the word of the Lord, ſoon made like the houſe of Jeroboam: as Nadab the ſon of Jeroboam reigned only two years, ſo Elah, the ſon of Baaſha reigned no more; and as Nadab was killed with the ſword, ſo alſo was Elah. Thus was there a remarkable ſimilarity between Jeroboam and Baaſha in their lives, and in their deaths; in their ſons, and in their family.

Ver. 11. *He left him not one,* &c.] See note on chap. xiv. 10.

Before Chriſt 929. and all that he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

15 ¶ In the twenty and ſeventh year of Aſa king of Judah, did Zimri reign ſeven days in Tirzah: and the people *were* encamped againſt Gibbethon, which *belonged* to the Philiſtines.

16 And the people *that were* encamped heard ſay, Zimri hath conſpired, and hath alſo ſlain the king: wherefore all Iſrael made Omri the captain of the hoſt, king over Iſrael that day in the camp.

17 And Omri went up from Gibbethon, and all Iſrael with him, and they beſieged Tirzah.

18 And it came to paſs when Zimri ſaw that the city was taken, that he went into the palace of the kings houſe, and burnt the kings houſe over him with fire, and died;

19 For his ſins which he ſinned in doing evil in the ſight of the LORD, in walking in the way of Jeroboam, and in his ſin which he did, to make Iſrael ſin.

20 Now the reſt of the acts of Zimri, and his treaſon that he wrought, *are* they not written in the book of the chronicles of the kings of Iſrael?

21 ¶ Then were the people of Iſrael divided into two parts: half of the people followed Tibni the ſon of Ginath, to make him king; and half followed Omri.

22 But the people that followed Omri prevailed againſt the people that followed Tibni the ſon of Ginath: ſo Tibni died, and Omri reigned.

23 ¶ In the thirty and one year of Aſa king of Judah, began Omri to reign over Iſrael twelve years: ſix years reigned he in Tirzah. Before Chriſt 925.

24 And he bought the hill Samaria of Shemer, for two ſhekels of ſilver, and built on the hill, and called the name of the city which he had built, after the name of Shemer, owner of the hill Samaria.

25 ¶ But Omri wrought evil in the eyes of the LORD, and did worſe than all that *were* before him.

26 For he walked in all the way of Jeroboam the ſon of Nebat, and in his ſin wherewith he made Iſrael to ſin, to provoke the LORD God of Iſrael to anger with their vanities.

27 Now the reſt of the acts of Omri, which he did, and his might that he ſhewed, *are* they not written in the book of the chronicles of the kings of Iſrael?

28 So Omri ſlept with his fathers, and was buried in Samaria, and Ahab his ſon reigned in his ſtead.

29 ¶ And in the thirty and eighth year 918. of Aſa king of Judah, began Ahab the ſon of Omri to reign over Iſrael; and Ahab the ſon of Omri reigned over Iſrael in Samaria, twenty and two years.

30 And Ahab the ſon of Omri did evil in the ſight of the LORD, above all that *were* before him.

31 And it came to paſs, as if it had been a light thing for him to walk in the ſins of Jeroboam the ſon of Nebat; that he took to wife Jezebel the daughter of Ethbaal

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Ver. 18. *Zimri burnt the kings houſe over him.*] Profane hiſtory, likewiſe, has preſerved the memory of ſome princes, who have choſen to die in this manner, rather than fall by the ſword; whereof Sardanapalus is one of the moſt ancient, and moſt notorious examples.

Ver. 24. *Called the name of the city Samaria.*] Samaria was ſituated in the midſt of the tribe of Ephraim, on a fruitful and pleaſant hill; it ſoon became the regal and capital city; nor did its king omit any thing to make it as ſtrong, as fine, and as rich as poſſible. It underwent ſeveral fates, by Benhadad king of Syria, by Salmanaſſer king of Aſſyria, and by one of the Maccabean family; by Herod the great, who rebuilt and beautified it; by Auguſtus Cæſar, and by the emperor Adrian, under whom it finally fell. It is conjectured by Bochart, (who traced the ruins of it) to have been once larger than Jeruſalem; but now, it conſiſts of nothing but a few cottages and convents, inhabited by ſome Greek monks.

Before Chriſt 918. Ethbaal king of the Zidonians, and went and ſerved Baal, and worſhipped him.

32 And he reared up an altar for Baal, in the houſe of Baal, which he had built in Samaria.

33 And Ahab made a grove; and Ahab did more to provoke the LORD God of Iſrael to anger, than all the kings of Iſrael that were before him.

34 ¶ In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his firſt-born, and ſet up the gates thereof in his youngeſt *ſon* Segub, according to the word of the LORD, which he ſpake to Joſhua the ſon of Nun.

CHAP. XVII.

1 *Elijah having propheſied againſt Ahab is ſent to Cherith, where the ravens feed him:* 8 *He is ſent to the widow of Zarephath:* 17 *He raiſeth the widows ſon.* 21 *The woman believeth him.*

910. AND Elijah the Tiſhbite, *who was* of the inhabitants of Gilead, ſaid unto Ahab, *As* the LORD God of Iſrael liveth, before whom I ſtand, there ſhall not be dew nor rain theſe years, but according to my word. Before Chriſt 910.

2 And the word of the LORD came unto him, ſaying,

3 Get thee hence, and turn thee eaſtward, and hide thyſelf by the brook Cherith, that *is* before Jordan.

4 And it ſhall be, *that* thou ſhalt drink of the brook, and I have commanded the ravens to feed thee there.

5 So he went, and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that *is* before Jordan.

6 And the ravens brought him bread and fleſh in the morning, and bread and fleſh in the evening: and he drank of the brook.

7 And it came to paſs after a while, that the brook dried up, becauſe there had been no rain in the land.

8 ¶ And

Ver. 31. *Served Baal.*] Baal, in the Hebrew, ſignifies *Lord*, and, as Selden obſerves, was anciently the name of the true God, until the world grew wicked, and began to apply it to the ſun. In after ages, it was applied to other ſtars; and, in proceſs of time, to any of their kings, whoſe memory was dear to them.

Ver. 34. *He laid the foundation thereof in Abiram,* &c.] He was either ignorant that Jericho was devoted to God, as the firſt-fruits of the conqueſt of Canaan, and therefore never to be rebuilt; or ſo impious, as not to regard the words of Joſhua; however, he found them too true to his coſt, for his eldeſt ſon died when he laid the firſt ſtone, and ſo the reſt, one after another, as the building advanced; and, at laſt, when it was finiſhed, his youngeſt died; ſuch are the certainty of divine threats.

NOTES on Chap. XVII.

Ver. 1. *Elijah the Tiſhbite.*] He is called the Tiſhbite from Thiſbe, a town on the other ſide Jordan, in the tribe of Gad, where he was born.

There ſhall not be dew nor rain theſe years.] The apoſtle acquaints us, that *that it rained not by the ſpace of the three years, and ſix months,* which agrees with what is ſaid in the firſt verſe of the next chapter, *viz, That the word of the Lord came unto Elijah the third year.* The land of Canaan had generally no rain, but twice a year; that called the early rain, in the month Niſan, which anſwers to our March; and that in the month Marcheſhvan, which anſwers to our October. At the beginning of the drought, Ahab might, very properly, impute the want of rain to natural cauſes; but when, after ſix months, neither former nor latter rain fell in their ſeaſon, he then was convinced it was preternatural, and began to be enraged at Elijah, as the cauſe of the national judgment.

Ver. 3. *The brook Cherith.*] It is generally agreed, that this brook was near the river Jordan, and on the weſt ſide.

Ver. 6. *The ravens brought him bread and fleſh in the morning,* &c.] A learned German has proved from many authors, that there was in the country of Bethſchan, in Decapolis, a little town by the brook Cherith, called Oreb, or *Orbo*; he therefore explains the word *Orbim*, which we tranſlate *ravens*, of *the inhabitants of this little town*; ſome of whom, he contends, daily carried bread and fleſh to Elijah, who was hid in a cave near this little town; and he ſupports this interpretation by the opinions of Chaldee, Arabic, and Jewiſh writers. See Memoirs of Literature, number 7. April 1710. *Orbim, accolæ villæ inſinibus Arabum, Elia dederunt.* Jerom iii. 19. However, it muſt not be denied, but that God is able to make the meaneſt of his creatures ſubſervient to his purpoſes; nor will the inconſiderableneſs of an inſtrument leſſen, but rather inhance the miracle. The heathens thought events of this nature not incredible; for they tell us, that Jupiter was fed in his cradle with bees; Janus, the ſon of Apollo and Evadne, by dragons; that Midas, when an infant, had corn put into his mouth, as he lay aſleep, by ants; and that Eſculapius was nouriſhed by a goat, *&c.*

Before Christ 910.

8 ¶ And the word of the Lord came unto him, ſaying,

9 Ariſe, get thee to Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to ſuſtain thee.

10 So he aroſe, and went to Zarephath: and when he came to the gate of the city, behold, the widow woman *was* there gathering of ſticks: and he called to her, and ſaid, Fetch me, I pray thee, a little water in a veſſel, that I may drink.

11 And as ſhe was going to fetch *it*, he called to her, and ſaid, Bring me, I pray thee, a morſel of bread in thine hand.

12 And ſhe ſaid, *As* the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruſe: and behold, I *am* gathering two ſticks, that I may go in, and dreſs it for me and my ſon, that we may eat it, and die.

13 And Elijah ſaid unto her, Fear not; go *and* do as thou haſt ſaid: but make me thereof a little cake firſt, and bring *it* unto me, and after make for thee and for thy ſon.

14 For thus ſaith the Lord God of Iſrael, The barrel of meal ſhall not waſte, neither ſhall the cruſe of oil fail, until the day *that* the Lord ſendeth rain upon the earth.

15 And ſhe went, and did according to the ſaying of Elijah: and ſhe, and he, and her houſe did eat *many* days.

Before Christ 910.

16 *And* the barrel of meal waſted not, neither did the cruſe of oil fail, according to the word of the Lord, which he ſpake by Elijah.

17 ¶ And it came to paſs after theſe things, *that* the ſon of the woman, the miſtreſs of the houſe, fell ſick, and his ſickneſs was ſo ſore, that there was no breath left in him.

18 And ſhe ſaid unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my ſin to remembrance, and to ſlay my ſon?

19 And he ſaid unto her, Give me thy ſon. And he took him out of her boſom, and carried him up into a loft, where he abode, and laid him upon his own bed.

20 And he cried unto the Lord, and ſaid, O Lord my God, haſt thou alſo brought evil upon the widow, with whom I ſojourn by ſlaying her ſon?

21 And he ſtretched himſelf upon the child three times, and cried unto the Lord, and ſaid, O Lord my God, I pray thee, let this childs ſoul come into him again.

22 And the Lord heard the voice of Elijah, and the ſoul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the houſe, and delivered him unto his mother: and Elijah ſaid, See, thy ſon liveth.

24 ¶ And the woman ſaid to Elijah,

Ver. 9. *Zarephath, which belongeth to Zidon,* &c.] Zarephath, or, as it is called in the New Teſtament, Sarepta, was a town which lay between Tyre and Sidon, but ſomewhat nearer to the latter. Mr. Maundrell, in his journey from Aleppo to Jeruſalem, obſerves, that it is the ſame with what is now called Sarphan, diſtant about three hours travel in the way to Tyre. Whatever it was formerly, the ſame author tells us, that at preſent, it conſiſts of no more than a few houſes on the tops of the mountains, about half a mile from the ſea; though there is reaſon to believe, that the principal part of the city ſtood below, in a ſpace between the hills and the ſea, becauſe there are ſtill ruins to be ſeen there of a very conſiderable extent.

Ver. 12. *That we may eat it, and die.*] Becauſe, when that was gone, they had nothing elſe left to ſupport them.

Ver. 15. *Did eat many days.*] That is, two years; one year of the famine being paſt before he came to Zarephath, and he dwelt here till the end of the famine, which continued another year.

Ver. 18. *What have I to do with thee?*] Some take the meaning of this to be, *wherein have I offended thee?*

Before Chriſt 910.

Now by this I know that thou *art* a man of God, and *that* the word of the LORD in thy mouth, *is* truth.

CHAP. XVIII.

1 *In the extremity of famine Elijah ſent to Ahab, meeteth good Obadiah.* 9 *Obadiah bringeth Ahab to Elijah.* 17 *Elijah reproving Ahab, by fire from heaven convinceth Baals prophets.* 41 *Elijah by prayer obtaining rain, followeth Ahab to Jezreel.*

906. AND it came to paſs *after* many days, that the word of the LORD came to Elijah in the third year, ſaying, Go ſhew thyſelf unto Ahab; and I will ſend rain upon the earth.

2 And Elijah went to ſhew himſelf unto Ahab: and *there was* a ſore famine in Samaria.

3 And Ahab called Obadiah which *was* the governor of *his* houſe: (now Obadiah feared the LORD greatly:

4 For it was *ſo*, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

5 And Ahab ſaid unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find graſs to ſave the horſes and mules alive, that we loſe not all the beaſts.

6 So they divided the land between them to paſs throughout it: Ahab went one way by himſelf, and Obadiah went another way by himſelf.

Before Chriſt 906.

7 ¶ And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and ſaid, *Art* thou that my lord Elijah?

8 And he anſwered him, I *am:* go tell thy lord, Behold, Elijah *is here.*

9 And he ſaid, What have I ſinned, that thou wouldeſt deliver thy ſervant into the hand of Ahab, to ſlay me?

10 *As* the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not ſent to ſeek thee: and when they ſaid, *He is* not *there;* he took an oath of the kingdom and nation, that they found thee not.

11 And now thou ſayeſt, Go tell thy lord, Behold, Elijah *is here.*

12 And it ſhall come to paſs, *as ſoon as* I am gone from thee, that the ſpirit of the LORD ſhall carry thee whither I know not; and *ſo* when I come and tell Ahab, and he cannot find thee, he ſhall ſlay me: but I thy ſervant fear the LORD from my youth.

13 Was it not told my lord, what I did when Jezebel ſlew the prophets of the LORD? how I hid an hundred men of the LORDS prophets, by fifty in a cave, and fed them with bread and water?

14 And now thou ſayeſt, Go tell thy lord,

Ver. 24. *By this I know that thou art a man of God.*] The woman had before ſufficient reaſon to believe that Elijah was a prophet of the Lord, by the miraculous increaſe of the meal and oil; though, upon his not curing her ſon, when he lay ſick, but rather ſuffering him to die, her faith began to fail; whereas, upon ſeeing him raiſed from the dead, her faith revived with her ſon; and through the joy of having him reſtored, ſhe conſidered this laſt miracle as much greater than the former.

NOTES on Chap. XVIII.

Ver. 4. *When Jezebel cut off the prophets of the Lord.*]. It is likely, there were ſchools of the prophets remaining in Iſrael till her time, which ſhe endeavoured to deſtroy, together with thoſe who were bred up in them, that there might be none left capable of inſtructing the people in the true religion; ſuch, it is thought, are the prophets here meant, and not ſuch as were endowed with the extraordinary gift of prophecy.

Ver. 12. *The ſpirit ſhall carry thee whither I know not.*] Shall ſnatch thee away from hence; as ſometimes the prophets were ſuddenly tranſported by an inviſible power, to very diſtant places.

Ver. 13. *I hid an hundred men of the Lord's prophets,* &c.] Elijah, in his appeal to the people, tells them, *I, even I only remain a prophet of the Lord,* verſe 22. and therefore, we can ſcarce imagine, that the hundred preſerved by Obadiah, were men actually inſpired, and inveſted with a prophetic character; but ſuch only as were the diſciples of the prophets.

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lord, Behold, Elijah *is here:* and he ſhall ſlay me.

15 And Elijah ſaid, *As* the Lord of hoſts liveth, before whom I ſtand, I will ſurely ſhew myſelf unto him to day.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 ¶ And it came to paſs when Ahab ſaw Elijah, that Ahab ſaid unto him, *Art* thou he that troubleth Iſrael?

18 And he anſwered, I have not troubled Iſrael, but thou and thy fathers houſe, in that ye have forſaken the commandments of the Lord, and thou haſt followed Baalim.

19 Now therefore ſend, *and* gather to me all Iſrael unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebels table.

20 So Ahab ſent unto all the children of Iſrael, and gathered the prophets together unto mount Carmel.

21 And Elijah came unto all the people, and ſaid, How long halt ye between two opinions? if the Lord *be* God, follow him: but if Baal, *then* follow him. And the people anſwered him not a word.

22 Then ſaid Elijah unto the people, I, *even* I only remain a prophet of the Lord; but Baals prophets *are* four hundred and fifty men.

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23 Let them therefore give us two bullocks, and let them chooſe one bullock for themſelves, and cut it in pieces, and lay *it* on wood, and put no fire *under:* and I will dreſs the other bullock, and lay *it* on wood, and put no fire *under:*

24 And call ye on the name of your gods, and I will call on the name of the Lord: and the God that anſwereth by fire, let him be God. And all the people anſwered and ſaid, It is well ſpoken.

25 And Elijah ſaid unto the prophets of Baal, Chooſe you one bullock for yourſelves, and dreſs *it* firſt; for ye *are* many: and call on the name of your gods, but put no fire *under.*

26 And they took the bullock which was given them, and they dreſſed *it*, and called on the name of Baal from morning even until noon, ſaying, O Baal, hear us. But *there was* no voice, nor any that anſwered. And they leapt upon the altar which was made.

27 And it came to paſs at noon, that Elijah mocked them, and ſaid, Cry aloud: for he *is* a god, either he is talking, or he is purſuing, or he is in a journey, *or* peradventure he ſleepeth, and muſt be awaked.

28 And they cried aloud, and cut themſelves after their manner with knives and

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Ver. 18. *Thou haſt followed Baalim.*] The heathens worſhipped more Baals than one; and, it is likely, Ahab not only worſhipped the ſun, but all the hoſt of heaven.

Ver. 19. *The prophets of the groves.*] By *the prophets of the groves*, (as it is here tranſlated) are underſtood the prophets of Aſtarte, the great goddeſs of the Zidonians.

Ver. 24. *It is well ſpoken.*] Whatever their notions were concerning the power of this deity, they thought it the wiſeſt method to accept the prophets challenge; for, as it was propoſed in fair terms, they muſt, if they had refuſed it, have forfeited all their credit with the people.

Ver. 26. *They leaped upon the altar.*] Danced about it after the manner of the ancient Salii; or, as ſome interpret it, they ran about as men in an extaſy with a prophetic fury. Abarbinel thinks, this leaping and dancing was a rite uſed in the worſhip of the ſun, which puts all things in motion.

Ver. 27. *Cry aloud: for he is a god, either he is talking, &c.*] There is ſomething very keen and ſarcaſtical in theſe expreſſions of the prophet, which could not fail of highly provoking the idolatrous prieſts, at a time when they began to deſpair of any anſwer from their god, and conſequently to be expoſed as the propagators of a falſe religion.

Ver. 28. *Cut themſelves after their manner.*] Among the ancient Romans, the prieſts of Bellona, when they ſacrificed to that goddeſs, uſed to beſmear the victim with their own blood. The Perſian Magi uſed to appeaſe tempeſts, and allay the winds, by making inciſions in their fleſh. They who carried about the Syrian goddeſs, among other mad pranks, were every now and then cutting and ſlaſhing themſelves with knives, till the blood guſhed out. And modern travellers tell us, that even to this day, in Turkey, Perſia, and ſeveral parts of the Indies, there are a kind of fanatics, who think they do a very meritorious thing, and what is highly acceptable to the deity, in cutting and mangling their own fleſh.

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and lancets, till the blood guſhed out upon them.

29 And it came to paſs, when mid-day was paſt, and they propheſied until the *time* of the offering of the *evening* ſacrifice; that *there was* neither voice, nor any to anſwer, nor any that regarded.

30 And Elijah ſaid unto all the people, Come near unto me. And all the people came near unto him: and he repaired the altar of the LORD *that was* broken down.

31 And Elijah took twelve ſtones, according to the number of the tribes of the ſons of Jacob, unto whom the word of the LORD came, ſaying, Iſrael ſhall be thy name.

32 And with the ſtones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two meaſures of ſeed.

33 And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and ſaid, Fill four barrels with water, and pour *it* on the burnt-ſacrifice, and on the wood.

34 And he ſaid, Do *it* the ſecond time: and they did *it* the ſecond time. And he ſaid, Do *it* the third time: And they did *it* the third time.

35 And the water ran round about the altar, and he filled the trench alſo with water.

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36 And it came to paſs at the time of the offering of the *evening* ſacrifice, that Elijah the prophet came near and ſaid, LORD God of Abraham, Iſaac, and of Iſrael, let it be known this day, that thou *art* God in Iſrael, and *that* I *am* thy ſervant, and *that* I have done all theſe things at thy word.

37 Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that* thou haſt turned their heart back again.

38 Then the fire of the LORD fell, and conſumed the burnt-ſacrifice, and the wood, and the ſtones, and the duſt, and licked up the water that *was* in the trench.

39 And when all the people ſaw *it*, they fell on their faces: and they ſaid, The LORD, he *is* the God; the LORD, he *is* the God.

40 And Elijah ſaid unto them, Take the prophets of Baal, let not one of them eſcape: and they took them, and Elijah brought them down to the brook Kiſhon, and ſlew them there.

41 ¶ And Elijah ſaid unto Ahab, Get thee up, eat and drink, for *there is* a ſound of abundance of rain.

42 So Ahab went up to eat and to drink, and Elijah went up to the top of Carmel;

Ver. 29. *Propheſied*] That is, ſung hymns and praiſes to Baal.

Ver. 30. *He repaired the altar of the Lord that was broken down.*] This altar was certainly one of thoſe which were built in the time of the judges, and the firſt kings of Iſrael, when, for want of a fixed place of worſhip, ſuch ſtructures were permitted. Both Tacitus and Suetonius ſpeak of the god of Carmel, whom Veſpaſian went to conſult when he was in Judea, and that his prieſt Baſilides promiſed him all manner of proſperity and ſucceſs in his undertakings; but the hiſtorian tells us, there was neither temple nor ſtatue upon the mountains; but one altar only, plain, but very venerable for its antiquity. This altar of Carmel, ſeems to have had its original from the true God, which the ancient Hebrews firſt erected, and Elijah afterwards repaired; which even the heathens held in ſuch veneration, that when they came to be maſters of the country, they would not ſo much as place an image by it.

Ver. 33. *Fill four barrels of water and pour it on,* &c.] This the prophet did, to make the miracle the more conſpicuous and convincing; to ſhew that there was no fallacy in it; no fire concealed in or about the altar; but the lightening, which was to conſume the ſacrifice, came from heaven, and at his invocation.

Ver. 38. *The fire of the Lord fell.*] God had before declared his approbation of his worſhippers, by ſending down fire to conſume their ſacrifices, Lev. ix. 24. Judges vi. 21. And though, perhaps, it may be poſſible for evil ſpirits to make fire deſcend from the clouds; yet, ſince they can do nothing but by divine permiſſion, it is abſurd to think they ſhould attain it, in a matter of competition between the true and falſe religion.

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Carmel; and he caſt himſelf down upon the earth, and put his face between his knees,

43 And ſaid to his ſervant, Go up now, look toward the ſea. And he went up, and looked, and ſaid, *There is* nothing. And he ſaid, Go again ſeven times.

44 And it came to paſs at the ſeventh time, that he ſaid, Behold, there ariſeth a little cloud out of the ſea, like a mans hand. And he ſaid, Go up, ſay unto Ahab, Prepare *thy chariot,* and get thee down, that the rain ſtop thee not.

45 And it came to paſs in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode and went to Jezreel.

46 And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab, to the entrance of Jezreel.

CHAP. XIX.

1 *Elijah threatened by Jezebel, fleeth to Beer-ſheba.* 4 *In the wilderneſs being weary of his life, he is comforted by an angel.* 9 *At Horeb God appeareth unto him, ſending him to anoint Hazael, Jehu, and Eliſha.* 19 *Eliſha taking leave of his friends, followeth Elijah.*

AND Ahab told Jezebel all that Elijah had done, and withal, how he had ſlain all the prophets with the ſword.

2 Then Jezebel ſent a meſſenger unto Elijah, ſaying, So let the gods do *to me,* and more alſo, if I make not thy life as the life of one of them, by to morrow about this time.

3 And when he ſaw *that,* he aroſe, and went for his life, and came to Beer-ſheba, which *belongeth* to Judah, and left his ſervant there.

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4 ¶ But he himſelf went a days journey into the wilderneſs, and came and ſat down under a juniper-tree: and he requeſted for himſelf that he might die, and ſaid, It is enough, now, O LORD, take away my life: for I *am* not better than my fathers.

5 And as he lay and ſlept under a juniper-tree, behold then, an angel touched him, and ſaid unto him, Ariſe *and* eat.

6 And he looked, and behold, *there was* a cake baken on the coals, and a cruſe of water at his head: and he did eat and drink, and laid him down again.

7 And the angel of the LORD came again the ſecond time, and touched him, and ſaid, Ariſe *and* eat, becauſe the journey *is* too great for thee.

8 And he aroſe, and did eat and drink, and went in the ſtrength of that meat forty days and forty nights, unto Horeb the mount of God.

9 ¶ And he came thither unto a cave, and lodged there; and behold, the word of the LORD *came* to him, and he ſaid unto him, What doeſt thou here, Elijah?

10 And he ſaid, I have been very jealous for the LORD God of hoſts: for the children of Iſrael have forſaken thy covenant, thrown down thine altars, and ſlain thy prophets with the ſword; and I, *even* I only am left, and they ſeek my life, to take it away.

Ver. 46. *He girded up his loins.*] They wore long and looſe garments in this country; and therefore girded them up when they had occaſion to make expedition.

NOTES on Chap. XIX.

Ver. 2. *If I make not thy life as the life of one of them.*] This was certainly the effect of her blind rage, and not of prudence, which would have adviſed to conceal her deſigns, till they were ripe for execution; whereas, by ſending him word, ſhe gave him notice of his danger, and admoniſhed him to eſcape by flight.

Ver. 3. *When he ſaw that, he aroſe,* &c.] In the ancient verſions, this paſſage is rendered, *He was afraid, and aroſe and went away.*

Ver. 6. *On the coals.*] It ought to be tranſlated, *on hot ſtones.*

Ver. 8. *Unto Horeb the mount of God.*] It was not above four or five days journey, if ſo much, being diſtant from Beer-ſheba, not above 150 miles.

Before Christ 906. 11 And he ſaid, Go forth, and ſtand upon the mount before the LORD. And behold, the LORD paſſed by, and a great and ſtrong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake:

12 And after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a ſtill ſmall voice.

13 And it was *ſo*, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and ſtood in the entering in of the cave: and behold, *there came* a voice unto him, and ſaid, What doeſt thou here, Elijah?

14 And he ſaid, I have been very jealous for the LORD God of hoſts: becauſe the children of Iſrael have forſaken thy covenant, thrown down thine altars, and ſlain thy prophets with the ſword; and I, *even* I only am left, and they ſeek my life, to take it away.

15 And the LORD ſaid unto him, Go, return on thy way to the wilderneſs of Damaſcus: and when thou comeſt, anoint Hazael *to be* king over Syria.

16 And Jehu the ſon of Nimſhi ſhalt thou anoint *to be* king over Iſrael: and Eliſha the ſon of Shaphat of Abel-meholah, ſhalt thou anoint *to be* prophet in thy room.

17 And it ſhall come to paſs, *that* him that eſcapeth the ſword of Hazael, ſhall Jehu ſlay: and him that eſcapeth from the ſword of Jehu, ſhall Eliſha ſlay. Before Chriſt 906.

18 Yet I have left *me* ſeven thouſand in Iſrael, all the knees which have not bowed unto Baal, and every mouth which hath not kiſſed him.

19 ¶ So he departed thence, and found Eliſha the ſon of Shaphat, who *was* plowing with twelve yoke *of oxen* before him, and he with the twelfth: and Elijah paſſed by him, and caſt his mantle upon him.

20 And he left the oxen, and ran after Elijah, and ſaid, Let me, I pray thee, kiſs my father and my mother, and *then* I will follow thee. And he ſaid unto him, Go back again; for what have I done to thee?

21 And he returned back from him, and took a yoke of oxen, and ſlew them, and boiled their fleſh with the inſtruments of the oxen, and gave unto the people, and they did eat: then he aroſe, and went after Elijah, and miniſtered unto him.

CHAP. XX.

1 *Ben-hadad not content with Ahabs homage, beſiegeth Samaria.* 31 *The Syrians ſubmitting themſelves, Ahab ſendeth Ben-hadad away with a covenant.* 35 *The prophet under the parable of a priſoner, maketh Ahab to judge himſelf.*

AND Ben-hadad the king of Syria gathered all his hoſt together, and *there were* 901.

Ver. 12. *After the fire a ſtill ſmall voice.*] The generality of interpreters have conſidered this paſſage, as a figurative deſcription of the goſpel-diſpenſation, which came not in ſuch a manner as the law, with ſtorms, thunders, lightnings, and earthquakes, but with great lenity and ſweetneſs; wherein God ſpeaks to us by his ſon, uſing only gentle arguments and ſoft perſuaſions.

Ver. 17. *Him that eſcapeth the ſword of Hazael.*] God, in his providence, appointed three perſons to puniſh the Iſraelites according to their deſerts; and one or other of theſe, was infallibly to execute his judgments upon them.

Shall Eliſha ſlay.] He deſtroyed the two and forty children; and by Gods appointment, ſent a ſore famine upon the Iſraelites, 2 Kings vi. 25.

Ver. 18. *I have left me ſeven thouſand in Iſrael,* &c.] This ſeems to have been added, to correct Elijah's miſtake, who imagined, that he alone remained a worſhipper of the true God in Iſrael.

Ver. 19. *Was plowing with twelve yoke of oxen.*] This was an indication of his riches and wealth, that he could keep twelve yoke of oxen at plough; he, according to the manner of thoſe early times, looking to his buſineſs himſelf.

Caſt his mantle upon him.] This mantle was the proper habit of prophets; therefore, Elijah's caſting it upon him, was the ceremony here uſed for his inauguration.

NOTES on Chap. XX.

Ver. 1. *And Benhadad,* &c.] That is, the ſon of Hadad, of the ſeed royal of Edom. The Septuagint place this chapter after chap. xxi. as does alſo Joſephus; and this method ſeems more natural.

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were thirty and two kings with him, and horſes, and chariots: and he went up and beſieged Samaria, and warred againſt it.

2 And he ſent meſſengers to Ahab king of Iſrael into the city, and ſaid unto him, Thus ſaith Ben-hadad,

3 Thy ſilver and thy gold *is* mine, thy wives alſo and thy children, *even* the goodlieſt, *are* mine.

4 And the king of Iſrael anſwered and ſaid, My lord, O king, according to thy ſaying, I *am* thine, and all that I have.

5 And the meſſengers came again, and ſaid, Thus ſpeaketh Ben-hadad, ſaying, Although I have ſent unto thee, ſaying, Thou ſhalt deliver me thy ſilver and thy gold, and thy wives and thy children:

6 Yet I will ſend my ſervants unto thee to morrow about this time, and they ſhall ſearch thine houſe, and the houſes of thy ſervants; and it ſhall be, *that* whatſoever is pleaſant in thine eyes, they ſhall put *it* in their hand, and take *it* away.

7 Then the king of Iſrael called all the elders of the land, and ſaid, Mark, I pray you, and ſee how this *man* ſeeketh miſchief: for he ſent unto me for my wives, and for my children, and for my ſilver, and for my gold, and I denied him not.

8 And all the elders, and all the people ſaid unto him, Hearken not *unto him*, nor conſent.

9 Wherefore he ſaid unto the meſſengers of Ben-hadad, Tell my lord the king, All that thou didſt ſend for to thy ſervant at the firſt, I will do: but this thing I may not do. And the meſſengers departed, and brought him word again.

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10 And Ben-hadad ſent unto him, and ſaid, The gods do ſo unto me and more alſo, if the duſt of Samaria ſhall ſuffice for handfuls for all the people that follow me.

11 And the king of Iſrael anſwered and ſaid, Tell *him*, Let not him that girdeth on *his harneſs*, boaſt himſelf, as he that putteth it off.

12 And it came to paſs, when *Ben-hadad* heard this meſſage (as he *was* drinking, he and the kings in the pavilions) that he ſaid unto his ſervants, Set *yourſelves in aray*: And they ſet *themſelves in aray* againſt the city.

13 ¶ And behold, there came a prophet unto Ahab king of Iſrael, ſaying, Thus ſaith the Lord, Haſt thou ſeen all this great multitude? behold, I will deliver it into thine hand this day, and thou ſhalt know that I *am* the Lord.

14 And Ahab ſaid, By whom? And he ſaid, Thus ſaith the Lord, *Even* by the young men of the princes of the provinces. Then he ſaid, Who ſhall order the battel? And he anſwered, Thou.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbered all the people, *even* all the children of Iſrael, *being* ſeven thouſand.

16 And they went out at noon: but Ben-hadad *was* drinking himſelf drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the

Went up and beſieged Samaria.] He went with that deſign, but did not actually beſiege it; his army being defeated before he reached the city.

Ver. 13. *There came a prophet.*] Who the prophet was, that upon this, and another meſſage afterwards, was ſent to Ahab, the ſcripture does not inform us; it is not improbable, that he was one of thoſe who had been hid by Obadiah, but was now commanded by God to appear.

Ver. 14. *The young men of the princes of the provinces.*] The Hebrew word may ſignify, either the ſons, or the ſervants of the princes; either young noblemen themſelves, or their father's pages, who were equally brought up tenderly, and quite unaccuſtomed to war; it was by theſe young men, and not by experienced officers, that this battle was to be gained; that it might appear, that the victory was entirely owing to the aſſiſtance of God, and not to the valour of the troops.

Before Christ 901. the provinces, went out firſt, and Ben-hadad ſent out, and they told him, ſaying, There are men come out of Samaria.

18 And he ſaid, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So theſe young men of the princes of the provinces, came out of the city, and the army which followed them.

20 And they ſlew every one his man: and the Syrians fled, and Iſrael purſued them: and Ben-hadad the king of Syria eſcaped on an horſe, with the horſemen.

21 And the king of Iſrael went out, and ſmote the horſes and chariots, and ſlew the Syrians with a great ſlaughter.

22 ¶ And the prophet came to the king of Iſrael, and ſaid unto him, Go ſtrengthen thyſelf, and mark and ſee what thou doeſt: for at the return of the year, the king of Syria will come up againſt thee.

23 And the ſervants of the king of Syria ſaid unto him, Their Gods *are* gods of the hills, therefore they were ſtronger than we: but let us fight againſt them in the plain, and ſurely we ſhall be ſtronger than they.

24 And do this thing, take the kings away, every man out of his place, and put captains in their rooms.

25 And number thee an army, like the army that thou haſt loſt, horſe for horſe, and chariot for chariot: and we will fight againſt them in the plain, *and* ſurely we ſhall be ſtronger than they. And he hearkened unto their voice, and did ſo. Before Christ 901.

900. 26 And it came to paſs at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, to fight againſt Iſrael.

27 And the children of Iſrael were numbered, and were all preſent, and went againſt them: and the children of Iſrael pitched before them, like two little flocks of kids; but the Syrians filled the country.

28 ¶ And there came a man of God, and ſpake unto the king of Iſrael, and ſaid, Thus ſaith the LORD, Becauſe the Syrians have ſaid, The LORD *is* God of the hills, but he *is* not God of the valleys: therefore will I deliver all this great multitude into thine hand, *and* ye ſhall know that I *am* the LORD.

29 And they pitched one over againſt the other ſeven days; and *ſo* it was, that in the ſeventh day the battel was joined: and the children of Iſrael ſlew of the Syrians an hundred thouſand footmen in one day.

30 But the reſt fled to Aphek, into the city; and *there* a wall fell upon twenty and ſeven thouſand of the men *that were* left: and Ben-hadad fled, and came into the city, into an inner chamber.

31 ¶ And his ſervants ſaid unto him, behold

Ver. 23. *Their gods are gods of the hills, &c.*] According to the heathen mythology, there was a great variety of gods, each of which had their particular juriſdiction; ſome preſided over whole countries; others had only particular places under their care; ſome were gods of woods, ſome of rivers, and others of mountains: Pan, for inſtance, was reckoned the god of the mountains. And probably, the Syrians imagined, that the God of Iſrael was a god of the mountains, becauſe they ſaw that the land of Canaan was a mountainous country, and that the Iſraelites delighted to worſhip in high places. They might alſo have heard, that their law was given on the top of a mountain; they knew that their celebrated temple ſtood on a famous eminence; and that Samaria was alſo built on the top of an hill, near which they received ſo ſignal a defeat.

Ver. 26. *Went up to Aphek.*] Aphek, or Aphaca, was ſituated in Libanus, upon the river Adonis, between Heliopolis and Biblos, and, in all probability, is the ſame that Paul Lucas, in his voyage to the Levant, (vol. I. chap. xx.) ſpeaks of, as ſwallowed up in a lake of mount Libanus, about nine miles in circumference, where there are ſeveral houſes all entire to be ſeen under water; the ſoil about this place (as the antients tell us) was very bituminous, which ſeems to confirm their opinion, who think that ſubterraneous fires conſumed the ſolid ſubſtance of the earth whereon their city ſtood; ſo that it ſubſided, and ſunk at once, and a lake was ſoon formed in its place.

Ver. 30. *A wall fell upon twenty and ſeven thouſand, &c.*] Probably there were many towers built upon this wall, into which the vanquiſhed fled.

Before Christ 900.

Behold now, we have heard that the kings of the houſe of Iſrael *are* merciful kings: let us, I pray thee, put ſackcloth on our loins, and ropes upon our heads, and go out to the king of Iſrael; peradventure he will ſave thy life.

32 So they girded ſackcloth on their loins, and *put* ropes on their heads, and came to the king of Iſrael, and ſaid, Thy ſervant Ben-hadad ſaith, I pray thee, let me live. And he ſaid, *Is* he yet alive? he *is* my brother.

33 Now the men did diligently obſerve whether *any thing would come* from him, and did haſtily catch *it*: and they ſaid, Thy brother Ben-hadad. Then he ſaid, Go ye, bring him. Then Ben-hadad came forth to him; and he cauſed him to come up into the chariot.

34 And *Ben-hadad* ſaid unto him, The cities which my father took from thy father, I will reſtore, and thou ſhalt make ſtreets for thee in Damaſcus, as my father made in Samaria. Then *ſaid Ahab*, I will ſend thee away with this covenant. So he made a covenant with him, and ſent him away.

35 ¶ And a certain man of the ſons of the prophets, ſaid unto his neighbour, in the word of the Lord, Smite me, I pray thee. And the man refuſed to ſmite him.

Before Christ 900.

36 Then ſaid he unto him, Becauſe thou haſt not obeyed the voice of the Lord, behold, as ſoon as thou art departed from me, a lion ſhall ſlay thee. And as ſoon as he was departed from him, a lion found him, and ſlew him.

37 Then he found another man, and ſaid, Smite me, I pray thee. And the man ſmote him, ſo that in ſmiting he wounded *him*.

38 So the prophet departed, and waited for the king by the way, and diſguiſed himſelf with aſhes upon his face.

39 And as the king paſſed by, he cried unto the king: and he ſaid, Thy ſervant went out into the midſt of the battel, and behold, a man turned aſide, and brought a man unto me, and ſaid, Keep this man: if by any means he be miſſing, then ſhall thy life be for his life, or elſe thou ſhalt pay a talent of ſilver.

40 And as thy ſervant was buſy here and there, he was gone. And the king of Iſrael ſaid unto him, So *ſhall* thy judgment *be*, thyſelf haſt decided *it*.

41 And he haſted, and took the aſhes away from his face, and the king of Iſrael diſcerned him that he *was* of the prophets.

42 And he ſaid unto him, Thus ſaith the Lord, Becauſe thou haſt let go out

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Ver. 32. *They girded ſackloth on their loins, and put ropes on their heads.*] This was the dreſs of humble ſupplicants in thoſe times; the ſackcloth on their loins, was a token of great ſorrow for what they had done; and the ropes on their heads, or round their necks, a token of ſubjection, to whatever puniſhment Ahab ſhould think proper to lay upon them.

Ver. 34. *Thou ſhalt make ſtreets for thee in Damaſcus,* &c.] By ſtreets here, it is generally thought, are meant citadels, or fortifications, to be a bridle and reſtraint upon the metropolis of the Syrians, that they might not make any new incurſions into the land of Iſrael.

Ver. 36. *A lion found him, and ſlew him*] Herein ſeems to lay the crime of the prophet, who was ſlain, for not ſmiting his brother prophet, though he knew the authority of God's commands, and that this was the very thing he enjoined; yet, out of an indiſcreet pity and compaſſion to his brother, he refuſed to comply. Had he been a ſtranger to the ſeveral methods of divine providence, he might have excuſed himſelf with a better grace; but as he was equally a prophet, bred up in the ſame ſchool with the other, had been informed by the other of his whole deſign, and well underſtood the weight of, *I command thee in the word of the Lord,* he was utterly inexcuſable; becauſe diſobedience to a divine command, and eſpecially when delivered by a prophet, was, by the conſtruction of the law, held capital.

Ver. 42. *Becauſe thou haſt let go out of thine hand,* &c.] God had delivered Ben-hadad into Ahab's hands for his blaſphemies, as he had promiſed, 1 Kings xx. 28. and therefore this act of providence, compared with the law, Lev. xxiv. 16. did plainly intimate, that he was appointed by God for deſtruction; but ſo far was Ahab from puniſhing him as he deſerved, that he treats him like a friend and a brother, diſmiſſes him on eaſy terms, and takes his bare word for the performance, without the leaſt care for the reparation of God's honour.

Before Christ 900. of *thy* hand, a man whom I appointed to utter deſtruction, therefore thy life ſhall go for his life, and thy people for his people.

43 And the king of Iſrael went to his houſe, heavy and diſpleaſed, and came to Samaria.

CHAP. XXI.

1 *Ahab being denied Naboths vineyard, is grieved.* 5 *Jezebel writing letters againſt Naboth, he is condemned of blaſphemy.* 15 *Ahab taketh poſſeſſion of the vineyard.* 17 *Elijah denounceth judgments againſt Ahab and Jezebel.* 25 *Wicked Ahab repenting, God deferreth the judgment.*

AND it came to paſs after theſe things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab king of Samaria.

899. 2 And Ahab ſpake unto Naboth, ſaying, Give me thy vineyard, that I may have it for a garden of herbs, becauſe it *is* near unto my houſe, and I will give thee for it a better vineyard than it: *or* if it ſeem good to thee, I will give thee the worth of it in money.

3 And Naboth ſaid to Ahab, The LORD forbid it me, that I ſhould give the inheritance of my fathers unto thee.

4 And Ahab came into his houſe, heavy and diſpleaſed, becauſe of the word which Naboth the Jezreelite had ſpoken to him: for he had ſaid, I will not give thee the inheritance of my fathers: and he laid him down upon his bed, and turned away his face, and would eat no bread. Before Christ 899.

5 ¶ But Jezebel his wife came to him, and ſaid unto him, Why is thy ſpirit ſo ſad, that thou eateſt no bread?

6 And he ſaid unto her, Becauſe I ſpake unto Naboth the Jezreelite, and ſaid unto him, Give me thy vineyard for money; or elſe if it pleaſe thee, I will give thee *another* vineyard for it: and he anſwered, I will not give thee my vineyard.

7 And Jezebel his wife ſaid unto him, Doſt thou now govern the kingdom of Iſrael? ariſe, *and* eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So ſhe wrote letters in Ahabs name, and ſealed *them* with his ſeal, and ſent the letters unto the elders, and to the nobles that *were* in his city dwelling with Naboth.

9 And ſhe wrote in the letters, ſaying, Proclaim a faſt, and ſet Naboth on high among the people:

10 And ſet two men, ſons of Belial, before

NOTES on Chap. XXI.

Ver. 1. *And it came to paſs after theſe things,* &c.] Naboth dwelt in Jezreel, and his vineyard was in Samaria, near the palace of Ahab; it ſhould therefore be tranſlated, *And it came to paſs after theſe things, that Naboth the Jezreelite, who dwelt in Jezreel, had a vineyard in Samaria, hard by the palace of king Ahab.*

Ver. 2. *A garden of herbs.*] Some underſtand this for a flower-garden.

Ver. 3. *The Lord forbid it me, that I ſhould give the inheritance of my fathers unto thee.*] The law of Moſes prohibited the alienation of lands, unleſs a man was reduced to poverty; in which caſe, he might ſell them till the jubilee, when they were to revert to him again. But as Naboth had no occaſion to ſell his vineyard, ſo he conſidered, that if he ſhould part with it, purely to pleaſe the king, it would be annexed to the palace, and neither he nor his children ſhould ever be able to recover it; ſo, by this act, he ſhould both offend God, and injure his poſterity, which he, being a religious man, would not venture to do.

Ver. 9. *Proclaim a faſt.*] Which was uſual, upon the apprehenſion of any approaching judgment or calamity. Jezebel ordered a faſt to be proclaimed, the better to conceal her deſign againſt Naboth, intimating, that they had ſome accurſed thing among them; and that it was therefore the Jezreelites buſineſs, to enquire into thoſe ſins which provoked God, and to purge them out effectually.

Set Naboth on high, &c.] Joſephus tells us, that Naboth, being a perſon of an illuſtrious houſe, was ordered to be ſet in an honourable place, that it might not be thought they condemned him out of hatred, but with grief and reſpect to his perſon, conſtrained to it, merely by the evidence given againſt him. But others think it only means, to bring him to his trial in the uſual way; in which caſe the priſoner was ſet up on high, to be eaſily ſeen by the judges and court.

Before Chriſt 899. before him, to bear witneſs againſt him, ſaying, Thou didſt blaſpheme God and the king: and *then* carry him out, and ſtone him that he may die.

11 And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had ſent unto them, *and* as it *was* written in the letters which ſhe had ſent unto them.

12 They proclaimed a faſt, and ſet Naboth on high among the people.

13 And there came in two men, children of Belial, and ſat before him: and the men of Belial witneſſed againſt him, *even* againſt Naboth, in the preſence of the people, ſaying, Naboth did blaſpheme God and the king. Then they carried him forth out of the city, and ſtoned him with ſtones, that he died.

14 Then they ſent to Jezebel, ſaying, Naboth is ſtoned, and is dead.

15 ¶ And it came to paſs when Jezebel heard that Naboth was ſtoned, and was dead, that Jezebel ſaid to Ahab, Ariſe, take poſſeſſion of the vineyard of Naboth the Jeezreelite, which he refuſed to give thee for money: for Naboth is not alive, but dead.

16 And it came to paſs when Ahab heard that Naboth was dead, that Ahab roſe up to go down to the vineyard of Naboth the Jezreelite, to take poſſeſſion of it.

17 ¶ And the word of the Lord came to Elijah the Tiſhbite, ſaying,

18 Ariſe, go down to meet Ahab king of Iſrael, which *is* in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to poſſeſs it.

19 And thou ſhalt ſpeak unto him, ſaying, Thus ſaith the Lord, Haſt thou killed, and alſo taken poſſeſſion? And thou ſhalt ſpeak unto him, ſaying, Thus ſaith the Lord, In the place where dogs licked the blood of Naboth, ſhall dogs lick thy blood, even thine. Before Chriſt 899.

20 And Ahab ſaid to Elijah, Haſt thou found me, O mine enemy? And he anſwered, I have found *thee*: becauſe thou haſt ſold thyſelf to work evil in the ſight of the Lord.

21 Behold, I will bring evil upon thee, and will take away thy poſterity, and will cut off from Ahab him that piſſeth againſt the wall, and him that is ſhut up, and left in Iſrael,

22 And will make thine houſe like the houſe of Jeroboam the ſon of Nebat, and like the houſe of Baaſha the ſon of Ahijah, for the provocation wherewith thou haſt provoked *me* to anger, and made Iſrael to ſin.

23 And of Jezebel alſo ſpake the Lord, ſaying, The dogs ſhall eat Jezebel by the wall of Jezreel.

24 Him that dieth of Ahab in the city, the dogs ſhall eat: and him that dieth in the field, ſhall the fowls of the air eat.

25 ¶ But there was none like unto Ahab, which did ſell himſelf to work wickedneſs in the ſight of the Lord, whom Jezebel his wife ſtirred up.

26 And he did very abominably in following idols, according to all *things* as did the Ammorites, whom the Lord caſt out before the children of Iſrael.

27 And it came to paſs when Ahab heard thoſe words, that he rent his clothes, and

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Ver. 13. *Saying, Naboth did blaſpheme God and the king.*] It was death to blaſpheme God by the law of Moſes, Lev. xxiv. 16. and death alſo by cuſtom, to revile the king (Exod. xxii. 28.) and the traitors eſtate went to the exchequer; Naboth therefore was accuſed of treaſon, that his eſtate might be confiſcated, and Ahab, by that means, get poſſeſſion of his vineyard.

Ver. 19. *In the place where dogs licked the blood of Naboth,* &c.] This prophecy was at firſt, doubtleſs, intended to be literally fulfilled; but upon Ahab's repentance, the puniſhment was transferred from him to his ſon Jehoram, in whom it was actually accompliſhed; *for his dead body was caſt into the portion of the field of Naboth the Jezreelite,* for the dogs to devour, 2 Kings ix. 25.

Ver. 23. *By the wall of Jezreel.*] In the territory where Naboth was falſely accuſed and condemned.

Before Christ 899. and put ſackcloth upon his fleſh, and faſted, and lay in ſackcloth, and went ſoftly.

28 And the word of the LORD came to Elijah the Tiſhbite, ſaying,

29 Seeſt thou how Ahab humbleth himſelf before me? becauſe he humbleth himſelf before me, I will not bring the evil in his days: *but* in his ſons days will I bring the evil upon his houſe.

CHAP. XXII.

1 *Ahab ſeduced by falſe prophets, according to the word of Micaiah, is ſlain at Ramoth-gilead.* 37 *The dogs lick up his blood, and Ahaziah ſucceedeth him.*

AND they continued three years without war between Syria and Iſrael.

2 And it came to paſs in the third year, that Jehoſhaphat the king of Judah came down to the king of Iſrael. 897.

3 (And the king of Iſrael ſaid unto his ſervants, Know ye that Ramoth in Gilead *is* ours, and we *be* ſtill, *and* take it not out of the hand of the king of Syria?

4 And he ſaid unto Jehoſhaphat, Wilt thou go with me to battel to Ramoth-gilead? And Jehoſhaphat ſaid to the king of Iſrael, I *am* as thou *art*, my people as thy people, my horſes as thy horſes.

5 And Jehoſhaphat ſaid unto the king of Iſrael, Enquire, I pray thee, at the word of the LORD to day.

6 Then the king of Iſrael gathered the prophets together about four hundred men, and ſaid unto them, Shall I go againſt Ramoth-gilead to battel, or ſhall I forbear? And they ſaid, Go up; for the LORD ſhall deliver *it* into the hand of the king. Before Christ 897.

7 And Jehoſhaphat ſaid, *Is there* not here a prophet of the LORD beſides, that we might enquire of him?

8 And the king of Iſrael ſaid unto Jehoſhaphat, *There is* yet one man (Micaiah the ſon of Imlah) by whom we may enquire of the LORD; but I hate him, for he doth not propheſy good concerning me, but evil. And Jehoſhaphat ſaid, Let not the king ſay ſo.

9 Then the king of Iſrael called an officer, and ſaid, Haſten *hither* Micaiah the ſon of Imlah.

10 And the king of Iſrael, and Jehoſhaphat the king of Judah ſat each on his throne, having put on their robes, in a void place, in the entrance of the gate of Samaria, and all the prophets propheſied before them.

11 And Zedekiah the ſon of Chenaanah made him horns of iron: and he ſaid, Thus ſaith the LORD, With theſe ſhalt thou puſh the Syrians, until thou have conſumed them.

12 And all the prophets propheſied ſo, ſaying, Go up to Ramoth-gilead, and proſper: for the LORD ſhall deliver *it* into the kings hand.

13 And the meſſenger that was gone to call Micaiah, ſpake unto him, ſaying, Behold now, the words of the prophets *declare* good unto the king with one mouth:

Ver. 27. *And went ſoftly.*] In the Chaldee paraphraſe, it is tranſlated, *and went barefoot.* But the generality of interpreters underſtand by it, a ſlow pace, ſuch as ſignified great weakneſs of body, occaſioned by faſting and grief.

Ver. 29. *Becauſe he humbleth himſelf before me.*] In conſideration of Ahab's repentance, God revoked, at leaſt in part, the ſentence he had denounced againſt him, and transferred it to his poſterity; and yet we do not find that he brought forth *fruits meet for repentance,* neither renouncing his ſuperſtitions, nor deſtroying his idols, nor reſtoring Naboth's vineyard, nor re-eſtabliſhing the true worſhip of God: probably his repentance was true, though imperfect; and his ſorrow ſincere, tho' of no long duration; in the mean time, this inſtance of divine lenity, is left upon record, to encourage the firſt dawnings of our repentance, and to aſſure us, that our good and gracious God, *who keepeth mercy for thouſands, and forgiveth iniquity; will not break the bruiſed reed, nor quench the ſmoaking flax, but bring forth judgment unto truth.*

NOTES on Chap. XXII.

Ver. 11. *Made him horns of iron.*] Such was the manner of prophets in ancient times, by external ſigns to repreſent future events; which Iſaiah and Jeremiah continued to do in after ages, Iſaiah xx. 2. Jer. xxvii. 2.

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mouth: let thy word, I pray thee, be like the word of one of them, and ſpeak *that which is* good.

14 And Micaiah ſaid, *As* the LORD liveth, what the LORD ſaith unto me, that will I ſpeak.

15 ¶ So he came to the king, and the king ſaid unto him, Micaiah, ſhall we go againſt Ramoth-gilead to battel, or ſhall we forbear? And he anſwered him, Go, and proſper: for the LORD ſhall deliver *it* into the hand of the king.

16 And the king ſaid unto him, How many times ſhall I adjure thee, that thou tell me nothing but *that which is* true in the name of the LORD?

17 And he ſaid, I ſaw all Iſrael ſcattered upon the hills, as ſheep that have not a ſhepherd: and the LORD ſaid, Theſe have no maſter, let them return every man to his houſe in peace.

18 And the king of Iſrael ſaid unto Jehoſhaphat, Did I not tell thee, that he would propheſy no good concerning me, but evil?

19 And he ſaid, Hear thou therefore the word of the LORD: I ſaw the LORD ſitting on his throne, and all the hoſt of heaven ſtanding by him, on his right hand and on his left.

20 And the LORD ſaid, Who ſhall perſuade Ahab, that he may go up and fall at Ramoth-gilead? And one ſaid on this manner, and another ſaid on that manner.

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21 And there came forth a ſpirit, and ſtood before the LORD, and ſaid, I will perſuade him.

22 And the LORD ſaid unto him, Wherewith? And he ſaid, I will go forth, and I will be a lying ſpirit in the mouth of all his prophets. And he ſaid, Thou ſhalt perſuade *him*, and prevail alſo: go forth, and do ſo.

23 Now therefore behold, the LORD hath put a lying ſpirit in the mouth of all theſe thy prophets, and the LORD hath ſpoken evil concerning thee.

24 But Zedekiah the ſon of Chenaanah went near, and ſmote Micaiah on the cheek, and ſaid, Which way went the ſpirit of the LORD from me to ſpeak unto thee?

25 And Micaiah ſaid, Behold, thou ſhalt ſee in that day, when thou ſhalt go into an inner chamber to hide thyſelf.

26 And the king of Iſrael ſaid, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joaſh the kings ſon:

27 And ſay, Thus ſaith the king, Put this *fellow* in the priſon, and feed him with bread of affliction, and with water of affliction, until I come in peace.

28 And Micaiah ſaid, If thou return at

Ver. 15. *Go up and proſper: for the Lord ſhall deliver it into the hand of the king.*] This anſwer to Ahab's queſtion, was doubtleſs ſpoken ironically, and in mockery to the promiſes which the other prophets had made him. The true purport is this: "Since thou art more deſirous of pleaſing thyſelf, than of knowing the truth, purſue the advice of thy prophets, expect the ſucceſs they promiſe thee, and prove the truth of their predictions by dear bought experience."

Ver. 19. *I ſaw the Lord ſitting on his throne,* &c.] It is not to be thought there was any ſuch conſultation before the divine majeſty, who ſhould be employed to perſuade him to undo himſelf; but theſe repreſentations are contrived, to bring down inviſible things to the meaneſt capacities of men. It is plain, that the ſpeech of Micaiah, was no more than a parabolical repreſentation of a certain event, which not long after came to paſs; that ſeveral of the circumſtances which are thrown into it, are in a great meaſure ornamental, and intended only to illuſtrate the narration; and conſequently are not to be taken in a literal ſenſe, but in the manner of other parables, where the end and deſign of the ſpeaker is chiefly to be conſidered; which, in Micaiah's caſe, was to ſhew the reaſon, why ſo many prophets declared what was falſe upon this occaſion; namely, becauſe they were moved, not by the ſpirit of truth, but by that of adulation.

Ver. 24. *Which way went the ſpirit of the Lord from me to ſpeak unto thee.*] Zedekiah was confident he had the ſpirit, and could not imagine how it ſhould depart from him, and enter into Micaiah, bidding him contradict all that he and his brethren had propheſied.

Before Chriſt 897. all in peace, the LORD hath not ſpoken by me. And he ſaid, Hearken, O people, every one of you.

29 So the king of Iſrael and Jehoſhaphat the king of Judah, went up to Ramoth-gilead.

30 And the king of Iſrael ſaid unto Jehoſhaphat, I will diſguiſe myſelf, and enter into the battel, but put thou on thy robes. And the king of Iſrael diſguiſed himſelf, and went into the battel.

31 But the king of Syria commanded his thirty and two captains that had rule over his chariots, ſaying, Fight neither with ſmall nor great, ſave only with the king of Iſrael.

32 And it came to paſs, when the captains of the chariots ſaw Jehoſhaphat, that they ſaid, Surely, it *is* the king of Iſrael. And they turned aſide to fight againſt him: and Jehoſhaphat cried out.

33 And it came to paſs, when the captains of the chariots perceived that it *was* not the king of Iſrael, that they turned back from purſuing him.

34 And a *certain* man drew a bow at a venture, and ſmote the king of Iſrael between the joints of the harneſs: wherefore he ſaid unto the driver of his chariot, Turn thine hand, and carry me out of the hoſt, for I am wounded.

35 And the battel increaſed that day: and the king was ſtayed up in his chariot againſt the Syrians, and died at even: and the blood ran out of the wound, into the midſt of the chariot. Before Chriſt 897.

36 And there went a proclamation throughout the hoſt, about the going down of the ſun, ſaying, Every man to his city, and every man to his own country.

37 ¶ So the king died, and was brought to Samaria, and they buried the king in Samaria.

38 And *one* waſhed the chariot in the pool of Samaria, and the dogs licked up his blood, and they waſhed his armour, according unto the word of the LORD which he ſpake.

39 Now the reſt of the acts of Ahab, and all that he did, and the ivory houſe which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Iſrael?

40 So Ahab ſlept with his fathers, and Ahaziah his ſon reigned in his ſtead.

41 ¶ And Jehoſhaphat the ſon of Aſa began to reign over Judah in the fourth year of Ahab the king of Iſrael.

42 Jehoſhaphat *was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jeruſalem: and his mothers name *was* Azubah the daughter of Shilhi. 914.

43 And he walked in all the way of Aſa his father, he turned not aſide from it, doing *that which was* right in the eyes of the LORD: nevertheleſs, the high places were

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Ver. 30. *I will diſguiſe myſelf,* &c.] Ahab thought, by this ſtratagem, to evade the force of Micaiah's prophecy.

Ver. 31. *Fight—only with the king of Iſrael.*] Benhadad gave this order, either out of policy, as the ſhorteſt way to put an end to the war; or, with a deſign to take him priſoner, in order to wipe out the ſtain of his own captivity, and recover the honour and advantage he had loſt.

Ver. 34. *At a venture.*] In the Hebrew, *In his ſimplicity,* looking no more after Ahab than any one elſe.

Ver. 38. *The dogs licked up his blood.*] They licked up the blood mixed with water, wherewith his chariot and armour was waſhed. Thus the prophecy of Elijah was partly fulfilled, even in the common acceptation.

Ver. 39. *Now the reſt of the acts of Ahab,* &c.] From this conciſe hiſtory, it appears, that he had ſeveral noble qualities, and would have been a great man, had he not been ſo incurably addicted to idolatry.

The ivory houſe.] To wit, not built of ivory, but inlaid with it.

Ver. 43. *Nevertheleſs the high places were not taken away.*] This error was ſo deeply rooted, that the beſt of their kings, till Hezekiah's time, connived at it.

Before Christ 914. were not taken away; *for* the people offered and burnt incenſe yet in the high places.

44 And Jehoſhaphat made peace with the king of Iſrael.

45 Now the reſt of the acts of Jehoſhaphat, and his might that he ſhewed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah?

46 And the remnant of the ſodomites which remained in the days of his father Aſa, he took out of the land

47 *There was* then no king in Edom:
913. a deputy *was* king.

48 Jehoſhaphat made ſhips of Tharſhiſh to go to Ophir for gold: but they went not; for the ſhips were broken at Ezion-geber.

49 Then ſaid Ahaziah the ſon of Ahab unto Jehoſhaphat, Let my ſervants go with thy ſervants in the ſhips: but Jehoſhaphat would not. Before Christ 913.

50 ¶ And Jehoſhaphat ſlept with his fathers, and was buried with his fathers
in the city of David his father: and Jeho- 889.
ram his ſon reigned in his ſtead.

51 ¶ Ahaziah the ſon of Ahab began to reign over Iſrael in Samaria the ſeven-
teenth year of Jehoſhaphat king of Judah, 898.
and reigned two years over Iſrael.

52 And he did evil in the ſight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

53 For he ſerved Baal, and worſhipped him, and provoked to anger the Lord God of Iſrael, according to all that his father had done.

Ver. 48. *Jehoſhaphat made ſhips of Tharſhiſh.*] He built ſhips after the model of thoſe which traded to Tharſhiſh, or Tarſus, the metropolis of Cilicia, always remarkable for its extenſive trade.

The End of the Firſt Book of KINGS.

5 MA 56

THE
Second Book of the KINGS,
COMMONLY CALLED,
The Fourth Book of the KINGS.

The ARGUMENT.

This Book is a continuation of the hiſtory of the kings of Judah *and* Iſrael; *to the diſſolution of both kingdoms, when the ten tribes were carried captive into* Aſſyria *by* Shalmanezer, *and the other two to* Babylon *by* Nebuchadnezzar. *It comprehends the ſpace of about one hundred and ſixty eight years.*

CHAP. I.

1 *Moab rebelleth.* 2 *Ahaziah ſending to Baal-zebub, hath his judgment by Elijah.*

Before Chriſt 896.

THEN Moab rebelled againſt Iſrael, after the death of Ahab.

2 And Ahaziah fell down through a latteſs in his upper chamber that *was* in Samaria, and was ſick: and he ſent meſſengers, and ſaid unto them, Go, enquire of Baal-zebub the god of Ekron, whether I ſhall recover of this diſeaſe.

Before Chriſt 896.

3 But the angel of the LORD ſaid to Elijah the Tiſhbite, Ariſe, go up to meet the meſſengers of the king of Samaria, and ſay unto them, *Is it* not becauſe *there is* not a God in Iſrael, *that* ye go to enquire of Baal-zebub the god of Ekron?

4 Now therefore thus ſaith the LORD, Thou ſhalt not come down from that bed on which thou art gone up, but ſhalt ſurely die. And Elijah departed.

5 ¶ And

NOTES on Chap. I.

Ver. 2. *Ahaziah fell down through a latteſs in his upper chamber.*] The roofs of the houſes in the eaſtern countries were flat, and ſurrounded with a battlement, or balluſtrade; which being rotten, Ahaziah leaning careleſsly over it, it gave way, and he fell into the court. See note on 1 Sam. ix. 25.

Baal-zebub.] The word ſignifies the god of flies; but how this idol obtained the appellation, is difficult to determine. Pliny tells us, that when there was a terrible plague in Africa, occaſioned by vaſt quantities of flies, they ſacrificed to the god *Achore*, (the god of Ekron) and the flies all died, and the diſtemper ceaſed: hence this idol ſeems to have its name.

Ekron.] Ekron was a city ſituated near the Mediterranean ſea, between Aſhdod and Jamnia, in a moiſt and hot ſoil, and was therefore much infeſted with flies.

Ver. 4. *Thou ſhalt not come down from thy bed.*] At the end of each chamber, in theſe ancient buildings, there was a little gallery raiſed, three, four, or five feet above the floor, with a balluſtrade in the front of it, with a few ſteps likewiſe leading up to it; here they placed their beds; a ſituation frequently alluded to in the ſcriptures.

Before Chriſt 896.

5 ¶ And when the meſſengers turned back unto him, he ſaid unto them, Why are ye now turned back?

6 And they ſaid unto him, There came a man up to meet us, and ſaid unto us, Go, turn again unto the king that ſent you, and ſay unto him, Thus ſaith the Lord, *Is it* not becauſe *there is* not a God in Iſrael, *that* thou ſendeſt to enquire of Baal-zebub the god of Ekron? therefore thou ſhalt not come down from that bed on which thou art gone up, but ſhalt ſurely die.

7 And he ſaid unto them, What manner of man *was he* which came up to meet you, and told you theſe words?

8 And they anſwered him, *He was* an hairy man, and girt with a girdle of leather about his loins. And he ſaid, It *is* Elijah the Tiſhbite.

9 Then the king ſent unto him a captain of fifty with his fifty: and he went up to him, (and behold he ſat on the top of an hill) and he ſpake unto him, Thou man of God, the king hath ſaid, Come down.

10 And Elijah anſwered and ſaid to the captain of fifty, If I *be* a man of God, then let fire come down from heaven, and conſume thee and thy fifty. And there came down fire from heaven, and conſumed him and his fifty.

11 Again alſo he ſent unto him another captain of fifty, with his fifty: and he anſwered, and ſaid unto him, O man of God, thus hath the king ſaid, Come down quickly.

Before Chriſt 896.

12 And Elijah anſwered and ſaid unto them, If I *be* a man of God, let fire come down from heaven, and conſume thee and thy fifty. And the fire of God came down from heaven, and conſumed him and his fifty.

13 ¶ And he ſent again a captain of the third fifty, with his fifty: and the third captain of fifty went up, and came and fell on his knees before Elijah, and beſought him, and ſaid unto him, O man of God, I pray thee, let my life, and the life of theſe fifty thy ſervants be precious in thy ſight.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties, with their fifties: therefore let my life now be precious in thy ſight.

15 And the angel of the Lord ſaid unto Elijah, Go down with him, be not afraid of him. And he aroſe, and went down with him unto the king.

16 And he ſaid unto him, Thus ſaith the Lord, Foraſmuch as thou haſt ſent meſſengers to enquire of Baal-zebub the god of Ekron (*is it* not becauſe *there is* no God in Iſrael to enquire of his word?) therefore thou ſhalt not come down off that bed on which thou art gone up, but ſhalt ſurely die.

17 ¶ So he died, according to the word of the Lord which Elijah had ſpoken: and Jehoram reigned in his ſtead, in the

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Ver. 8. *He was an hairy man.*] Either the hair of his head and beard was long, like the Greek philoſophers, or his habit was made of ſkins with the hair on, ſuch as prophets uſually wore. See Iſaiah xx. 2. Zech. xiii. 4. Matth. iii. 4. This was the ſimpleſt and moſt ancient garment; and therefore the old heroes are ſaid to have been cloathed in the ſkins of lions, tigers, bears, *&c.*

Ver. 10. *Let fire come down from heaven,* &c.] In the Greek verſion, *Fire will deſcend from heaven*; and the Hebrew may properly be rendered, *Fire will come,* &c. Had this rendering been obſerved by our tranſlators, in this and many other places, theſe words of Elijah, and ſeveral other paſſages, would have been better underſtood; particularly ſeveral in the Pſalms, which now ſeems to be revengeful wiſhes and imprecations, would have plainly appeared to be what they really are, prophetical denunciations and predictions.

Ver. 17. *Jehoram reigned in his ſtead, in the ſecond year of Jehoſhaphat king of Judah.*] This paſſage appears a little difficult; but it is to be remembered, that the kings of Judah and Iſrael appointed their ſucceſſors, and even in their life time, gave them a ſhare in the adminiſtration, as is plain from ſeveral inſtances. And we read, 2 Chron. xxi. 3. that Jehoſhaphat gave the kingdom to Jehoram, becauſe he was his firſt-born, and gave gifts to the reſt

Before Christ 896. ſecond year of Jehoram the ſon of Jehoſhaphat king of Judah; becauſe he had no ſon.

18 Now the reſt of the acts of Ahaziah which he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

CHAP. II.

1 *Elijah, taking his leave of Eliſha, with his mantle divideth Jordan,* 9 *and granting Eliſha his requeſt, is taken up by a fiery chariot into heaven.* 12 *Eliſha dividing Jordan with Elijahs mantle, is acknowledged his ſucceſſor.*

AND it came to paſs when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Eliſha from Gilgal.

2 And Elijah ſaid unto Eliſha, Tarry here, I pray thee: for the LORD hath ſent me to Beth-el. And Eliſha ſaid *unto him*, *As* the LORD liveth, and *as* thy ſoul liveth, I will not leave thee. So they went down to Beth-el.

3 And the ſons of the prophets that *were* at Beth-el, came forth to Eliſha, and ſaid unto him, Knoweſt thou that the LORD will take away thy maſter from thy head to day? And he ſaid, Yea, I know *it*, hold you your peace.

Before Christ 896. 4 And Elijah ſaid unto him, Eliſha, tarry here, I pray thee: for the LORD hath ſent me to Jericho. And he ſaid, *As* the LORD liveth, and *as* thy ſoul liveth, I will not leave thee. So they came to Jericho.

5 And the ſons of the prophets that *were* at Jericho, came to Eliſha, and ſaid unto him, Knoweſt thou that the LORD will take away thy maſter from thy head to day? And he anſwered, Yea, I know *it*, hold you your peace.

6 And Elijah ſaid unto him, Tarry, I pray thee, here: for the LORD hath ſent me to Jordan. And he ſaid, *As* the LORD liveth, and *as* thy ſoul liveth, I will not leave thee. And they two went on.

7 And fifty men of the ſons of the prophets went, and ſtood to view afar off: and they two ſtood by Jordan.

8 And Elijah took his mantle, and wrapt *it* together, and ſmote the waters, and they were divided hither and thither, ſo that they two went over on dry ground.

9 ¶ And it came to paſs when they were gone over, that Elijah ſaid unto Eliſha, Aſk what I ſhall do for thee, before I be taken away from thee. And Eliſha ſaid,

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of his ſons. It is therefore natural to ſuppoſe, that Jehoram reigned ſome time with his father, in order to prevent his brethren from forming parties againſt him with regard to the ſucceſſion. Now, if we grant that Jehoſhaphat declared his ſon Jehoram his partner in the kingdom, ſeveral years before his death, the whole difficulty will be removed; for then Jehoram, the ſon of Ahab, might begin his reign in the ſecond year of Jehoram, the ſon of Jehoſhaphat; *i. e.* in the ſecond year that he reigned with his father, who was then alive; and Jehoram, the ſon of Jehoſhaphat, may be ſaid to have began his reign in the fifth year of Jehoram, the ſon of Ahab; meaning the time when, after his father's death, he began to reign alone.

NOTES on Chap. II.

Ver. 3. *The ſons of the prophets that were at Beth-el.*] That is, the diſciples or ſcholars of the prophets; ſuch as were educated at that place, and trained up in religion and virtue, on whom God, by degrees, beſtowed his ſpirit, and whom the ſuperior prophets employed in the ſame capacity, as the apoſtles did the evangeliſts; namely, to publiſh their prophecies and inſtructions to the people, in ſuch places as they themſelves could not viſit. Surely this is a remarkable inſtance of God's love to an apoſtate people, that in thoſe corrupt times, and in the very place where the golden calves were worſhipped, he ſtill continued the ſchools of the prophets, in order to recover them from idolatry.

Knoweſt thou that the Lord will take away thy maſter from thy head to day?] To be at the head, is to be as the maſter; and to be at the feet, as the ſcholar. This expreſſion alludes to the manner of the prophets ſitting in their ſchools; the ſcholars below their maſters feet, and the maſters above over their heads. The ſenſe of the words therefore is, that God would deprive Eliſha of his maſter Elijah's inſtructions.

Ver. 8. *Elijah took his mantle.*] This mantle is called *adareth, which* ſignifies a royal, as well as prophetical robe. The Septuagint tranſlate it *melote*, which properly ſignifies the prophetical mantle, to be made of lamb ſkin, being an upper garment thrown over the ſhoulders, and (as ſome think) coming down to the heels.

Before Christ 896. said, I pray thee, let a double portion of thy ſpirit be upon me.

10 And he ſaid, Thou haſt aſked a hard thing: *nevertheleſs*, if thou ſee me *when I am* taken from thee, it ſhall be ſo unto thee; but if not, it ſhall not be *ſo*.

11 And it came to paſs as they ſtill went on, and talked, that behold, *there appeared* a chariot of fire, and horſes of fire, and parted them both aſunder, and Elijah went up by a whirlwind into heaven.

12 ¶ And Eliſha ſaw *it*, and he cried, My father, my father, the chariot of Iſrael, and the horſemen thereof. And he ſaw him no more: and he took hold of his own clothes, and rent them in two pieces.

13 He took up alſo the mantle of Elijah that fell from him, and went back, and ſtood by the bank of Jordan;

14 And he took the mantle of Elijah that fell from him, and ſmote the waters, and ſaid, Where *is* the LORD God of Elijah? and when he alſo had ſmitten the waters, they parted hither and thither: and Eliſha went over.

15 And when the ſons of the prophets which *were* to view at Jericho, ſaw him, they ſaid, The ſpirit of Elijah doth reſt on Eliſha. And they came to meet him, and bowed themſelves to the ground before him:

16 ¶ And they ſaid unto him, Behold, now, there be with thy ſervants fifty ſtrong men, let them go, we pray thee, and ſeek thy maſter: leſt peradventure the ſpirit of the LORD hath taken him up, and caſt him upon ſome mountain, or into ſome valley. And he ſaid, Ye ſhall not ſend.

17 And when they urged him till he was aſhamed, he ſaid, Send. They ſent therefore fifty men; and they ſought three days, but found him not.

18 And when they came again to him, (for he tarried at Jericho) he ſaid unto them, Did I not ſay unto you, Go not?

19 ¶ And the men of the city ſaid unto Eliſha, Behold, I pray thee, the ſituation of this city *is* pleaſant, as my lord ſeeth: but the water *is* naught, and the ground barren.

20 And he ſaid, Bring me a new cruſe, and

Ver. 9. *Let a double portion of thy ſpirit be upon me.*] Biſhop Patrick thinks, he did not deſire as much more ſpirit as Elijah had, for that would have been arrogant; but that he only deſired to excel his brethren, the ſons of the prophets. Our bleſſed Saviour himſelf, granted to his diſciples, the power of working greater miracles than himſelf had done.

Ver. 11. *Behold, there appeared a chariot of fire, and horſes of fire.*] This account of Elijah's aſcenſion, is not to be taken in a literal ſenſe, ſince a fiery chariot and horſes would not have been a proper vehicle, for a body as yet not impregnated with immortality. As *fleſh and blood cannot inherit the kingdom of God*, we muſt ſuppoſe, that the ſame Almighty power, which at the laſt trump, will make our *corruptible nature put on incorruption, and our mortal put on immortality*, changed Elijah's *terreſtrial*, into a *celeſtial* body, and endowed it with ſuch faculties, as were neceſſary for the enjoyment of thoſe paradiſaical manſions in the great Jehovah's kingdom, to which it was paſſing. The notion of thoſe, who, upon this occaſion, make angels aſſume the likeneſs of the chariots and horſes, is not in the leaſt incongruous; becauſe, there is no doubt to be made, but that, by the divine permiſſion, they can transform themſelves into any ſhape. This inſtance, was a type of the aſcenſion of the Redeemer of mankind, who was to *deſtroy death, and open the kingdom of heaven to all believers.* And thus has God given us a teſtimony of our reſurrection, and a convincing proof of a future life, in Enoch, before the law; in Elijah, under the law; and in Chriſt, under the goſpel.

Ver. 12. *The chariot of Iſrael and the horſemen thereof.*] This expreſſion alludes to the form of the chariot and horſes that he had juſt then beheld, and ſeems to imply, that Elijah, by his example, and counſel, and prayers, and power with God, did more for the defence and preſervation of Iſrael, than all their chariots and horſes, and other warlike proviſions. There are ſome who ſuppoſe this was only an abrupt ſpeech, which Eliſha, in the conſternation he was in, left unfiniſhed, and in the ſame manner the hiſtorian has recorded it.

Ver. 15. *Saw him.*] It ſhould be rendered, *ſaw it*, namely, the miracle.

Ver. 16. *Peradventure the ſpirit of the Lord, &c.*] That is, the power of God, which frequently carried the prophets through the air, and removed them to very diſtant places with an amazing celerity, 1 Kings xviii. 12. Acts viii. 39.

Before Christ 896. and put ſalt therein. And they brought *it* to him.

21 And he went forth unto the ſpring of the waters, and caſt the ſalt in there, and ſaid, Thus ſaith the LORD, I have healed theſe waters; there ſhall not be from thence any more death, or barren *land*.

22 So the waters were healed unto this day, according to the ſaying of Eliſha which he ſpake.

23 ¶ And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and ſaid unto him, Go up, thou bald-head, go up, thou bald-head.

24 And he turned back, and looked on them, and curſed them in the name of the LORD: and there came forth two ſhe-bears out of the wood, and tare forty and two children of them.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

Before Christ 896.

1 Jehorams reign. 4 Meſha rebelleth. 6 Jehoram, with Jehoſhaphat, and the king of Edom, being diſtreſſed for want of water, by Eliſha obtaineth water, and promiſe of victory. 21 The Moabites deceived by the colour of the water, coming to ſpoil, are overcome.

NOW Jehoram the ſon of Ahab began to reign over Iſrael in Samaria, the eighteenth year of Jehoſhaphat king of Judah, and reigned twelve years.

2 And he wrought evil in the ſight of the LORD, but not like his father, and like his mother; for he put away the image of Baal that his father had made.

3 Nevertheleſs, he cleaved unto the ſins of Jeroboam the ſon of Nebat, which made Iſrael to ſin; he departed not therefrom.

4 ¶ And Meſha king of Moab was a ſheep-maſter, and rendered unto the king of Iſrael an hundred thouſand lambs, and an hundred thouſand rams, with the wool.

5 But

Ver. 21. *Caſt the ſalt in.*] The unlikelineſs of the means inhances, or is rather an additional miracle; for ſalt naturally renders water leſs potable.

Ver. 23. *There came forth little children out of the city, and mocked him,* &c.] Beth-el, where Jeroboam had erected a golden calf, was a place ſtrangely addicted to idolatry, whoſe inhabitants had no ſmall averſion to Eliſha, as being the ſucceſſor of one, who had been a profeſſed enemy to their wicked worſhip. It is therefore reaſonable to ſuppoſe, that thoſe children, (if indeed they were children, for the word ſignifies alſo grown youths) who mocked Eliſha, were excited to it by their parents; therefore the judgment was juſt, in God's puniſhing the wickedneſs of thoſe parents, by the death of their children; who, tho' they ſuffered in this life, were reſcued from the danger of an idolatrous education, which might have been of fatal tendency, both to their preſent and future ſtate. In the mean time, it muſt be acknowledged, that the inſolence of theſe mockers was very provoking; the honour of God himſelf was ſtruck at, in the reproaches thrown upon his ſervant, and in one of his moſt glorious and miraculous works, the aſſumption of Elijah into heaven; God therefore, as a terror to other idolaters, as well as for the honour and authority of his prophets, thought proper to puniſh them in this remarkable manner, and *confirm the word* which had *gone out of his ſervant's mouth*.

Ver. 24. *Two ſhe-bears.*] Perhaps they had been robbed of their whelps, and, for that reaſon, were the more outrageous.

NOTES on Chap. III.

Ver. 2. *The image of Baal.*] That is, the pillar or column of Baal.

Ver. 3. *The ſins of Jeroboam.*] Namely, idolatry.

Ver. 4. *Meſha king of Moab was a ſheep maſter.*] The riches, not only of private perſons, but of princes likewiſe, in ancient times, conſiſted much in ſheep and cattle, which they looked after themſelves; and thus the greateſt part of the world lived, during the ſpace of near four thouſand years. The Romans, who were thus bred, made themſelves maſters of the world; and this kind of life and employ, hindered them not, at the ſame time, from being a brave and warlike people; but rather, it is the cauſe of ſtrength, renders the body robuſt, inured to labour, and accuſtomed to ſevere diſcipline.

An hundred thouſand lambs, and an hundred thouſand rams.] This was a prodigious number. But it is obſerved, that their ſheep frequently brought forth two at a time, and ſometimes twice a year. Solomon offered an hundred and twenty thouſand at the dedication of the temple, 2 Chron. vii. 5. The Reubenites, drove from the Hagarites, two hundred and fifty thouſand, 1 Chron. v. 21. In ancient times, when people's riches conſiſted in cattle, this was the only way of paying tribute. Pliny.

Before Chriſt 896. 5 But it came to paſs when Ahab was dead, that the king of Moab rebelled againſt the king of Iſrael.

6 ¶ And king Jehoram went out of Samaria the ſame time, and numbered all Iſrael.

895. 7 And he went and ſent to Jehoſhaphat the king of Judah, ſaying, The king of Moab hath rebelled againſt me: wilt thou go with me againſt Moab to battel? And he ſaid, I will go up: I *am* as thou *art*, my people as thy people, *and* my horſes as thy horſes.

8 And he ſaid, Which way ſhall we go up? And he anſwered, The way through the wilderneſs of Edom.

9 So the king of Iſrael went, and the king of Judah, and the king of Edom: and they fetcht a compaſs of ſeven days journey: and there was no water for the hoſt, and for the cattle that followed them.

10 And the king of Iſrael ſaid, Alas, that the LORD hath called theſe three kings together, to deliver them into the hand of Moab.

11 But Jehoſhaphat ſaid, *Is there* not here a prophet of the LORD, that we may enquire of the LORD by him? And one of the king of Iſraels ſervants anſwered and ſaid, Here *is* Eliſha the ſon of Shaphat, which poured water on the hands of Elijah.

12 And Jehoſhaphat ſaid, The word of the LORD is with him. So the king of Iſrael, and Jehoſhaphat, and the king of Edom went down to him. Before Chriſt 895.

13 And Eliſha ſaid unto the king of Iſrael, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Iſrael ſaid unto him, Nay: for the LORD hath called theſe three kings together, to deliver them into the hand of Moab.

14 And Eliſha ſaid, *As* the LORD of hoſts liveth, before whom I ſtand, ſurely, were it not that I regard the preſence of Jehoſhaphat the king of Judah, I would not look toward thee, nor ſee thee.

15 But now bring me a minſtrel. And it came to paſs when the minſtrel played, that the hand of the LORD came upon him.

16 And he ſaid, Thus ſaith the LORD, Make this valley full of ditches.

17 For thus ſaith the LORD, Ye ſhall not ſee wind, neither ſhall ye ſee rain; yet that valley ſhall be filled with water, that ye may drink, both ye, and your cattle, and your beaſts.

18 And this is *but* a light thing in the ſight of the LORD: he will deliver the Moabites alſo into your hand.

19 And ye ſhall ſmite every fenced city, and every choice city, and ſhall fell every good tree, and ſtop all wells of water, and mar every good piece of land with ſtones.

20 And it came to paſs in the morning, when the meat-offering was offered, that behold, there came water by the way

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Ver. 11. *Which poured water on the hands of Elijah.*] That is, he miniſtered to, or attended upon Elijah.

Ver. 15. *It came to paſs, when the minſtrel played, that the hand of the Lord came upon him.*] There is in muſic, a wonderful power of quieting and compoſing the ſpirits when diſordered, and of raiſing them when flat and heavy. See note on 1 Sam. xvi. 23. Holy men, therefore, did not neglect ſuch helps, to render them ſedate and chearful, (not ſullen and melancholy) that they might be the better diſpoſed to receive divine inſpiration; perhaps the minſtrel ſung, at the ſame time, ſome hymn in the praiſes of God, by which the ſpirit of the prophet was greatly compoſed, that had been diſturbed, it may be, by his indignation at the king of Iſrael.

Ver. 20. *There came water by the way*, &c.] Which water was, doubtleſs, produced in a miraculous manner; and ſurely this muſt affect the idolatrous king of Iſrael, to ſee that the God, whoſe worſhip he had deſpiſed, and whoſe altars he had thrown down, was ſo benevolent, as to ſupply the neceſſity of thoſe who had abandoned his laws, and worſhipped other gods.

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of Edom, and the country was filled with water.

21 ¶ And when all the Moabites heard that the kings were come up to fight againſt them, they gathered all that were able to put on armour, and upward, and ſtood in the border.

22 And they roſe up early in the morning, and the ſun ſhone upon the water, and the Moabites ſaw the water on the other ſide *as* red as blood:

23 And they ſaid, This *is* blood: the kings are ſurely ſlain, and they have ſmitten one another: now therefore, Moab, to the ſpoil.

24 And when they came to the camp of Iſrael, the Iſraelites roſe up and ſmote the Moabites, ſo that they fled before them: but they went forward ſmiting the Moabites, even in *their* country.

25 And they beat down the cities, and on every good piece of land caſt every man his ſtone, and filled it, and they ſtopped all the wells of water, and felled all the good trees: only in Kir-haraſeth left they the ſtones thereof: howbeit the ſlingers went about *it*, and ſmote it.

26 ¶ And when the king of Moab ſaw that the battel was too ſore for him, he took with him ſeven hundred men that drew ſwords, to break through *even* unto the king of Edom: but they could not.

27 Then he took his eldeſt ſon that ſhould have reigned in his ſtead, and offered him *for* a burnt-offering upon the wall: and there was great indignation againſt Iſrael: and they departed from him, and returned to *their own* land.

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CHAP. IV.

1 *Eliſha multiplieth the widows oil:* 8 *He*
giveth a ſon to the good Shunammite:
18 *He raiſeth again her dead ſon.* 38 *At*
Gilgal he healeth the deadly pottage.
42 *He ſatisfieth an hundred men with*
twenty loaves.

NOW there cried a certain woman of the wives of the ſons of the prophets unto Eliſha, ſaying, Thy ſervant my huſband is dead, and thou knoweſt that thy ſervant did fear the LORD: and the creditor is come to take unto him my two ſons to be bondmen.

2 And Eliſha ſaid unto her, What ſhall I do for thee? tell me, what haſt thou in the houſe? And ſhe ſaid, Thine handmaid hath not any thing in the houſe, ſave a pot of oil.

3 Then he ſaid, Go borrow thee veſſels abroad of all thy neighbours, *even* empty veſſels, borrow not a few.

4 And when thou art come in, thou ſhalt ſhut the door upon thee, and upon thy ſons, and ſhalt pour out into all thoſe veſſels, and thou ſhalt ſet aſide that which is full.

5 So ſhe went from him, and ſhut the door upon her, and upon her ſons, who brought *the veſſels* to her, and ſhe poured out.

6 And it came to paſs when the veſſels were full, that ſhe ſaid unto her ſon, Bring me yet a veſſel. And he ſaid unto her,

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Ver. 23. *This is blood, the kings are ſurely ſlain,* &c.] The Moabites knew there were no ſprings in the valley; they knew likewiſe there had been no rain, and therefore they concluded it muſt be blood; which the reflexion of the rays of the ſun ſeemed to confirm. Hence, they naturally imagined, the armies had ſlain one another.

Ver. 27. *There was great indignation againſt Iſrael.*] Or, as it may be tranſlated, *great repentance in Iſrael*; they were exceedingly ſorry and troubled at this inhuman ſacrifice, and wiſhed they had not puſhed the war to ſuch extremity, as it had produced ſo barbarous an action.

NOTES on Chap. IV.

Ver. 1. *The creditor is come to take unto him my two ſons to be bondmen.*] The Jewiſh law conſidered children as the proper goods of their parents, who were empowered to ſell them for ſeven years; as their creditors were to compel them to do it, in order to diſcharge their debts. From the Jews, this cuſtom was propagated to the Athenians, and from them to the Romans; and is now obſerved in the Mogul's country.

Before Christ 895. her, *There is* not a veſſel more. And the oil ſtayed.

7 Then ſhe came and told the man of God: and he ſaid, Go, ſell the oil, and pay thy debt, and live thou and thy children of the reſt.

8 ¶ And it fell on a day, that Eliſha paſſed to Shunem, where *was* a great woman; and ſhe conſtrained him to eat bread. And *ſo* it was, *that* as oft as he paſſed by, he turned in thither to eat bread.

9 And ſhe ſaid unto her huſband, Behold now, I perceive that this *is* an holy man of God, which paſſeth by us continually.

10 Let us make a little chamber, I pray thee, on the wall, and let us ſet for him there a bed, and a table, and a ſtool, and a candleſtick: and it ſhall be when he cometh to us, that he ſhall turn in thither.

11 And it fell on a day that he came thither, and he turned into the chamber, and lay there.

12 And he ſaid to Gehazi his ſervant, Call this Shunammite. And when he had called her, ſhe ſtood before him.

13 And he ſaid unto him, Say now unto her, Behold, thou haſt been careful for us with all this care; what *is* to be done for thee? wouldeſt thou be ſpoken for to the king, or to the captain of the hoſt? And ſhe anſwered, I dwell among mine own people.

14 And he ſaid, What then *is* to be done for her? And Gehazi anſwered, Verily ſhe hath no child, and her huſband is old. Before Christ 895.

15 And he ſaid, Call her. And when he had called her, ſhe ſtood in the door.

16 And he ſaid, About this ſeaſon, according to the time of life, thou ſhalt embrace a ſon. And ſhe ſaid, Nay, my lord, *thou* man of God, do not lie unto thine handmaid.

17 And the woman conceived, and bare a ſon at that ſeaſon that Eliſha had ſaid unto her, according to the time of life.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he ſaid unto his father, My head, my head. And he ſaid to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he ſat on her knees till noon, and *then* died.

21 And ſhe went up, and laid him on the bed of the man of God, and ſhut *the door* upon him, and went out.

22 And ſhe called unto her huſband, and ſaid, Send me, I pray thee, one of the young men, and one of the aſſes, that I may run to the man of God, and come again.

23 And he ſaid, Wherefore wilt thou go to him to day? *it is* neither new-moon, nor

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Ver. 8. *A great woman.*] A rich woman, one of a great eſtate,

Ver. 9. *Which paſſeth by us continually.*] Shunem was in the way as he went from Carmel (and not far from thence) to Beth-el and Jericho, and other places, where were the ſettled ſchools of the prophets.

Ver. 10. *Let us make a little chamber—on the wall.*] Dr. Shaw obſerves, that the houſes of the orientals, have commonly a ſmaller one annexed, which ſometimes riſes one ſtory higher than the houſe; ſometimes it is built over the porch or gateway, and has a door of communication into the gallery of the houſe; beſides another door, which opens immediately from a privy ſtair, down into the porch or ſtreet, without giving the leaſt diſturbance to the family; in theſe back-houſes, as they are called, ſtrangers are uſually lodged: of this nature was the little chamber built by the Shunammite for Eliſha.

Ver. 13. *I dwell among mine own people.*] That is to ſay, my huſband and I live privately, and are at peace with all men; we have no buſineſs at court, want no favour to be granted, no grievance to be redreſſed.

Ver. 16. *Do not lie.*] Feed me not with vain hopes.

Ver. 21. *Shut the door upon him and went out.*] She kept the death of the child ſecret from her huſband, leſt it ſhould too deeply affect him; this appears from his queſtion, verſe 23. *Wherefore wilt thou go to him to day?*

Ver. 23. *It is neither new-moon, nor ſabbath.*] Hence it appears, that the prophets were the public inſtructors of the people, and their houſes a kind of ſchool or ſynagogue, to which they reſorted on theſe days, to be taught their duty out of the law of God, and to be reſolved in their doubts.

Before Chriſt 895. nor ſabbath. And ſhe ſaid, *It ſhall be* well.

24 Then ſhe ſaddled an aſs, and ſaid to her ſervant, Drive, and go forward; ſlack not *thy* riding for me, except I bid thee.

25 So ſhe went and came unto the man of God to mount Carmel: and it came to paſs when the man of God ſaw her afar off, that he ſaid to Gehazi his ſervant, Behold, *yonder is* that Shunammite:

26 Run now, I pray thee, to meet her, and ſay unto her, *Is it* well with thee? *is it* well with thy huſband? *is it* well with the child? And ſhe anſwered, *It is* well.

27 And when ſhe came to the man of God to the hill, ſhe caught him by the feet: But Gehazi came near to thruſt her away. And the man of God ſaid, Let her alone, for her ſoul *is* vexed within her: and the LORD hath hid *it* from me, and hath not told me.

28 Then ſhe ſaid, did I deſire a ſon of my lord? did I not ſay, Do not deceive me?

29 Then he ſaid to Gehazi, Gird up thy loins, and take my ſtaff in thine hand, and go thy way: if thou meet any man, ſalute him not; and if any ſalute thee, anſwer him not again: and lay my ſtaff upon the face of the child.

30 And the mother of the child ſaid, *As* the LORD liveth, and *as* thy ſoul liveth, I will not leave thee. And he aroſe, and followed her.

31 And Gehazi paſſed on before them, and laid the ſtaff upon the face of the child, but *there was* neither voice, nor hearing: wherefore he went again to meet him, and told him, ſaying, The child *is* not awaked. Before Chriſt 895.

32 And when Eliſha was come into the houſe, behold, the child was dead, *and* laid upon his bed.

33 He went in therefore, and ſhut the door upon them twain, and prayed unto the LORD.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he ſtretched himſelf upon the child, and the fleſh of the child waxed warm.

35 Then he returned, and walked in the houſe to and fro, and went up, and ſtretched himſelf upon him: and the child neeſed ſeven times, and the child opened his eyes.

36 And he called Gehazi, and ſaid, Call this Shunammite. So he called her: and when ſhe was come in unto him, he ſaid, Take up thy ſon.

37 Then ſhe went in, and fell at his feet, and bowed herſelf to the ground, and took up her ſon, and went out.

38 ¶ And Eliſha came again to Gilgal, and *there was* a dearth in the land, and the ſons of the prophets *were* ſitting before him: and he ſaid unto his ſervant, Set on the great pot, and ſeethe pottage for the ſons of the prophets. 891.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap-full, and came and ſhred *them* into the pot of pottage: for they knew *them* not.

40 So they poured out for the men to eat: and it came to paſs as they were eating of the pottage, that they cried out, and ſaid,

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Ver. 26. *She anſwered, it is well.*] She did not think fit to tell Gehazi all the truth; but to deliver it to the prophet himſelf.

Ver. 38. *Seethe the pottage for the ſons of the prophets.*] So that they lived in ſociety, and after their lectures, eat together with their maſter.

Ver. 39. *A wild vine.*] This was probably the *Coloquintida*, which hath a leaf ſomewhat like that of a vine, is intolerably bitter, and purges exceſſively. Some, from its bitterneſs, have called it, *the gall of the whole earth.*

Before Christ 891. ſaid, O thou man of God, *there is* death in the pot: and they could not eat *thereof*.

41 But he ſaid, Then bring meal: and he caſt *it* into the pot; and he ſaid, Pour out for the people, that they may eat: and there was no harm in the pot.

42 ¶ And there came a man from Baal-ſhaliſha, and brought the man of God bread of the firſt-fruits, twenty loaves of barley, and full ears of corn in the huſk thereof: and he ſaid, Give unto the people, that they may eat.

43 And his ſervitor ſaid, What, ſhould I ſet this before an hundred men? He ſaid again, Give the people, that they may eat: for thus ſaith the Lord, They ſhall eat, and ſhall leave *thereof*.

44 So he ſet *it* before them, and they did eat, and left *thereof*, according to the word of the Lord.

CHAP. V.

1 *Naaman by the report of a captive maid, is ſent to Samaria to be cured of his leproſy.* 8 *Eliſha ſending him to Jordan, cureth him:* 15 *He refuſeth Naamans gifts.* 20 *Gehazi ſmitten with the leproſy.*

894. NOW Naaman captain of the hoſt of the king of Syria, was a great man with his maſter, and honourable, becauſe by him the Lord had given deliverance unto Syria: he was alſo a mighty man in valour, *but he was* a leper.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Iſrael a little maid, and ſhe waited on Naamans wife.

3 And ſhe ſaid unto her miſtreſs, Would God my lord *were* with the prophet that *is* in Samaria: for he would recover him of his leproſy. Before Christ 894.

4 And *one* went in, and told his lord, ſaying, Thus and thus ſaid the maid that *is* of the land of Iſrael.

5 And the king of Syria ſaid, Go to, go, and I will ſend a letter unto the king of Iſrael. And he departed, and took with him ten talents of ſilver, and ſix thouſand *pieces* of gold, and ten changes of raiment.

6 And he brought the letter to the king of Iſrael, ſaying, Now when this letter is come unto thee, Behold, I have *therewith* ſent Naaman my ſervant to thee, that thou mayeſt recover him of his leproſy.

7 And it came to paſs when the king of Iſrael had read the letter, that he rent his clothes, and ſaid, *Am* I God, to kill and to make alive, that this man doth ſend unto me, to recover a man of his leproſy? wherefore conſider, I pray you, and ſee how he ſeeketh a quarrel againſt me.

8 ¶ And it was *ſo*, when Eliſha the man of God had heard that the king of Iſrael had rent his clothes, that he ſent to the king, ſaying, Wherefore haſt thou rent thy clothes? let him come now to me, and he ſhall know that there is a prophet in Iſrael.

9 So Naaman came with his horſes, and with his chariot, and ſtood at the door of the houſe of Eliſha.

10 And Eliſha ſent a meſſenger unto him, ſaying, Go and waſh in Jordan ſe-

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Ver. 41. *Bring meal: and he caſt it into the pot—and there was no harm.*] This alteration was not owing to any virtue in the meal, but entirely to the power of God.

Notes on Chap. V.

Ver. 4. *One went in, and told his Lord.*] The Vulgate reads, *Naaman went in and told his Lord*, that is, the king; which ſeems, according to the context, to be the true reading.

Ver. 10. *Go and waſh in Jordan ſeven times.*] The law required, that lepers, in order to their cleanſing, ſhould be ſprinkled ſeven times, Lev. xiv. 7. therefore the prophet ordered Naaman to dip himſelf as often; not that Jordan (as the Syrian argued) had any more virtue in it than other rivers; nor could cold water of any kind, be proper for the cure of this diſtemper; the root of which is, a white wateriſh humour, that would increaſe, rather than be diminiſhed by any ſuch application.

Before Christ 894.

ven times, and thy fleſh ſhall come again unto thee, and thou ſhalt be clean.

11 But Naaman was wroth, and went away, and ſaid, Behold, I thought, He will ſurely come out to me, and ſtand, and call on the name of the LORD his God, and ſtrike his hand over the place, and recover the leper.

12 *Are* not Abana and Pharpar, rivers of Damaſcus, better than all the waters of Iſrael? may I not waſh in them and be clean? So he turned, and went away in a rage.

13 And his ſervants came near, and ſpake unto him, and ſaid, My father, *if* the prophet had bid thee *do ſome* great thing, wouldeſt thou not have done *it?* how much rather then, when he ſaith to thee, Waſh and be clean?

14 Then went he down and dipped himſelf ſeven times in Jordan, according to the ſaying of the man of God: and his fleſh came again like unto the fleſh of a little child, and he was clean.

Before Christ 894.

15 ¶ And he returned to the man of God, he and all his company, and came and ſtood before him: and he ſaid, Behold, now I know that *there is* no God in all the earth, but in Iſrael: now therefore, I pray thee, take a bleſſing of thy ſervant.

16 But he ſaid, *As* the LORD liveth, before whom I ſtand, I will receive none. And he urged him to take *it*, but he refuſed.

17 And Naaman ſaid, Shall there not then, I pray thee, be given to thy ſervant two mules burden of earth? for thy ſervant will henceforth offer neither burnt-offering, nor ſacrifice unto other gods, but unto the LORD.

18 In this thing the LORD pardon thy ſervant, *that* when my maſter goeth into the houſe of Rimmon to worſhip there, and he leaneth on my hand, and I bow myſelf in the houſe of Rimmon: when I bow down myſelf in the houſe of Rimmon, the LORD pardon thy ſervant in this thing.

19 And he ſaid unto him, Go in peace. So he departed from him a little way.

20 ¶ But

Ver. 13. *If the prophet had bid thee do ſome great thing, wouldeſt thou not have done it?* &c.] Men too frequently ſlight things that are common and eaſy, and admire thoſe that are rare and difficult: in their paſſion, they reject what God himſelf propounds, if it is not agreeable to their fond humour.

Ver. 14. *And he was clean.*] This was the only cure of a leproſy that we read of, till Chriſt the great prophet appeared.

Ver. 17. *Two mules burden of earth.*] He thought the earth of the land would be more acceptable to God; or, becauſe he would declare his conjunction with the people of God in the true worſhip, and conſtantly put himſelf in mind of his great obligation to the Lord Jehovah; and perhaps thought, that he who put ſuch virtue into the waters of Iſrael, would do the ſame by the earth; which thoughts, though groundleſs and extravagant, were yet excuſable in an heathen and a novice, who was not yet ſufficiently inſtructed in the true religion.

Ver. 18. *Rimmon.*] The generality of interpreters think, that as the Syrians were great worſhippers of the ſun, this god is the ſame; and that the name *Rimmon*, or *high*, is given him by reaſon of his elevation. Grotius takes it for Saturn, that planet being the higheſt of all; and Seldon will have it to be the ſame with *Elion*, or the moſt high god of the Phœnicians. It is certain, that the word Rimmon, is the name that the Syrians give to pomegranates; and therefore, as their country was full of pomegranate-trees, whoſe fruit is not only of a delicious taſte, but of great uſe on account of the excellent liquor which it produces; they gave, perhaps, the name of *pomegranate* to their god, in the ſame manner that the Greeks and Latins gave that of *Ceres*, to the goddeſs of corn.

When I bow down myſelf in the houſe of Rimmon, the Lord pardon thy ſervant in this thing.] Some interpreters make the Syrian ſpeak in the preter tenſe, thus: *The Lord pardon thy ſervant, that when my maſter went into the houſe of Rimmon, and he leaned on my hand, and I bowed myſelf in the houſe of Rimmon, the Lord pardon thy ſervant in this thing*; and ſuppoſe that he here aſks pardon for what he had done amiſs, and diſcovering a mind ſenſible of his former tranſgreſſions, reſolved to avoid it for the future; but the far greater number of commentators (the oriental verſions, as well as the Greek and Vulgar, and the Hebrew doctors generally) underſtand it, that he ſpeaks of the future act of bowing. It is known, that ſtrangers and aliens, who were admitted proſelytes of the gate, were confined only to the worſhip of the true God, and the practice of moral and ſocial duties; and therefore, when Naaman declared himſelf a true worſhipper, and that his attending his maſter into the temple of Rimmon, was not with any religious purpoſe, but purely in performance of the duty of his office, the prophet had good reaſon to bid him go in peace.

Before Chriſt 894.

20 ¶ But Gehazi the ſervant of Eliſha the man of God ſaid, Behold, my maſter hath ſpared Naaman this Syrian, in not receiving at his hands that which he brought: but *as* the Lord liveth, I will run after him, and take ſomewhat of him.

21 So Gehazi followed after Naaman: and when Naaman ſaw *him* running after him, he lighted down from the chariot to meet him, and ſaid, *Is* all well?

22 And he ſaid, All *is* well: my maſter hath ſent me, ſaying, Behold, even now there be come to me from mount Ephraim two young men of the ſons of the prophets: give them, I pray thee, a talent of ſilver, and two changes of garments.

23 And Naaman ſaid, Be content, take two talents. And he urged him, and bound two talents of ſilver in two bags, with two changes of garments, and laid *them* upon two of his ſervants, and they bare *them* before him.

24 And when he came to the tower, he took *them* from their hand, and beſtowed *them* in the houſe; and he let the men go, and they departed.

25 But he went in, and ſtood before his maſter: and Eliſha ſaid unto him, Whence *comeſt thou*, Gehazi? And he ſaid, Thy ſervant went no whither.

26 And he ſaid unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *is it* a time to receive money, and to receive garments, and olive-yards, and vineyards, and ſheep, and oxen, and men-ſervants, and maid-ſervants?

Before Chriſt 894.

27 The leproſy therefore of Naaman ſhall cleave unto thee, and unto thy ſeed for ever. And he went out from his preſence a leper *as white* as ſnow.

CHAP. VI.

1 *Eliſha giving leave to the young prophets, to enlarge their dwellings, cauſeth iron to ſwim.* 13 *The army which was ſent to Dothan to apprehend Eliſha, is ſmitten with blindneſs.* 24 *The famine in Samaria cauſeth women to eat their own children.* 30 *The king ſendeth to ſlay Eliſha.*

893.

AND the ſons of the prophets ſaid unto Eliſha, Behold now, the place where we dwell with thee is too ſtrait for us.

2 Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there where we may dwell. And he anſwered, go ye.

3 And one ſaid, Be content, I pray thee, and go with thy ſervants. And he anſwered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

5 But as one was felling a beam, the ax-head fell into the water: and he cried, and ſaid, Alas, maſter, for it was borrowed.

6 And the man of God ſaid, Where fell it? And he ſhewed him the place. And he cut down a ſtick, and caſt *it* in thither, and the iron did ſwim.

7 Therefore ſaid he, Take *it* up to thee.

Ver. 24. *To the tower,*] The place where Eliſha lodged; but ſome take it to have been a ſecret place, where Gehazi concealed the things.

Ver. 27. *The leproſy of Naaman ſhall cleave unto thee.*] And juſtly merited; for his crime was aggravated with the following circumſtances: a greedy covetouſneſs; a profanation of the name of God; an abſolute theft; deliberate and impudent lying; a deſperate contempt of God's omniſcience, juſtice, and holineſs; an horrible reproach thrown on the prophet and his religion; and a pernicious ſcandal given to Naaman, and every other Syrian, who ſhould happen to hear of this tranſaction.

For ever.] Unto many generations; thus the words *for ever* frequently ſignify.

Notes on Chap. VI.

Ver. 2. *A beam.*] That is, a piece of timber.

Before Christ 893.

thee. And he put out his hand, and took it.

8 ¶ Then the king of Syria warred againſt Iſrael, and took counſel with his ſervants, ſaying, In ſuch and ſuch a place *ſhall be* my camp.

9 And the man of God ſent unto the king of Iſrael, ſaying, Beware that thou paſs not ſuch a place; for thither the Syrians are come down.

10 And the king of Iſrael ſent to the place which the man of God told him, and warned him of, and ſaved himſelf there, not once nor twice.

11 Therefore the heart of the king of Syria was ſore troubled for this thing, and he called his ſervants, and ſaid unto them, Will ye not ſhew me which of us *is* for the king of Iſrael?

12 And one of his ſervants ſaid, None my lord, O king: but Eliſha the prophet, that *is* in Iſrael, telleth the king of Iſrael the words that thou ſpeakeſt in thy bedchamber,

13 ¶ And he ſaid, Go, and ſpy where he *is*, that I may ſend and fetch him. And it was told him, ſaying, Behold, *he is* in Dothan.

14 Therefore ſent he thither horſes, and chariots, and a great hoſt: and they came by night, and compaſſed the city about.

15 And when the ſervant of the man of God was riſen early and gone forth, behold, an hoſt compaſſed the city, both horſes and chariots: and his ſervant ſaid unto him, Alas, my maſter, how ſhall we do?

Before Christ 893.

16 And he anſwered, Fear not: for they that *be* with us, *are* more than they that *be* with them.

17 And Eliſha prayed, and ſaid, Lord, I pray thee, open his eyes that he may ſee. And the Lord opened the eyes of the young man, and he ſaw: and behold, the mountain *was* full of horſes, and chariots of fire round about Eliſha.

18 And when they came down to him, Eliſha prayed unto the Lord, and ſaid, Smite this people, I pray thee, with blindneſs. And he ſmote them with blindneſs, according to the word of Eliſha.

19 ¶ And Eliſha ſaid unto them, This *is* not the way, neither *is* this the city: follow me, and I will bring you to the man whom ye ſeek. But he led them to Samaria.

20 And it came to paſs when they were come into Samaria, that Eliſha ſaid, Lord, open the eyes of theſe *men* that they may ſee. And the Lord opened their eyes, and they ſaw, and behold, *they were* in the mids of Samaria.

21 And the king of Iſrael ſaid unto Eliſha, when he ſaw them, My father, ſhall I ſmite *them*? ſhall I ſmite *them*?

22 And he anſwered, Thou ſhalt not ſmite *them*: wouldeſt thou ſmite thoſe whom thou haſt taken captive with thy ſword, and with thy bow? ſet bread and water before them, that they may eat and drink, and go to their maſter.

23 And

Ver. 10. *Not once nor twice.*] That is, frequently.

Ver. 13. *Dothan.*] This was a ſmall city in the half tribe of Manaſſeh, and not far from Samaria.

Ver. 17. *The mountain was full of horſes and chariots of fire.*] It muſt be allowed, that angels, whether they be purely ſpiritual, or (as others think) cloathed with ſome material form, cannot be ſeen with mortal eyes; and therefore, as Eliſha himſelf, without a peculiar vouchſafement of God, could not diſcern the heavenly hoſt, which at this time encamped about him; ſo he requeſts of God, that for the removal of his fears, and the confirmation of his faith, his ſervant might be indulged with the ſame privilege. Perhaps that notion, which prevailed among the Greeks, of a certain miſt which intercepts the ſight of their gods from the ken of human ſight, borrowed its original from ſuch hiſtorical facts as theſe. See note on Numb. xxii. 31.

Ver. 22. *Wouldeſt thou ſmite theſe whom thou haſt taken captive with thy ſword, and with thy bow?*] As if he had ſaid, it is humanity to ſpare thoſe whom thou haſt taken captive with thy ſword, and with thy bow; and ſurely it is more ſo, to ſpare theſe Syrians whom thou haſt not ſo taken. The law of humanity and compaſſion, ſhould always reſtrain us from treating with the utmoſt ſeverity, ſuch as ſurrender themſelves, and implore our mercy.

Before Chriſt 893. 23 And he prepared great proviſion for them: and when they had eaten and drunk, he ſent them away, and they went to their maſter. So the bands of Syria came no more into the land of Iſrael.

892. 24 ¶ And it came to paſs after this, that Ben-hadad king of Syria gathered all his hoſt, and went up, and beſieged Samaria.

25 And there was a great famine in Samaria: and behold, they beſieged it, until an aſſes head was *ſold* for fourſcore *pieces* of ſilver, and the fourth part of a cab of doves dung for five *pieces* of ſilver.

26 And as the king of Iſrael was paſſing by upon the wall, there cried a woman unto him, ſaying, Help, my lord, O king.

27 And he ſaid, If the LORD do not help thee, whence ſhall I help thee? out of the barn-floor, or out of the wine-preſs?

28 And the king ſaid unto her, What aileth thee? And ſhe anſwered, This woman ſaid unto me, Give thy ſon, that we may eat him to day, and we will eat my ſon to morrow.

29 So we boiled my ſon, and did eat him: and I ſaid unto her on the next day, Give thy ſon, that we may eat him: and ſhe hath hid her ſon.

Before Chriſt 892. 30 And it came to paſs when the king heard the words of the woman, that he rent his clothes, and he paſſed by upon the wall, and the people looked, and behold, *he had* ſackcloth within, upon his fleſh.

31 Then he ſaid, God do ſo and more alſo to me, if the head of Eliſha the ſon of Shaphat ſhall ſtand on him this day.

32 But Eliſha ſat in his houſe, (and the elders ſat with him) and *the king* ſent a man from before him: but ere the meſſenger came to him, he ſaid to the elders, See ye how this ſon of a murderer hath ſent to take away mine head? look when the meſſenger cometh, ſhut the door, and hold him faſt at the door: *is* not the ſound of his maſters feet behind him?

33 And while he yet talked with them, behold, the meſſenger came down unto him: and he ſaid, Behold, this evil *is* of the LORD, what ſhould I wait for the LORD any longer.

C H A P. VII.

1 *Eliſha propheſieth incredible plenty in Samaria.* 3 *Four lepers venturing on the hoſt of the Syrians, bring tidings of their flight.* 12 *The king ſpoileth the tents of the Syrians.*

Ver. 23. *The bands of Syria came no more into the land of Iſrael.*] They made no more incurſions in ſmall parties, but determined to fall upon the Iſraelites at once, with a regular army.

Ver. 25. *An aſs's head was ſold for fourſcore pieces of ſilver.*] That is, for about five pounds ſterling, computing each piece or ſhekel at fifteen-pence. A prodigious price for what had ſo little on it; and that too, according to the law, unclean. But in time of famine, the Jews themſelves were abſolved from the obſervation of the law.

The fourth part of a cab.] A cab was a ſmall meaſure of corn, containing, as the Jews ſay, as much as twenty four eggs would hold; ſo that the fourth part is about three quarters of a pint. It is no where elſe mentioned in ſcripture.

Doves dung.] The original word ſignifies *vetches*, or *pulſe*; and ſhould have been ſo rendered. Travellers tell us, that at Grand Cairo and Damaſcus, there are magazines, where they conſtantly fry this ſort of grain, which the pilgrims buy, and take with them as part of the proviſion for their journey.

Ver. 29. *So we boiled my ſon, and did eat him.*] This whole relation is very affecting and ſhocking, and a terrible effect of divine vengeance, which Moſes had long before told the Iſraelites ſhould fall upon them, Deut. xxviii. 53, *&c.*

Ver. 31. *If the head of Eliſha—ſhall ſtand on him this day.*] The king's furious rage was, either on account, that Eliſha had diſſuaded him from ſmiting the Aſſyrians, when he had them laſt in his power, ver. 22. or elſe, becauſe he did not employ his intereſt in God, as he expected, to bring them deliverance.

Ver. 32. *This ſon of a murderer.*] His father, Ahab, had murdered the prophets, and Naboth.

Hold him faſt at the door, &c.] He foreſaw, by the ſpirit of prophecy, that the king repented of what he had decreed, and was coming to revoke it; therefore he only required the elders to do, what he knew the king would do himſelf, *viz.* ſtop the meſſenger at the door, and ſuffer him to proceed no further.

Ver. 33. *What ſhould I wait for the Lord any longer.*] Theſe words ſeem to have been ſpoken in a fit of deſpair. The king could not but acknowledge, that the evil was from the Lord; but declared he had ho hopes of redreſs, ſince they were driven to ſuch extremities, that women eat their own children.

Before Christ 892.

THen Eliſha ſaid, Hear ye the word of the LORD, Thus ſaith the LORD, To morrow about this time *ſhall* a meaſure of fine flour *be ſold* for a ſhekel, and two meaſures of barley for a ſhekel, in the gate of Samaria.

2 Then a lord on whoſe hand the king leaned, anſwered the man of God, and ſaid, Behold, *if* the LORD would make windows in heaven, might this thing be? And he ſaid, Behold, thou ſhalt ſee *it* with thine eyes, but ſhalt not eat thereof.

3 ¶ And there were four leprous men at the entering of the gate: and they ſaid one to another, Why ſit we here until we die?

4 If we ſay we will enter into the city, then the famine *is* in the city, and we ſhall die there: and if we ſit ſtill here, we die alſo. Now therefore come, and let us fall unto the hoſt of the Syrians: if they ſave us alive, we ſhall live; and if they kill us, we ſhall but die.

5 And they roſe up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermoſt part of the camp of Syria, behold, *there was* no man there.

6 For the LORD had made the hoſt of the Syrians to hear a noiſe of chariots, and a noiſe of horſes, *even* the noiſe of a great hoſt: and they ſaid one to another, Lo, the king of Iſrael hath hired againſt us the kings of the Hittites, and the kings of the Egyptians, to come upon us.

7 Wherefore they aroſe and fled in the twilight, and left their tents, and their horſes, and their aſſes, even the camp as it *was*, and fled for their life.

Before Christ 892.

8 And when theſe lepers came to the uttermoſt part of the camp, they went into one tent, and did eat and drink, and carried thence ſilver and gold, and raiment, and went and hid *it*; and came again, and entered into another tent, and carried thence *alſo*, and went and hid *it*.

9 Then they ſaid one to another, We do not well: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning light, ſome miſchief will come upon us: now therefore come, that we may go and tell the kings houſhold.

10 So they came, and called unto the porter of the city: and they told them, ſaying, We came to the camp of the Syrians, and behold, *there was* no man there, neither voice of man, but horſes tied, and aſſes tied, and the tents as they *were*.

11 And he called the porters, and they told *it* to the kings houſe within.

12 ¶ And the king aroſe in the night, and ſaid unto his ſervants, I will now ſhew you what the Syrians have done to us: they know that we *be* hungry, therefore are they gone out of the camp, to hide themſelves in the field, ſaying, When they come out of the city, we ſhall catch them alive, and get into the city.

13 And one of his ſervants anſwered and ſaid, Let *ſome* take, I pray thee, five of the horſes that remain, which are left in the city, (behold, they *are* as all the multitude of Iſrael that are left in it: behold,

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NOTES on Chap. VII.

Ver. 1. *A meaſure.*] What we render a *meaſure*, contained about a peck of our meaſure.

Ver. 2. *If the Lord would make windows*, &c..] He was incredulous, and ſeemed to laugh at what the prophet ſaid.

Ver. 3. *Four leprous men at the entering in at the gate.*] Theſe men do not ſeem to be excluded the city, merely on account of this diſtemper, but becauſe they were entirely uſeleſs; they could neither fight, nor work.

Ver. 13. *Let ſome take, I pray thee, five of the horſes that remain*, &c.] The ſenſe of this paſſage ſeems to be this; that they were almoſt conſumed with hunger, and muſt ſhortly die, as well as the horſes and the Iſraelites had done, whom the famine had killed; therefore, if theſe horſes and men ſhould be taken by the Syrians, there would be no great loſs of them, for they would be loſt if they remained in Samaria.

Before Christ 892. hold, I *ſay,* they *are* even as all the multitude of the Iſraelites that are conſumed) and let us ſend and ſee.

14 They took therefore two chariot-horſes, and the king ſent after the hoſt of the Syrians, ſaying, Go and ſee.

15 And they went after them unto Jordan, and lo, all the way *was* full of garments and veſſels, which the Syrians had caſt away in their haſte: and the meſſengers returned and told the king.

16 And the people went out, and ſpoiled the tents of the Syrians. So a meaſure of fine flour was *ſold* for a ſhekel, and two meaſures of barley for a ſhekel, according to the word of the LORD.

17 ¶ And the king appointed the lord on whoſe hand he leaned, to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had ſaid, who ſpake when the king came down to him.

18 And it came to paſs as the man of God had ſpoken to the king, ſaying, Two meaſures of barley for a ſhekel, and a meaſure of fine flour for a ſhekel, ſhall be to morrow about this time in the gate of Samaria:

19 And that lord anſwered the man of God, and ſaid, Now behold, *if* the LORD ſhould make windows in heaven, might ſuch a thing be? And he ſaid, Behold, thou ſhalt ſee it with thine eyes, but ſhalt not eat thereof.

20 And ſo fell it out unto him: for the people trode upon him in the gate, and he died.

CHAP. VIII.

1 *The Shunammite, having left her country ſeven years, to avoid the forewarned famine, for Eliſha's miracles ſake hath her land reſtored by the king.* 7 *Hazael being ſent with a preſent by Ben-hadad to Eliſha at Damaſcus, after he had heard the prophecy, killeth his maſter, and ſucceedeth him.* Before Christ 891.

THen ſpake Eliſha unto the woman, (whoſe ſon he had reſtored to life) ſaying, Ariſe, and go thou and thine houſhold, and ſojourn whereſoever thou canſt ſojourn: for the LORD hath called for a famine, and it ſhall alſo come upon the land ſeven years,

2 And the woman aroſe, and did after the ſaying of the man of God: and ſhe went with her houſhold, and ſojourned in the land of the Philiſtines ſeven years.

3 And it came to paſs at the ſeven years 885. end, that the woman returned out of the land of the Philiſtines: and ſhe went forth to cry unto the king for her houſe, and for her land.

4 And the king talked with Gehazi the ſervant of the man of God, ſaying, Tell me, I pray thee, all the great things that Eliſha hath done.

5 And it came to paſs as he was telling the king how he had reſtored a dead body to life, that behold, the woman whoſe ſon he had reſtored to life, cried to the king for her houſe, and for her land. And Gehazi ſaid, My lord, O king, this *is* the woman, and this *is* her ſon, whom Eliſha reſtored to life.

6 And when the king aſked the woman ſhe told him. So the king appointed unto her a certain officer, ſaying, Reſtore all that *was* hers, and all the fruits of the field, ſince the day that ſhe left the land, even till now.

7 ¶ And Eliſha came to Damaſcus; and Ben-hadad the king of Syria was ſick, and

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NOTES on Chap. VIII.

Ver. 1. *A famine—ſhall come upon the land ſeven years.*] Their puniſhments increaſed, in proportion to their ſins. The Jews ſay this was the terrible famine mentioned by the prophet Joel, four years of which were cauſed by noxious creatures devouring all the fruits of the earth, and the other three, by a want of rain.

Before Christ 885. and it was told him, ſaying, The man of God is come hither.

8 And the king ſaid unto Hazael, Take a preſent in thine hand, and go meet the man of God, and enquire of the LORD by him, ſaying, Shall I recover of this diſeaſe?

9 So Hazael went to meet him, and took a preſent with him, even of every good thing of Damaſcus, forty camels burden, and came and ſtood before him, and ſaid, Thy ſon Ben-hadad king of Syria hath ſent me to thee, ſaying, Shall I recover of this diſeaſe?

10 And Eliſha ſaid unto him, Go, ſay unto him, Thou mayeſt certainly recover: Howbeit, the LORD hath ſhewed me, that he ſhall ſurely die.

11 And he ſettled his countenance ſtedfaſtly, until he was aſhamed: and the man of God wept.

12 And Hazael ſaid, Why weepeth my lord? And he anſwered, Becauſe I know the evil that thou wilt do unto the children of Iſrael: their ſtrong holds wilt thou ſet on fire, and their young men wilt thou ſlay with the ſword, and wilt daſh their children, and rip up their women with child.

13 And Hazael ſaid, But what, *is* thy ſervant a dog that he ſhould do this great thing? And Eliſha anſwered, The LORD hath ſhewed me that thou *ſhalt be* king over Syria. Before Christ 885.

14 So he departed from Eliſha, and came to his maſter, who ſaid to him, What ſaid Eliſha to thee? And he anſwered, He told me *that* thou ſhouldeſt ſurely recover.

15 And it came to paſs on the morrow, that he took a thick cloth, and dipt *it* in water, and ſpread *it* on his face, ſo that he died: and Hazael reigned in his ſtead.

16 ¶ And in the fifth year of Joram the ſon of Ahab king of Iſrael, Jehoſhaphat *being* then king of Judah, Jehoram the ſon of Jehoſhaphat king of Judah began to reign. 892.

17 Thirty and two years old was he when he began to reign, and he reigned eight years in Jeruſalem.

18 And he walked in the way of the kings of Iſrael, as did the houſe of Ahab: for the daughter of Ahab was his wife; and he did evil in the ſight of the LORD.

19 Yet the LORD would not deſtroy Judah, for David his ſervants ſake, as he promiſed him to give him alway a light, *and* to his children.

20 ¶ In

Ver. 10. *Go ſay unto him, thou mayeſt recover,* &c.] His diſeaſe was not of ſuch a nature as to endanger his life, and the prophet therefore told him he might recover; but foreſaw he would have foul play.

Ver. 11. *He ſettled his countenance ſtedfaſtly, until he was aſhamed.*] He looked upon Hazael ſo long with a ſettled countenance, that Hazael was aſhamed. This is the moſt plain ſenſe.

Ver. 12. *Wilt daſh their children.*] This piece of barbarous cruelty the people of the eaſt were apt to run into, in the proſecution of their wars, as is intimated by the pſalmiſt, Pſalm cxxxvii. 8, 9. This inhuman practice, was not quite out of uſe among nations that pretended to more politeneſs. The Grecians (according to the remains of ancient fame) when they became maſters of Troy, were ſo cruel as to throw Aſtyanax, Hector's ſon, a child in his mother's arms* (as Homer repreſents him) headlong from one of the towers of the city.

And rip up their women with child.] There is reaſon to believe that Hazael, in his war with the Gileadites, chap. x. 32, 33. verified this part of the prophet's prediction concerning him; for what Amos, complaining of his cruelty to theſe people, calls *threſhing Gilead with threſhing inſtruments of iron,* both the Septuagint and Arabic verſions read, *he ſawed the big-bellied women of Gilead with iron ſaws.*

Ver. 15. *He took a thick cloth, and dipt it in water.*] He ſuffocated him with the cloth, which he pretended to lay on his face to cool him. So the emperor Tiberius, (according to Suetonius) was in his laſt ſickneſs, choaked in his bed, by a pillow crammed into his mouth; or as Tacitus, was ſmothered under a vaſt load of bed-clothes; and that king Demetrius, the ſon of Philip (as well as the emperor Frederic II.) was hurried out of the world the ſame way.

Ver. 19. *To give him alway a light, and to his children.*] That is, a ſucceſſion of princes, not to be completed till the appearance of the Meſſiah, whoſe kingdom will continue to all eternity.

Before Chriſt 892. 20 ¶ In his days Edom revolted from under the hand of Judah, and made a king over themſelves.

21 So Joram went over to Zair, and all the chariots with him, and he roſe by night and ſmote the Edomites which compaſſed him about: and the captains of the chariots, and the people fled into their tents.

22 Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the ſame time.

23 And the reſt of the acts of Joram, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

885. 24 And Joram ſlept with his fathers, and was buried with his fathers in the city of David: and Ahaziah his ſon reigned in his ſtead.

25 ¶ In the twelfth year of Joram the ſon of Ahab king of Iſrael, did Ahaziah the ſon of Jehoram king of Judah begin to reign.

26 Two and twenty years old *was* Ahaziah when he began to reign, and he reigned one year in Jeruſalem; and his mothers name *was* Athaliah, the daughter of Omri king of Iſrael.

27 And he walked in the way of the houſe of Ahab, and did evil in the ſight of the Lord, as *did* the houſe of Ahab; for he *was* the ſon in law of the houſe of Ahab.

884. 28 ¶ And he went with Joram the ſon of Ahab, to the war againſt Hazael king of Syria in Ramoth-gilead, and the Syrians wounded Joram.

Before Chriſt 884. 29 And king Joram went back to be healed in Jezreel, of the wounds which the Syrians had given him at Ramah, when he fought againſt Hazael king of Syria: and Ahaziah the ſon of Jehoram king of Judah, went down to ſee Joram the ſon of Ahab in Jezreel, becauſe he was ſick.

CHAP. IX.

1 *Eliſha ſendeth a young prophet with inſtructions to anoint Jehu at Ramoth-gilead.* 4 *The prophet having done his meſſage, fleeth.* 11 *Jehu being made king by the ſoldiers, killeth Joram in the field of Naboth.*

AND Eliſha the prophet called one of the children of the prophets, and ſaid unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead.

2 And when thou comeſt thither, look out there Jehu the ſon of Jehoſhaphat, the ſon of Nimſhi, and go in, and make him ariſe up from among his brethren, and carry him to an inner chamber.

3 Then take the box of oil, and pour *it* on his head, and ſay, Thus ſaith the Lord, I have anointed thee king over Iſrael: then open the door, and flee, and tarry not.

4 ¶ So the young man, *even* the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the hoſts *were* ſitting; and he ſaid, I have an errand to thee, O captain. And Jehu ſaid, Unto which of us all? And he ſaid, To thee, O captain.

Ver. 22. *Libnah revolted at the ſame time.*] Libnah was a conſiderable city in the tribe of Judah, and belonged to the prieſts. The reaſon of this revolt ſeems to have been, becauſe he endeavoured to ſet up his idolatrous worſhip among them, contrary to the laws of God.

Ver. 26. *Athaliah daughter of Omri.*] She was the daughter of Ahab, but brought up and educated by Omri her grandfather, and thence called his daughter.

Notes on Chap. IX.

Ver. 1. *Eliſha the prophet called one of the children of the prophets.*] Elijah was commanded to anoint Jehu, but Ahab's humiliation, had moved God to defer the judgment pronounced upon him and his family; ſo that the execution of it was left to Eliſha.

Ver. 2. *From among his brethren.*] From the other officers of the army.

Before Christ 884.

6 And he aroſe, and went into the houſe, and he poured the oil on his head, and ſaid unto him, Thus ſaith the LORD God of Iſrael, I have anointed thee king over the people of the LORD, *even* over Iſrael.

7 And thou ſhalt ſmite the houſe of Ahab thy maſter, that I may avenge the blood of my ſervants the prophets, and the blood of all the ſervants of the LORD, at the hand of Jezebel.

8 For the whole houſe of Ahab ſhall periſh, and I will cut off from Ahab, him that piſſeth againſt the wall, and him that is ſhut up, and left in Iſrael.

9 And I will make the houſe of Ahab, like the houſe of Jeroboam the ſon of Nebat, and like the houſe of Baaſha the ſon of Ahijah.

10 And the dogs ſhall eat Jezebel in the portion of Jezreel, and *there ſhall be* none to bury *her*. And he opened the door, and fled.

11 ¶ Then Jehu came forth to the ſervants of his lord, and *one* ſaid unto him, *Is* all well? wherefore came this mad *fellow* to thee? And he ſaid unto them, Ye know the man, and his communication.

12 And they ſaid, *It is* falſe, tell us now. And he ſaid, Thus and thus ſpake he to me, ſaying, Thus ſaith the LORD, I have anointed thee king over Iſrael.

13 Then they haſted, and took every man his garment, and put *it* under him on the top of the ſtairs, and blew with trumpets, ſaying, Jehu is king.

Before Christ 884.

14 So Jehu the ſon of Jehoſhaphat, the ſon of Nimſhi, conſpired againſt Joram: (Now Joram had kept Ramoth-gilead, he and all Iſrael, becauſe of Hazael king of Syria:

15 But king Joram was returned to be healed in Jezreel, of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu ſaid, If it be your minds, *then* let none go forth *nor* eſcape out of the city, to go to tell *it* in Jezreel.

16 So Jehu rode in a chariot, and went to Jezreel, (for Joram lay there) and Ahaziah king of Judah was come down to ſee Joram.

17 And there ſtood a watchman on the tower in Jezreel, and he ſpied the company of Jehu as he came, and ſaid, I ſee a company. And Joram ſaid, Take an horſeman, and ſend to meet them, and let him ſay, *Is it* peace?

18 So there went one on horſeback to meet him, and ſaid, Thus ſaith the king, *Is it* peace? And Jehu ſaid, What haſt thou to do with peace? turn thee behind me. And the watchman told, ſaying, The meſſenger came to them, but he cometh not again.

19 Then he ſent out a ſecond on horſeback, which came to them, and ſaid, Thus ſaith the king, *Is it* peace? And Jehu

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Ver. 11. *Wherefore came this mad fellow to thee?*] There were ſeveral reaſons, which induced Jehu's officers to have a contemptible opinion of the prophets. The Jews obſerve, there was ſomething in their looks and geſtures, which made them paſs for madmen, among thoſe who did not know them; which is agreeable to what we read of Saul, who lay uncovered a whole day and night, while the ſpirit was upon him, 1 Sam. xix. 24. We read likewiſe, that the leading men of the tribe of Judah, treated the prophets of the Lord as fools and madmen, Jer. xxix. 26. What may ſtill add to the uncommonneſs of their figure and behaviour, was the oddneſs of their dreſs, their living by themſelves, and ſeldom appearing in public, but on ſome extraordinary errand, which often proved of a dangerous nature, and put them in fear whilſt they went about it.

Ver. 17. *There ſtood a watchman on the tower in Jezreel.*] In time of peace, as well as war, it was cuſtomary to place watchmen on high places, wherever the king was, to prevent his being ſurpriſed; and, it is natural to think, that Joram would keep a watchful eye upon every company that appeared, eſpecially from the quarter of Ramoth-gilead, where his army lay.

Ver. 18. *What haſt thou to do with peace?* &c.] What concern is it of yours, whether it is peace or war? Follow me.

Before Chriſt 884.

Jehu anſwered, What haſt thou to do with peace? turn thee behind me.

20 And the watchman told, ſaying, He came even unto them, and cometh not again: and the driving *is* like the driving of Jehu the ſon of Nimſhi; for he driveth furiouſly.

21 And Joram ſaid, Make ready. And his chariot was made ready. And Joram king of Iſrael, and Ahaziah king of Judah went out, each in his chariot, and they went out againſt Jehu, and met him in the portion of Naboth the Jezreelite.

22 And it came to paſs when Joram ſaw Jehu, that he ſaid, *Is it* peace, Jehu? And he anſwered, What peace, ſo long as the whoredoms of thy mother Jezebel, and her witchcrafts *are ſo* many?

23 And Joram turned his hands, and fled, and ſaid to Ahaziah, *There is* treachery, O Ahaziah.

24 And Jehu drew a bow with his full ſtrength, and ſmote Jehoram between his arms, and the arrow went out at his heart, and he ſunk down in his chariot.

25 Then ſaid *Jehu* to Bidkar his captain, Take up, *and* caſt him in the portion of the field of Naboth the Jezreelite: for remember, how that when I and thou rode together after Ahab his father, the LORD laid this burden upon him.

26 Surely, I have ſeen yeſterday the blood of Naboth, and the blood of his ſons, ſaid the LORD, and I will requite thee in this plat, ſaith the LORD. Now therefore take *and* caſt him into the plat *of ground*, according to the word of the LORD.

27 ¶ But when Ahaziah the king of Judah ſaw *this*, he fled by the way of the garden-houſe: and Jehu followed after him, and ſaid, Smite him alſo in the chariot: *and they did ſo*, at the going up to Gur, which *is* by Ibleam: and he fled to Megiddo, and died there.

28 And his ſervants carried him in a chariot to Jeruſalem, and buried him in his ſepulcher with his fathers in the city of David.

29 And in the eleventh year of Joram the ſon of Ahab, began Ahaziah to reign over Judah.

30 ¶ And when Jehu was come to Jezreel, Jezebel heard *of it*, and ſhe painted her face, and tired her head, and looked out at a window. 886.

31 And as Jehu entered in at the gate, ſhe

Ver. 22. *So long as the whoredoms of thy mother Jezebel, and her witchcrafts are ſo many.*] That is, whilſt her idolatries, with which ſhe bewitches the people, are ſtill continued, and even multiplied: he upbraids him with his mother's ſins, becauſe far more notorious than his own.

Ver. 24. *Between his arms.*] That is, between his ſhoulders.

The arrow went out at his heart.] The Septuagint reads, *went through his heart.*

Ver. 25. *Caſt him in the portion of the field of Naboth.*] Part of which Ahab had made a garden; but the reſt remained a field.

Ver. 26. *The blood of his ſons.*] We do not find, in all the hiſtory of Naboth, (1 Kings xxi.) any mention of the death of his ſons. It is not improbable, that as Naboth had been accuſed of high treaſon, all his family were involved in his ruin: what ſeems to confirm this opinion is, that we do not find Elijah, ever putting the king in mind of reſtoring the vineyard to Naboth's children; probably becauſe there were no heirs left.

Ver. 30. *She painted her face, and tired her hair.*] The Hebrews ſay, *ſhe put her eyes in paint*, i. e. ſhe uſed *ſtibium* or antimony pulverized, to make her eyes and eye-brows look black and large, which was reckoned a great ornament. Dr. Shaw ſays, the Mooriſh ladies tinge their eyelids with the powder of lead ore; the ſooty colour, which is thus communicated to the eyes, is thought to add a great degree of gracefulneſs to perſons of all complexions. The uſe of paint is of ancient date, and the art of colouring the hair, and beautifying the face, may be indulged to the vanity of the female ſex: but it raiſes one's indignation, to read of a Sardanapalus painting his eyes and eye-brows, of the ancient Greeks running into the ſame practice, and much more of the martial Romans: but there were fops and coxcombs in all nations then, as well as now.

Looked out at a window.] Dr. Shaw obſerves, there was generally but one window, or balcony towards the ſtreet, in the houſes of the orientals, (the reſt opening towards the quadrangle or court) which was never opened, but on great ſolemnities; ſuch was this window.

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ſhe ſaid, *Had* Zimri peace, who ſlew his maſter?

32 And he lift up his face to the window, and ſaid, Who *is* on my ſide, who? And there looked out to him two *or* three eunuchs.

33 And he ſaid, Throw her down. So they threw her down; and *ſome* of her blood was ſprinkled on the wall, and on the horſes: and he trode her under foot.

34 And when he was come in, he did eat and drink, and ſaid, Go ſee now this curſed *woman*, and bury her: for ſhe *is* a kings daughter.

35 And they went to bury her, but they found no more of her than the ſcull, and the feet, and the palms of *her* hands.

36 Wherefore they came again, and told him: and he ſaid, This *is* the word of the LORD, which he ſpake by his ſervant Elijah the Tiſhbite, ſaying, In the portion of Jezreel ſhall dogs eat the fleſh of Jezebel:

37 And the carcaſe of Jezebel ſhall be as dung upon the face of the field, in the portion of Jezreel, *ſo* that they ſhall not ſay, This *is* Jezebel.

CHAP. X.

1 *Jehu by his letters cauſeth ſeventy of Ahabs children to be beheaded:* 8 *He excuſeth the fact by the prophecy of Elijah.* 12 *At the ſhearing houſe he ſlayeth two and forty of Ahaziahs brethren.*

AND Ahab had ſeventy ſons in Samaria: and Jehu wrote letters, and ſent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahabs *children*, ſaying,

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2 Now as ſoon as this letter cometh to you, ſeeing your maſters ſons *are* with you, and *there are* with you chariots and horſes, a fenced city alſo, and armour:

3 Look even out the beſt and meeteſt of your maſters ſons, and ſet *him* on his fathers throne, and fight for your maſters houſe.

4 But they were exceedingly afraid, and ſaid, Behold, two kings ſtood not before him: how then ſhall we ſtand?

5 And he that *was* over the houſe, and he that *was* over the city, the elders alſo, and the bringers up *of the children*, ſent to Jehu, ſaying, We *are* thy ſervants, and will do all that thou ſhalt bid us; we will not make any king: do thou *that which is* good in thine eyes.

6 Then he wrote a letter the ſecond time to them, ſaying, If ye *be* mine, and *if* ye will hearken unto my voice, take ye the heads of the men your maſters ſons, and come to me to Jezreel by to morrow this time: (now the kings ſons *being* ſeventy perſons, *were* with the great men of the city, which brought them up)

7 And it came to paſs when the letter came to them, that they took the kings ſons, and ſlew ſeventy perſons, and put their heads in baſkets, and ſent him *them* to Jezreel.

8 ¶ And there came a meſſenger, and told him, ſaying, They have brought the heads of the kings ſons. And he ſaid, Lay ye them in two heaps at the entering in of the gate, until the morning.

9 And it came to paſs in the morning, that

Ver. 32. *Eunuchs.*] Theſe perſons, in the eaſtern countries, attended upon queens in their chambers, and were often promoted to places of the greateſt profit and truſt.

Ver. 34. *She is a kings daughter.*] She was the daughter of Eth-baal, king of Tyre; ſhe was alſo the wife and mother of a king.

NOTES on Chap. X.

Ver. 1. *Ahab had ſeventy ſons.*] In all probability, grandſons are here comprehended under the name of ſons, as is uſual in ſcripture.

Unto the rulers of Jezreel.] The Septuagint reads, to the rulers of Samaria; which ſeems, from the context, to be the right reading.

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that he went out, and ſtood, and ſaid to all the people, Ye *be* righteous: behold, I conſpired againſt my maſter, and ſlew him: but who ſlew all theſe?

10 Know now, that there ſhall fall unto the earth, nothing of the word of the LORD, which the LORD ſpake concerning the houſe of Ahab: for the LORD hath done *that* which he ſpake by his ſervant Elijah.

11 So Jehu ſlew all that remained of the houſe of Ahab in Jezreel, and all his great men, and his kinſfolks, and his prieſts, until he left him none remaining.

12 ¶ And he aroſe, and departed, and came to Samaria: *and* as he *was* at the ſhearing houſe in the way,

13 Jehu met with the brethren of Ahaziah king of Judah, and ſaid, Who *are* ye? And they anſwered, We *are* the brethren of Ahaziah, and we go down to ſalute the children of the king, and the children of the queen.

14 And he ſaid, Take them alive. And they took them alive, and ſlew them at the pit of the ſhearing-houſe, *even* two and forty men; neither left he any of them.

15 ¶ And when he was departed thence, he lighted on Jehonadab the ſon of Rechab, *coming* to meet him, and he ſaluted him, and ſaid to him, Is thine heart right, as my heart *is* with thy heart? And Jehonadab anſwered, It is. If it be, give *me* thine hand: and he gave *him* his hand, and he took him up to him into the chariot.

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16 And he ſaid, Come with me, and ſee my zeal for the LORD: So they made him ride in his chariot.

17 And when he came to Samaria, he ſlew all that remained unto Ahab in Samaria, till he had deſtroyed him, according to the ſaying of the LORD, which he ſpake to Elijah.

18 ¶ And Jehu gathered all the people together, and ſaid unto them, Ahab ſerved Baal a little, *but* Jehu ſhall ſerve him much.

19 Now therefore call unto me all the prophets of Baal, all his ſervants, and all his prieſts, let none be wanting: for I have a great ſacrifice *to do* to Baal; whoſoever ſhall be wanting, he ſhall not live. But Jehu did *it* in ſubtilty, to the intent that he might deſtroy the worſhippers of Baal.

20 And Jehu ſaid, Proclaim a ſolemn aſſembly for Baal. And they proclaimed *it*.

21 And Jehu ſent through all Iſrael, and all the worſhippers of Baal came, ſo that there was not a man left that came not: and they came into the houſe of Baal; and the houſe of Baal was full from one end to another.

22 And he ſaid unto them that *was* over the veſtry, Bring forth veſtments for all

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Ver. 9. *I conſpired againſt my maſter, and ſlew him: but who ſlew all theſe?*] Beſides the accompliſhment of the divine decree, Jehu's further deſign, in requeſting this cruel ſervice of the nation was, that he might thereby engage them in the ſame crime with himſelf; beſides, by the murder of Ahab's kinſmen, they were deprived of any perſon of diſtinction to head them; and by this expedient, Jehu thought he ſhould, in ſome meaſure, leſſen the odium of his own barbarous and perfidious conduct; for this is the ſenſe of his appeal to the people.

Ver. 13. *The brethren of Ahaziah.*] That is, his brother's ſons. See 2 Chron. xxii. 8.

Ver. 15. *He lighted on Jehonadab the ſon of Rechab.*] Several learned men are of opinion, that this was the pious and prudent Jehonadab, who gave the precepts to his children, mentioned in Jeremiah, chap. xxxv.

Give me thine hand.] In token of friendſhip and fidelity. St. Paul calls it *the right-hand of fellowſhip*, Gal. ii. 9. This was a cuſtom among the Romans, as appears from this, and other places in Virgil.

Ipſe pater dextram Anchiſes, haud multo moratus,
Dat juveni, atque animum præſenti pignore firmat.

ÆNEID. 3.

Ver. 18. *Ahab ſerved Baal a little, but Jehu ſhall ſerve him much.*] Jehu's diſſimulation is ſurely not to be excuſed, though it was for the ſervice of God; for the Almighty ſtands not in need of any man's ſins to compaſs his ends.

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23 And Jehu went, and Jehonadab the ſon of Rechab into the houſe of Baal, and ſaid unto the worſhippers of Baal, Search, and look that there be here with you none of the ſervants of the LORD, but the worſhippers of Baal only.

24 And when they went in to offer ſacrifices, and burnt-offerings, Jehu appointed fourſcore men without, and ſaid, *If* any of the men whom I have brought into your hands, eſcape, *he that letteth him go*, his life *ſhall be* for the life of him.

25 And it came to paſs as ſoon as he had made an end of offering the burnt-offering, that Jehu ſaid to the guard, and to the captains, Go in, *and* ſlay them, let none come forth. And they ſmote them with the edge of the ſword, and the guard and the captains caſt *them* out, and went to the city of the houſe of Baal.

26 And they brought forth the images out of the houſe of Baal, and burnt them.

27 And they brake down the image of Baal, and brake down the houſe of Baal, and made it a draught-houſe unto this day.

28 Thus Jehu deſtroyed Baal out of Iſrael.

29 ¶ Howbeit, *from* the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin, Jehu departed not from after them, *to wit*, the golden calves that *were* in Beth-el, and that *were* in Dan.

30 And the LORD ſaid unto Jehu, Becauſe thou haſt done well in executing *that which is* right in mine eyes, *and* haſt done unto the houſe of Ahab according to all that *was* in mine heart, thy children of the fourth *generation* ſhall ſit on the throne of Iſrael. Before Chriſt 884.

31 But Jehu took no heed to walk in the law of the LORD God of Iſrael, with all his heart: *for* he departed not from the ſins of Jeroboam, which made Iſrael to ſin.

32 ¶ In thoſe days the LORD began to cut Iſrael ſhort: and Hazael ſmote them in all the coaſts of Iſrael; 860.

33 From Jordan eaſtward, all the land of Gilead, the Gadites, and the Reubenites, and the Manaſſites, from Aroer, (which *is* by the river Arnon) even Gilead and Baſhan.

34 Now the reſt of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the chronicles of the kings of Iſrael?

35 And Jehu ſlept with his fathers, and they buried him in Samaria, and Jehoahaz his ſon reigned in his ſtead. 856.

36 And the time that Jehu reigned over Iſrael in Samaria, *was* twenty and eight years.

CHAP. XI.

1 Jehoaſh being ſaved by Jehoſheba his aunt, from Athaliahs maſſacre of the ſeed royal, is hid ſix years in the houſe of God. 4 Jehoida giving order to the captains, in the ſeventh year anointeth him king. 13 Athaliah is ſlain. 17 Jehoiada reſtoreth the worſhip of God.

AND when Athaliah the mother of Ahaziah ſaw that her ſon was dead, ſhe aroſe, and deſtroyed all the ſeed royal. 884.

2 But

Ver. 25. *The city of the houſe of Baal.*] There were great buildings adjoining to the temple of Baal in Samaria, where the prophets and prieſts lived; which were called a city, becauſe they were ſo ſpacious.

Ver. 29. *Jehu departed not from after them.*] Jehu, like his predeceſſors, apprehended, that if he ſhould deſtroy the golden calves, as he had done Baal, the people would return to the houſe of David; for which reaſon, all the following kings of Iſrael continued this falſe worſhip of the Lord, by the golden calves, till their captivity.

NOTES on Chap. XI.

Ver. 1. *Deſtroyed all the ſeed royal.*] The terrible fate of theſe royal families, cannot be read without horror, and is ſufficient to make any one bleſs providence, for having been born of meaner parentage. The whole offſpring of Jeroboam, Baaſha, and Ahab, kings of Iſrael, were cut off for their idolatry, ſo that there was none left;

Before Christ 884. 2 But Jehoſheba the daughter of king Joram, ſiſter of Ahaziah, took Joaſh the ſon of Ahaziah, and ſtole him from among the kings ſons *which were* ſlain; and they hid him, *even* him and his nurſe in the bed-chamber, from Athaliah, ſo that he was not ſlain.

3 And he was with her hid in the houſe of the LORD, ſix years: and Athaliah did reign over the land.

878. 4 ¶ And the ſeventh year Jehoiada ſent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the houſe of the LORD, and made a covenant with them, and took an oath of them in the houſe of the LORD, and ſhewed them the kings ſon.

5 And he commanded them, ſaying, This *is* the thing that ye ſhall do; A third part of you that enter in on the ſabbath, ſhall even be keepers of the watch of the kings houſe:

6 And a third part *ſhall be* at the gate of Sur: and a third part at the gate behind the guard: ſo ſhall ye keep the watch of the houſe that it be not broken down.

7 And two parts of all you that go forth on the ſabbath, *even* they ſhall keep the watch of the houſe of the LORD about the king. Before Christ 878.

8 And ye ſhall compaſs the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be ſlain; and be ye with the king as he goeth out, and as he cometh in.

9 And the captains over the hundreds did according to all *things* that Jehoiada the prieſt commanded: and they took every man his men that were to come in on the ſabbath, with them that ſhould go out on the ſabbath, and came to Jehoiada the prieſt.

10 And to the captains over hundreds, did the prieſts give king Davids ſpears and ſhields that *were* in the temple of the LORD.

11 And the guard ſtood, every man with his weapons in his hand, round about the king, from the right corner of the temple, to the left corner of the temple, *along* by the altar and the temple.

12 And he brought forth the kings ſon, and

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left; and the kings of Judah, having contracted an affinity with the houſe of Ahab, were ſo deſtroyed, by three ſucceſſive maſſacres, that there was but one left. For, firſt, Jehoram ſlew all his brethren; then Jehu ſlew all his brother's children; and now Athaliah deſtroyed all that her executioners could meet with. Enraged to ſee Ahab's family cut off, ſhe determined to do the ſame by the houſe of David. And being of the houſe of Ahab, ſhe had reaſon to apprehend, that Jehu would not long ſuffer her to live, her only ſafe way, therefore, was to uſurp the throne; but this ſhe well knew would be impoſſible, without deſtroying all the royal progeny, who were no friends to the worſhip of Baal, which ſhe was determined to maintain.

Ver. 2. *Stole him from among the kings ſons which were ſlain.*] Joſephus relates it thus:—" Jehoſheba, the ſiſter " of Ahaziah, and wife to Jehoiada the prieſt, coming " into the palace, found a male child of about a year " old, whoſe name was Joaſh, among the dead bodies of " the ſons of Ahaziah, whom the nurſe, it ſeems, had " laid there on purpoſe to ſave its life. She therefore " conveyed it away to her own lodgings, and thence to " the temple, where ſhe took care of it, through the " whole ſix years of Athaliah's reign, without making " any one privy to the ſecret, except her own huſband."

Ver. 5. *A third part of you that enter in on the ſabbath,* &c.] Of you prieſts and Levites, who now enter in upon your week of attendance at the temple.

Keepers of the watch of the kings houſe.] The Septuagint reads, *Shall keep the watch of the kings houſe at the gate*; meaning the gate of the temple, that led to the king's houſe: the three parties were to keep the three gates; this firſt party the gate of the kings houſe, that no body ſhould break through.

Ver. 6. *The gate of Sur.*] The eaſt-gate of the temple, towards the city, and the principal entrance.

The gate behind the guard.] The ſouth-gate, looking towards the royal palace.

Ver. 10. *To the captains over hundreds, did the prieſts give king Davids ſpears and ſhields,* &c.] The officers who were admitted to the knowledge of Jehoiada's deſigns, came into the temple unarmed, for fear of giving ſuſpicion. But as David had erected a kind of ſacred armoury in one of the apartments, wherein the weapons, and other trophies, taken from their enemies, (and as monuments of their victories, dedicated to the Lord) were depoſited, Jehoida took care, upon this occaſion, to have this magazine of military ſtores opened; ſo that there was no want of any ſort of arms.

Before Chriſt 878.

and put the crown upon him, and *gave him* the teſtimony, and they made him king, and anointed him, and they clapt their hands, and ſaid, God ſave the king.

13 ¶ And when Athaliah heard the noiſe of the guard, *and* of the people, ſhe came to the people, into the temple of the LORD.

14 And when ſhe looked, behold, the king ſtood by a pillar, as the manner *was*, and the princes, and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treaſon, treaſon.

15 But Jehoiada the prieſt commanded the captains of the hundreds, the officers of the hoſt, and ſaid unto them, Have her forth without the ranges; and him that followeth her, kill with the ſword. For the prieſt had ſaid, Let her not be ſlain in the houſe of the LORD.

16 And they laid hands on her, and ſhe went by the way by the which the horſes came into the kings houſe, and there was ſhe ſlain.

17 ¶ And Jehoiada made a covenant between the LORD, and the king and the people, that they ſhould be the LORDS people, between the king alſo and the people.

18 And all the people of the land went into the houſe of Baal, and brake it down, his altars and his images brake they in pieces throughly, and ſlew Mattan the prieſt of Baal before the altars: and the prieſt appointed officers over the houſe of the LORD.

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19 And he took the rulers over hundreds and the captains, and the guard, and all the people of the land, and they brought down the king from the houſe of the LORD, and came by the way of the gate of the guard to the kings houſe, and he ſat on the throne of the kings.

20 And all the people of the land rejoiced, and the city was in quiet; and they ſlew Athaliah with the ſword *beſide* the kings houſe.

21 Seven years old *was* Jehoaſh when he began to reign.

CHAP. XII.

1 Jehoaſh reigneth well all the days of Jehoiada: 4 He giveth order for the repair of the temple. Hazael is diverted from Jeruſalem by a preſent of the hallowed treaſures. 19 Jehoaſh being ſlain by his ſervants, Amaziah ſucceedeth him.

IN the ſeventh year of Jehu, Jehoaſh began to reign; and forty years reigned he in Jeruſalem: and his mothers name *was* Zibiah of Beer-ſheba.

2 And Jehoaſh did *that which was* right in the ſight of the LORD all his days, wherein Jehoiada the prieſt inſtructed him.

3 But the high places were not taken away: the people ſtill ſacrificed, and burnt incenſe in the high places.

4 ¶ And Jehoaſh ſaid to the prieſts, All the money of the dedicated things that is brought into the houſe of the LORD, *even* the money of every one that paſſeth *the account*, the money that every man is ſet at,

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Ver. 14. *The king ſtood by a pillar.*] That is, he ſtood upon the throne, which was by the entrance into the prieſts court.

Ver. 16. *Into the kings houſe.*] That is, towards the king's houſe.

NOTES on Chap. XII.

Ver. 2. *Jehoaſh did that which was right in the ſight of the Lord,* &c.] Of ſuch great uſe is a worthy counſellor to a king: after the death of this good man, he fell into idolatry, and even ſlew the ſon of Jehoiada for reproving him, 2 Chron. xxiv. 21.

Ver. 4. *The money of every one that paſſeth the account.*] This money, the prieſts and Levites were commanded to go through the kingdom and collect, for repairing the temple.

The money that every one is ſet at.] The money every man, who had vowed to God, was to pay, by the eſtimation

Before Christ 878. at, *and* all the money that cometh into any mans heart to bring into the houſe of the LORD.

5 Let the prieſt take *it* to them, every man of his acquaintance, and let them repair the breaches of the houſe, whereſoever any breach ſhall be found.

856. 6 But it was *ſo, that* in the three and twentieth year of king Jehoaſh, the prieſts had not repaired the breaches of the houſe.

7 Then king Jehoaſh called for Jehoiada the prieſt and the *other* prieſts, and ſaid unto them, Why repair ye not the breaches of the houſe? now therefore receive no *more* money of your acquaintance, but deliver it for the breaches of the houſe.

8 And the prieſts conſented to receive no *more* money of the people, neither to repair the breaches of the houſe.

9 But Jehoiada the prieſt took a cheſt, and bored a hole in the lid of it, and ſet it beſide the altar, on the right ſide, as one cometh into the houſe of the LORD: and the prieſts that kept the door, put therein all the money *that was* brought into the houſe of the LORD.

10 And it was *ſo*, when they ſaw that *there was* much money in the cheſt, that the kings ſcribe, and the high prieſt came up, and they put up in bags, and told the money, *that was* found in the houſe of the LORD.

11 And they gave the money, being told, into the hands of them that did the work, that had the overſight of the houſe of the LORD: and they laid it out to the carpenters and builders, that wrought upon the houſe of the LORD,

12 And to maſons, and hewers of ſtone, and to buy timber, and hewed ſtone to repair the breaches of the houſe of the LORD, and for all that was laid out for the houſe to repair *it*. Before Christ 856.

13 Howbeit, there were not made for the houſe of the LORD, bowls of ſilver, ſnuffers, baſons, trumpets, any veſſels of gold, or veſſels of ſilver, of the money *that was* brought into the houſe of the LORD.

14 But they gave that to the workmen, and repaired therewith the houſe of the LORD.

15 Moreover, they reckoned not with the men, into whoſe hand they delivered the money to be beſtowed on workmen: for they dealt faithfully.

16 The treſpaſs-money, and ſin-money was not brought into the houſe of the LORD: it was the prieſts.

17 ¶ Then Hazael king of Syria went up, and fought againſt Gath, and took it: and Hazael ſet his face to go up to Jeruſalem. 840.

18 And Jehoaſh king of Judah took all the hallowed things that Jehoſhaphat, and Jehoram, and Ahaziah his fathers, kings of Judah had dedicate, and his own hallowed things, and all the gold *that was* found in the treaſures of the houſe of the LORD, and in the kings houſe, and ſent *it* to Hazael king of Syria, and he went away from Jeruſalem.

19 ¶ And the reſt of the acts of Joaſh, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

20 And his ſervants aroſe, and made a conſpiracy, and ſlew Joaſh in the houſe of Millo, which goeth down to Silla. 893.

21 For Jozachar the ſon of Shimeath,

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tion the prieſt ſhould make for their redemption. The words in the Hebrew are, *the money of a man, whoſe taxation is the money of his ſoul*; that is, who is taxed with ſuch a ſum of money, whereby his ſoul might be freed from the vow wherewith he had bound himſelf.

Ver. 15. *They reckoned not with the men.*] Took no account of the money which the overſeers paid to the workmen, having ſufficient confidence in their honeſty.

Ver. 20. *His ſervants aroſe and ſlew Joaſh*, &c.] They ſlew him in his bed, 2 Chron. xxiv. 25.

Before Christ 840. and Jehozabad the ſon of Shomer, his
ſervants, ſmote him, and he died; and
they buried him with his fathers in the
839. city of David, and Amaziah his ſon reigned in his ſtead.

CHAP. XIII.

1 *Jehoahaz his wicked reign.* 3 *Jehoahaz oppreſſed by Hazael, is relieved by prayer.* 1 *Joaſh ſucceedeth him:* 10 *His wicked reign.* 12 *Jeroboam ſucceedeth him.* 14 *Eliſha dying, propheſieth to Joaſh three victories over the Syrians.* 20 *The Moabites invading the land, Eliſha's bones raiſe up a dead man.*

856. IN the three and twentieth year of Joaſh the ſon of Ahaziah king of Judah, Jehoahaz the ſon of Jehu began to reign over Iſrael in Samaria, *and reigned* ſeventeen years.

2 And he did *that which was* evil in the ſight of the LORD, and followed the ſins of Jeroboam the ſon of Nebat, which made Iſrael to ſin, he departed not therefrom.

849. 3 ¶ And the anger of the LORD was kindled againſt Iſrael, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the ſon of Hazael, all *their* days.

842. 4 And Jehoahaz beſought the LORD, and the LORD hearkened unto him: for he ſaw the oppreſſion of Iſrael, becauſe the king of Syria oppreſſed them.

5 (And the LORD gave Iſrael a ſaviour, ſo that they went out from under the hand of the Syrians: and the children of Iſrael dwelt in their tents, as before time.

6 Neverthleſs, they departed not from the ſins of the houſe of Jeroboam, who made Iſrael ſin, *but* walked therein: and there remained the grove alſo in Samaria.) Before Christ 842.

7 Neither did he leave of the people to Jehoahaz, but fifty horſemen, and ten chariots, and ten thouſand footmen; for the king of Syria had deſtroyed them, and had made them like the duſt by threſhing.

8 ¶ Now the reſt of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the chronicles of the kings of Iſrael?

9 And Jehoahaz ſlept with his fathers, 839.
and they buried him in Samaria, and
Joaſh his ſon reigned in his ſtead.

10 ¶ In the thirty and ſeventh year of 841.
Joaſh king of Judah, began Jehoaſh the
ſon of Jehoahaz to reign over Iſrael in Samaria, *and reigned* ſixteen years.

11 And he did *that which was* evil in the ſight of the LORD; he departed not from all the ſins of Jeroboam the ſon of Nebat, who made Iſrael ſin: *but* he walked therein.

12 And the reſt of the acts of Joaſh and all that he did, and his might wherewith he fought againſt Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Iſrael?

13 And Joaſh ſlept with his fathers, 825.
and Jeroboam ſat upon his throne: and Joaſh was buried in Samaria with the kings of Iſrael.

14 ¶ Now Eliſha was fallen ſick, of his 839.
ſickneſs whereof he died, and Joaſh the king of Iſrael came down unto him, and wept over his face, and ſaid, O my father, my father, the chariot of Iſrael, and the horſemen thereof.

15 And

NOTES on Chap. XIII.

Ver. 5. *The Lord gave Iſrael a Saviour.*] There is no particular perſon mentioned. The Septuagint reads, *The Lord gave Iſrael a deliverance.*

Ver. 10. *In the thirty and ſeventh year of Joaſh—began Jehoaſh—to reign.*] He reigned with his father three years; for otherwiſe, he muſt have begun his reign in the thirty-ninth or fortieth year of Joaſh king of Judah.

Ver. 14. *The chariot of Iſrael and the horſemen thereof.*] By this, ſignifying the many glorious victories he had obtained for them, by the efficacy of his counſels and prayers.

Before Christ 839. 15 And Eliſha ſaid unto him, Take bow and arrows: and he took unto him bow and arrows.

16 And he ſaid to the king of Iſrael, Put thine hand upon the bow: and he put his hand *upon it:* and Eliſha put his hands upon the kings hands.

17 And he ſaid, Open the window eaſtward: and he opened *it*. Then Eliſha ſaid, Shoot: and he ſhot. And he ſaid, The arrow of the LORDS deliverance, and the arrow of deliverance from Syria: for thou ſhalt ſmite the Syrians in Aphek, till thou have conſumed *them*.

18 And he ſaid, Take the arrows: and he took *them*. And he ſaid unto the king of Iſrael, Smite upon the ground: and he ſmote thrice, and ſtayed.

19 And the man of God was wroth with him, and ſaid, Thou ſhouldeſt have ſmitten five or ſix times, then hadſt thou ſmitten Syria till thou hadſt conſumed *it:* whereas now thou ſhalt ſmite Syria *but* thrice.

838. 20 ¶ And Eliſha died, and they buried him: and the bands of the Moabites invaded the land at the coming in of the year.

21 And it came to paſs as they were burying a man, that behold, they ſpied a band *of men*, and they caſt the man into the ſepulcher of Eliſha: and when the man was let down, and touched the bones of Eliſha, he revived, and ſtood up on his feet.

Before Christ 838. 22 ¶ But Hazael king of Syria oppreſſed Iſrael all the days of Jehoahaz.

23 And the LORD was gracious unto them, and had compaſſion on them, and had reſpect unto them, becauſe of his covenant with Abraham, Iſaac, and Jacob, and would not deſtroy them, neither caſt he them from his preſence as yet.

24 So Hazael king of Syria died, and Ben-hadad his ſon reigned in his ſtead. 839.

25 And Jehoaſh the ſon of Jehoahaz took again out of the hand of Ben-hadad
the ſon of Hazael, the cities which he had 836.
taken out of the hand of Jehoahaz his father by war: three times did Joaſh beat him, and recovered the cities of Iſrael.

CHAP. XIV.

1 *Amaziah his good reign:* 5 *His juſtice on the murderers of his father:* 7 *His victory over Edom.* 8 *Amaziah provoking Jehoaſh, is overcome and ſpoiled.* 16 *Jeroboam ſucceedeth Jehoaſh.* 17 *Amaziah ſlain by a conſpiracy.*

IN the ſecond year of Joaſh ſon of Jehoahaz king of Iſrael, reigned Amaziah the ſon of Joaſh king of Judah. 839.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jeruſalem: and his mothers name *was* Jehoaddan of Jeruſalem.

3 And he did *that which was* right in the ſight of the LORD, yet not like David his father: he did according to all things as Joaſh his father did.

4 Howbeit,

Ver. 15. *Take bow and arrows.*] This was a ſymbolical action, whereby the prophet intended, to repreſent the victory which he had promiſed the king of Iſrael againſt the Syrians, more plainly to him. His ſhooting the arrow eaſtward, or to that part of the country which the Syrians had taken from his anceſtors, was a declaration of war againſt them; and ſtriking the other arrows againſt the ground, was an indication how many victories he was to obtain; but his ſtopping his hand too ſoon, denoted the imperfection of his conqueſts, which diſpleaſed the prophet.

Ver. 19. *The man of God was wroth with him.*] The prophet had juſt reaſon for being offended, for his not believing God, who had wrought ſo many ſignal miracles in favour of the Iſraelites; for not relying on the prediction of him, who, according to his own acknowledgment, had been a conſtant defender of the ſtate; and now, even in his dying moments, was full of good wiſhes and intentions for his country.

Ver. 21. *They caſt the man into the ſepulchre of Eliſha.*] The common places of burial among the Hebrews, were in the fields or caverns, dug in a rock, with niches to place the corps in; and at the entrance, there was a hewn ſtone, which might be removed at pleaſure.

He revived, and ſtood up on his feet.] This ſtupendous miracle, ſufficiently confirmed both the ſucceſs he had promiſed the king, and the belief of a future life. See what is ſaid, Eccluſ. xlviii. 12, *&c.*

Before Chriſt 839. 4 Howbeit, the high places were not taken away: as yet the people did ſacrifice, and burnt incenſe on the high places.

5 ¶ And it came to paſs as ſoon as the kingdom was confirmed in his hand, that he ſlew his ſervants which had ſlain the king his father.

6 But the children of the murderers he ſlew not: according unto that which is written in the book of the law of Moſes, wherein the Lord commanded, ſaying, The fathers ſhall not be put to death for the children, nor the children be put to death for the fathers; but every man ſhall be put to death for his own ſin.

827. 7 He ſlew of Edom in the valley of ſalt, ten thouſand, and took Selah by war, and called the name of it Joktheel, unto this day.

8 ¶ Then Amaziah ſent meſſengers to
826. Jehoaſh the ſon Jehoahaz, ſon of Jehu king of Iſrael, ſaying, Come, let us look one another in the face.

9 And Jehoaſh the king of Iſrael ſent to Amaziah king of Judah, ſaying, The thiſtle that *was* in Lebanon, ſent to the cedar that *was* in Lebanon, ſaying, Give thy daughter to my ſon to wife: and there paſſed by a wild beaſt that *was* in Lebanon, and trode down the thiſtle.

10 Thou haſt indeed ſmitten Edom, and thine heart hath lifted thee up: glory *of this*, and tarry at home: for why ſhouldeſt thou meddle to *thy* hurt, that thou ſhouldeſt fall, *even* thou, and Judah with thee? Before Chriſt 826.

11 But Amaziah would not hear: therefore Jehoaſh king of Iſrael went up, and he and Amaziah king of Judah looked one another in the face at Beth-ſhemeſh, which *belongeth* to Judah.

12 And Judah was put to the worſe before Iſrael, and they fled every man to their tents.

13 And Jehoaſh king of Iſrael took Amaziah king of Judah, the ſon of Jehoaſh the ſon of Ahaziah, at Beth-ſhemeſh, and came to Jeruſalem, and brake down the wall of Jeruſalem, from the gate of Ephraim, unto the corner-gate, four hundred cubits.

14 And he took all the gold and ſilver, and all the veſſels *that were* found in the houſe of the Lord, and in the treaſures of the kings houſe, and hoſtages, and returned to Samaria.

15 ¶ Now the reſt of the acts of Jehoaſh which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Iſrael? 825.

16 And Jehoaſh ſlept with his fathers, and was buried in Samaria with the kings of Iſrael, and Jeroboam his ſon reigned in his ſtead.

17 ¶ And Amaziah the ſon of Joaſh king of Judah, lived after the death of Jehoaſh

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Notes on Chap. XIV.

Ver. 7. *The valley of ſalt.*] See note on 2 Sam. viii. 13.

Selah.] *Selah* ſignifies a *rock*, anſwering to the Greek word *petra*; moſt commentators, from hence, think this city had its name from its ſituation on a rock, and that the adjacent track was called Arabia Petrea, from its being full of rocks.

Joktheel.] That is, *obedience to God*; ſo called, as it is thought, from his having obliged the inhabitants to obſerve the law of Moſes.

Ver. 8. *Come, let us look one another in the face.*] Amaziah, encouraged by his late victory, was determined to be revenged for the ſlaughter of his anceſtors by Jehu; and therefore ſent this open declaration of war, conceived in the mildeſt terms poſſible.

Ver. 9. *The thiſtle that was in Lebanon,* &c.] It was a cuſtom among the eaſtern people, to deliver their ſentiments in parables. Conſidering the circumſtances of the perſon this apologue was addreſſed to, who was a petty prince, fluſhed with a little ſucceſs, and thence impatient of enlarging his kingdom, no ſimilitude could be better adapted than that of a thiſtle, a low contemptible weed; but upon its having drawn blood from ſome traveller, it grows proud, and affects an equality with the cedar, the pride and ornament of the foreſt; till, in the midſt of all its arrogance, a wild beaſt treads it under foot, which Joaſh intimates, would be the fate of Amaziah, if he continued to provoke a prince of his ſtrength and power.

Before Christ 825. Jehoaſh the ſon of Jehoahaz king of Iſrael, fifteen years.

18 And the reſt of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah?

19 Now they made a conſpiracy againſt him in Jeruſalem: and he fled to Lachiſh, but they ſent after him to Lachiſh, and ſlew him there.

810. 20 And they brought him on horſes; and he was buried at Jeruſalem with his fathers in the city of David.

21 ¶ And all the people of Judah took Azariah, (which *was* ſixteen years old) and made him king inſtead of his father Amaziah.

22 He built Elath, and reſtored it to Judah, after that the king ſlept with his fathers.

825. 23 ¶ In the fifteenth year of Amaziah, the ſon of Joaſh king of Judah, Jeroboam the ſon of Joaſh king of Iſrael began to reign in Samaria, *and reigned* forty and one years.

24 And he did *that which was* evil in the ſight of the Lord: he departed not from all the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

25 He reſtored the coaſt of Iſrael from the entering of Hamath, unto the ſea of the plain, according to the word of the Lord God of Iſrael, which he ſpake by the hand of his ſervant Jonah, the ſon of Amittai, the prophet, which *was* of Gath-hepher.

26 For the Lord ſaw the affliction of Iſrael, *that it was* very bitter: for *there was* not any ſhut up, nor any left, nor any helper for Iſrael. Before Christ 842.

27 And the Lord ſaid not that he would blot out the name of Iſrael from under heaven: but he ſaved them by the hand of Jeroboam the ſon of Joaſh.

28 ¶ Now the reſt of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damaſcus, and Hamath, *which belonged* to Judah, for Iſrael, *are* they not written in the book of the chronicles of the kings of Iſrael? 784.

29 And Jeroboam ſlept with his fathers, *even* with the kings of Iſrael; and Zachariah his ſon reigned in his ſtead.

CHAP. XV.

1 *Azariah his good reign:* 5 *He dying a leper, Jotham ſucceedeth.* 8 *Zachariah, the laſt of Jehu's generation, reigning ill, is ſlain by Shallum.*

IN the twenty and ſeventh year of Jeroboam king of Iſrael, began Azariah ſon of Amaziah king of Judah to reign. 810.

2 Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jeruſalem, and his mothers name *was* Jecholiah of Jeruſalem.

3 And he did *that which was* right in the ſight of the Lord, according to all that his father Amaziah had done;

4 Save that the high places were not

Ver. 21. *Azariah.*] In 2 Chron. xxvi. he is called Uzziah, but the proper name is Ozihu: the tranſcribers have confounded the name of the king Ozihu, with the name of his prieſt Ozrihu, who is mentioned in Chronicles.

Ver. 25. *By the hand of his ſervant Jonah,* &c.] The only mention we have of this prophet, is in this paſſage; and the account of his famous miſſion to Nineveh.

Ver. 26. *There was not any ſhut up, nor any left.*] That is, every thing was deſtroyed, whether ſhut up in their houſes, or abroad in the open field.

Notes on Chap. XV.

Ver. 1. *In the twenty and ſeventh year of Jeroboam,* &c.] Commentators have taken a great deal of pains to reconcile a ſeeming contradiction in this computation: for, if Amaziah, the father of Azariah, or Ozihu, lived no more than fifteen years after the beginning of Jeroboam's reign, then Ozihu muſt begin his, not in the twenty-ſeventh, but in the ſixteenth of Jeroboam: it is therefore ſuppoſed, that there was an interregnum of eleven or twelve years, between the death of Amaziah, and the inauguration of his ſon, who being left an infant of four years old when his father died, was committed to the guardianſhip of the grandees of the nation, till he was ſixteen, when they placed him on the throne of his anceſtors, in the twenty-ſeventh year of Jeroboam.

Before Christ 765. removed: the people ſacrificed, and burnt incenſe ſtill on the high places.

5 ¶ And the Lord ſmote the king, ſo that he was a leper unto the day of his death, and dwelt in a ſeveral houſe: and Jotham the kings ſon *was* over the houſe, judging the people of the land.

6 And the reſt of the acts of Azariah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

758. 7 So Azariah ſlept with his fathers, and they buried him with his fathers in the city of David; and Jotham his ſon reigned in his ſtead.

773. 8 ¶ In the thirty and eighth year of Azariah king of Judah, did Zachariah the ſon of Jeroboam reign over Iſrael in Samaria ſix months.

9 And he did *that which was* evil in the ſight of the Lord, as his fathers had done: he departed not from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

772. 10 And Shallum the ſon of Jabeſh conſpired againſt him, and ſmote him before the people, and ſlew him, and reigned in his ſtead.

11 And the reſt of the acts of Zachariah, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

12 This *was* the word of the Lord which he ſpake unto Jehu, ſaying, Thy ſons ſhall ſit on the throne of Iſrael, unto the fourth *generation*. And ſo it came to paſs. Before Christ 772.

13 ¶ Shallum the ſon of Jabeſh began to reign in the nine and thirtieth year of Uzziah king of Judah, and he reigned a full month in Samaria.

14 For Menahem the ſon of Gadi, went up from Tirzah, and came to Samaria, and ſmote Shallum the ſon of Jabeſh in Samaria, and ſlew him, and reigned in his ſtead.

15 And the reſt of the acts of Shallum, and his conſpiracy which he made, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

16 ¶ Then Menahem ſmote Tiphſah, and all that *were* therein, and the coaſts thereof from Tirzah: becauſe they opened not *to him*, therefore he ſmote *it, and* all the women therein that were with child, he ript up.

17 In the nine and thirtieth year of Azariah king of Judah, began Menahem the ſon of Gadi to reign over Iſrael, *and reigned* ten years in Samaria.

18 And he did *that which was* evil in the ſight of the Lord: he departed not all his days from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

19 *And* Pul the king of Aſſyria came againſt the land: and Menahem gave Pul 771.
a thou-

Ver. 5. *The Lord ſmote the king, ſo that he was a leper.*] It was in the twenty-ſeventh year of Azariah, that he was ſmote with a leproſy, and he continued a leper twenty-five years; during which time, Jotham took upon him the adminiſtration, on account of his father's incapacity. The cauſe of this ſtroke is related at large, 2 Chron. xxvi. 16, &c.

A ſeveral houſe.] By this the Jews underſtand an houſe in the country, where he might have liberty to take his pleaſure, but not intermeddle with public affairs.

Ver. 12. *And ſo it came to paſs.*] God had promiſed Jehu, that for executing his will upon the houſe of Ahab, he would continue the crown of Iſrael in his family for four generations; and accordingly, Jehoahaz, Joaſh, Jehoram, and Zachariah, ſucceeded him; but becauſe he did it not ſo much in obedience to the divine command, as to ſatisfy his private and ambitious views, and in a method of cruelty quite abhorrent to the divine nature, God cut his family ſhort, as ſoon as he had fulfilled his promiſe to him, and thereby accompliſhed the prophecy of Hoſea, *I will avenge the blood of Jezreel upon the houſe of Jehu, and will cauſe to ceaſe the kingdom of the houſe of Iſrael*, Hoſea i. 4. and perhaps it was in remembrance of this prophecy, as well as of the promiſe, which confined the kingdoms in Jehu's family for four generations only, that Shallum was encouraged to attempt the life of Zachariah.

Ver. 16. *Menahem ſmote Tiphſah—and the coaſts thereof from Tirzah.*] Tiphſah, was ſome place not far from Tirzah, which was in the tribe of Ephraim.

Ver. 19. *Pul the king of Aſſyria.*] This is the firſt time we find any mention made of the kingdom of Aſſyria,
ſince

Before Chriſt 771. a thouſand talents of ſilver, that his hand might be with him, to confirm the kingdom in his hand.

20 And Menahem exacted the money of Iſrael, *even* of all the mighty men of wealth, of each man fifty ſhekels of ſilver, to give to the king of Aſſyria: ſo the king of Aſſyria turned back, and ſtayed not there in the land.

21 ¶ And the reſt of the acts of Menahem, and all that he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

22 And Menahem ſlept with his fathers, and Pekahiah his ſon reigned in his ſtead.

761. 23 ¶ In the fiftieth year of Azariah king of Judah, Pekahiah the ſon of Menahem began to reign over Iſrael in Samaria, *and reigned* two years.

24 And he did *that which was* evil in the ſight of the Lord, he departed not from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

759. 25 But Pekah the ſon of Remaliah, a captain of his, conſpired againſt him, and ſmote him in Samaria, in the palace of the kings houſe, with Argob, and Arieh, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

26 And the reſt of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

27 ¶ In the two and fiftieth year of Azariah king of Judah, Pekah the ſon of Remaliah began to reign over Iſrael in Samaria, *and reigned* twenty years. Before Chriſt 759.

28 And he did *that which was* evil in the ſight of the Lord, he departed not from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

29 In the Days of Pekah king of Iſrael, came Tiglath-pileſer king of Aſſyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedeſh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Aſſyria. 740.

30 And Hoſhea the ſon of Elah made
a conſpiracy againſt Pekah the ſon of Re- 739.
maliah, and ſmote him, and ſlew him,
(and reigned in his ſtead) in the twentieth
year of Jotham the ſon of Uzziah.

31 And the reſt of the acts of Pekah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

32 ¶ In the ſecond year of Pekah the ſon of Remaliah king of Iſrael, began Jotham the ſon of Uzziah king of Judah to reign. 758.

33 Five and twenty years old was he when he began to reign, and he reigned ſixteen years in Jeruſalem: and his mothers name *was* Jeruſha, the daughter of Zadok.

34 And he did *that which was* right in the ſight of the Lord: he did according to all that his father Uzziah had done.

35 ¶ Howbeit, the high places were not removed: the people ſacrificed and burnt incenſe ſtill in the high places: he built

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ſince the days of Nimrod, who erected a ſmall principality there, Gen. x. 11. and Pul or Phul is the firſt monarch of that nation, who invaded Iſrael, and began their tranſportation out of their country; ſome are of opinion, that he was the ſame with Beleſis, the governor of Babylon, who, together with Arbaces the Mede, ſlew Sardanapalus, the laſt of the Aſſyrian monarchs, and tranſlated the empire to the Chaldeans; but by others, it is with greater probability ſuppoſed, that this Pul was the father of Sardanapalus, who was called Sardon, with the annexion of his father's name Pul, as Merodach, king of Babylon, was called Merodach-baladan, becauſe he was the ſon of Baladan.

Ver. 29. *Carried them captive to Aſſyria.*] This was the ſecond deportation of the Iſraelites; the firſt being made by Pul, who carried away the two tribes and an half, ſituated beyond Jordan. The king of Aſſyria carried away, among other rich plunder, the golden calf which Jeroboam had ſet up at Beth-el, and which had been conſtantly worſhipped by the ten tribes; and the other, which was in Dan, was taken away by Pul, when he invaded Galilee, in which province that city ſtood.

Before Christ 758. built the higher gate of the houſe of the LORD.

36 ¶ Now the reſt of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

742. 37 (In thoſe days the LORD began to ſend againſt Judah, Rezin the king of Syria, and Pekah the ſon of Remaliah)

38 And Jotham ſlept with his fathers, and was buried with his fathers in the city of David his father, and Ahaz his ſon reigned in his ſtead.

CHAP. XVI.

1 *Ahaz his wicked reign.* 5 *Ahaz aſſailed by Rezin and Pekah, hireth Tiglath-pileſer againſt them.* 10 *Ahaz ſending a pattern of an altar from Damaſcus to Urijah, diverteth the brazen altar to his own devotion:* 17 *He ſpoileth the temple.* 19 *Hezekiah ſucceedeth him.*

IN the ſeventeenth year of Pekah the ſon of Remaliah, Ahaz the ſon of Jotham king of Judah began to reign.

2 Twenty years old *was* Ahaz when he began to reign, and reigned ſixteen years in Jeruſalem, and did not *that which was* right in the ſight of the LORD his God, like David his father.

3 But he walked in the way of the kings of Iſrael, yea, and made his ſon to paſs through the fire, according to the abominations of the heathen, whom the LORD caſt out from before the children of Iſrael.

4 And he ſacrificed and burnt incenſe in the high places, and on the hills, and under every green tree.

Before Christ 742. 5 ¶ Then Rezin king of Syria, and Pekah ſon of Remaliah king of Iſrael, came up to Jeruſalem to war: and they beſieged Ahaz, but could not overcome *him*.

6 At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.

7 So Ahaz ſent meſſengers to Tiglath-pileſer king of Aſſyria, ſaying, I *am* thy ſervant and thy ſon: come up, and ſave me out of the hand of the king of Syria, and out of the hand of the king of Iſrael, which riſe up againſt me.

740. 8 And Ahaz took the ſilver and gold *that was* found in the houſe of the LORD, and in the treaſures of the kings houſe, and ſent *it for* a preſent to the king of Aſſyria.

9 And the king of Aſſyria hearkened unto him: for the king of Aſſyria went up againſt Damaſcus, and took it, and carried *the people of* it captive to Kir, and ſlew Rezin.

10 ¶ And king Ahaz went to Damaſcus, to meet Tiglath-pileſer king of Aſſyria, and ſaw an altar that *was* at Damaſcus: and king Ahaz ſent to Urijah the prieſt the faſhion of the altar, and the pattern of it, according to all the workmanſhip thereof.

11 And Urijah the prieſt built an altar according to all that king Ahaz had ſent from

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NOTES on Chap. XVI.

Ver. 3. *Made his ſon paſs through the fire,* &c.] He exceeded all that went before him in wickedneſs; for he even imitated the abominable idolaters, whom God caſt out before the children of Iſrael, by burning his children in the fire to his idols; but whether Ahaz did that, or only made his ſon paſs through the fire by way of luſtration, (as they called it) cannot be determined; for it is agreed by interpreters, that there were two ways of performing this idolatrous rite; either by cauſing the child to paſs between two fires, made near one another, by way of its conſecration to the ſervice of Moloch, or by putting it in the body of the idol made of braſs, and heated exceeding hot, ſo that it was immediately burnt to death.

Ver. 8. *Sent it for a preſent.*] In the Hebrew, *ſent it for a bribe,* &c.

Ver. 11. *Urijah the prieſt built an altar,* &c.] This was directly contrary to the command of God, who had appointed what kind of altar he would have, and no other ſort to be made, Exod. xxvii. 1, 2.

Before Chriſt 740. from Damaſcus: ſo Urijah the prieſt made *it*, againſt king Ahaz came from Damaſcus.

12 And when the king was come from Damaſcus, the king ſaw the altar: and the king approached to the altar, and offered thereon.

13 And he burnt his burnt-offering, and his meat-offering, and poured his drink-offering, and ſprinkled the blood of his peace-offerings upon the altar.

14 And he brought alſo the brazen altar which *was* before the LORD, from the forefront of the houſe, from between the altar and the houſe of the LORD, and put it on the north ſide of the altar.

15 And king Ahaz commanded Urijah the prieſt, ſaying, Upon the great altar burn the morning burnt-offering, and the evening meat-offering, and the kings burnt-ſacrifice, and his meat-offering, with the burnt offering of all the people of the land, and their meat-offering, and their drink-offerings, and ſprinkle upon it all the blood of the burnt-offering, and all the blood of the ſacrifice: and the brazen altar ſhall be for me to enquire *by*.

16 Thus did Urijah the prieſt, according to all that king Ahaz commanded.

739. 17 ¶ And king Ahaz cut off the borders of the baſes, and removed the laver from off them, and took down the ſea from off the brazen oxen that *were* under it, and put it upon a pavement of ſtones.

Before Chriſt 739. 18 And the covert for the ſabbath that they had built in the houſe, and the kings entry without, turned he from the houſe of the LORD, for the king of Aſſyria.

19 ¶ Now the reſt of the Acts of Ahaz, which he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And Ahaz ſlept with his fathers, and was buried with his fathers in the city of David, and Hezekiah his ſon reigned in his ſtead. 726.

CHAP. XVII.

1 *Hoſhea his wicked reign.* 3 *Being ſubdued by Shalmaneſer, he conſpireth againſt him with So king of Egypt.* 5 *Samaria for their ſins, is captivated.*

IN the twelfth year of Ahaz king of Judah, began Hoſhea the ſon of Elah to reign in Samaria, over Iſrael nine years. 730.

2 And he did *that which was* evil in the ſight of the LORD, but not as the kings of Iſrael that were before him.

3 ¶ Againſt him came up Shalmaneſer king of Aſſyria, and Hoſhea became his ſervant, and gave him preſents.

4 And the king of Aſſyria found conſpiracy in Hoſhea: for he had ſent meſſengers to So king of Egypt, and brought no preſent to the king of Aſſyria, as *he had* 725.

Ver. 15. *The brazen altar ſhall be for me to enquire by.*] It ought to be rendered, *for me to worſhip at.* He pretended to have ſome regard for this altar, and therefore ordered it to be ſet aſide for his own uſe.

Ver. 18. *The covert for the ſabbath that they had built in the houſe, and the kings entry without.*] Commentators are much at a loſs, to know what we are to underſtand by the word which we tranſlate *covert.* The prophet Ezekiel tells us expreſsly, that the gate of the *inner court, which looked towards the eaſt,* was opened only on the *Sabbath, and on the day of the new-moon*; and that in theſe days, the king was to enter into the temple at this gate, and continue at the entrance of the prieſts court (where was the brazen ſcaffold which Solomon erected, 2 Chron. vi. 13. a place for the king to pay his devotions on) until his ſacrifices were offered; and if ſo, what we tranſlate *covert,* might be a kind of canopy, or other covered place, under which the king ſat when he came to the ſervice of the temple on the Sabbath-day, or on other great ſolemnities, which was therefore called *the covert for the Sabbath.* The reaſon why the king ordered this to be taken away was, becauſe he intended to trouble himſelf no more with coming to the temple; and by this action, to expreſs his hatred likewiſe, and contempt of the Sabbath.

NOTES on Chap. XVII.

Ver. 2. *He did that which was evil, but not as the kings of Iſrael that were before him.*] Though he kept not the law of Moſes himſelf, he ſuffered others to do it, and even to go up to Jeruſalem to worſhip the Lord.

Ver. 4. *So king of Egypt.*] This So, with whom Hoſea entered into confederacy, is, in profane authors, called Sabacon, the famous Ethiopian mentioned by Herodotus and Diodorus Siculus, who, in the beginning of Hezekiah's reign, invaded Egypt; and having taken Boccaris the king priſoner, cauſed him to be burnt alive, and then ſeized on his kingdom.

Before Chriſt 725. *done* year by year: therefore the king of Aſſyria ſhut him up, and bound him in priſon.

724. 5 ¶ Then the king of Aſſyria came up throughout all the land, and went up to Samaria, and beſieged it three years.

721. 6 ¶ In the ninth year of Hoſhea, the king of Aſſyria took Samaria, and carried Iſrael away into Aſſyria, and placed them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes.

7 For *ſo* it was, that the children of Iſrael had ſinned againſt the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharoah king of Egypt, and had feared other gods,

8 And walked in the ſtatutes of the heathen (whom the LORD caſt out from before the children of Iſrael) and of the kings of Iſrael, which they had made.

9 And the children of Iſrael did ſecretly *thoſe* things that *were* not right, againſt the LORD their God, and they built them high places in all their cities, from the tower of the watchmen, to the fenced city.

10 And they ſet them up images and groves in every high hill, and under every green tree:

11 And there they burnt incenſe in all the high places, as *did* the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger.

12 For they ſerved idols, whereof the LORD had ſaid unto them, Ye ſhall not do this thing.

Before Chriſt 721. 13 Yet the LORD teſtified againſt Iſrael, and againſt Judah, by all the prophets, *and by* all the ſeers, ſaying, Turn ye from your evil ways, and keep my commandments *and* my ſtatutes, according to all the law which I commanded your fathers, and which I ſent to you by my ſervants the prophets.

14 Notwithſtanding, they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.

15 And they rejected his ſtatutes, and his covenant that he made with their fathers, and his teſtimonies which he teſtified againſt them, and they followed vanity, and became vain, and went after the heathen that *were* round about them, *concerning* whom the LORD had charged them, that they ſhould not do like them.

16 And they left all the commandments of the LORD their God, and made them molten images, *even* two calves, and made a grove, and worſhipped all the hoſt of heaven, and ſerved Baal.

17 And they cauſed their ſons and their daughters to paſs through the fire, and uſed divination and enchantments, and ſold themſelves to do evil in the ſight of the LORD, to provoke him to anger.

18 Therefore the LORD was very angry with Iſrael, and removed them out of his ſight: there was none left but the tribe of Judah only.

19 Alſo Judah kept not the commandments of the LORD their God, but walked

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Ver. 9. *The children of Iſrael did ſecretly*, &c.] The context informs us, that the crimes of the Iſraelites were of a public nature; neither the Hebrew, nor the ancient verſions juſtify the preſent tranſlation.

Ver. 10. *Under every green tree.*] The Hebrew, which we tranſlate *groves*, ſignifies the idols placed in groves, and ſhould have been ſo rendered: for how could groves be ſet *under every green tree?*

Ver. 13. *By all the prophets*, &c.] There was one or more prophets in every kings reign, from Saul to Zedekiah, who conſtantly admoniſhed the Iſraelites of their duty. In the days of this very king, when Iſrael was carried away captive, they had the prophets Hoſea, Amos, Iſaiah, and Micah; and in the days of the laſt king, when Judah was carried captive, Jeremiah and Ezekiel.

Ver. 14. *They bardened their necks.*] That is, they were obſtinate.

Ver. 18. *Removed them out of his ſight.*] That is, removed them from the holy land, where his temple was.

Before Christ 721.

walked in the ſtatutes of Iſrael which they made.

20 And the LORD rejected all the ſeed of Iſrael, and afflicted them, and delivered them into the hand of ſpoilers, until he had caſt them out of his ſight.

21 For he rent Iſrael from the houſe of David, and they made Jeroboam the ſon of Nebat king, and Jeroboam drave Iſrael from following the LORD, and made them ſin a great ſin.

22 For the children of Iſrael walked in all the ſins of Jeroboam which he did, they departed not from them:

23 Until the LORD removed Iſrael out of his ſight, as he had ſaid by all his ſervants the prophets. So was Iſrael carried away out of their own land to Aſſyria, unto this day.

678. 24 ¶ And the king of Aſſyria brought *men* from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria, in ſtead of the children of Iſrael; and they poſſeſſed Samaria, and dwelt in the cities thereof.

25 And *ſo* it was at the beginning of their dwelling there, *that* they feared not the LORD; therefore the LORD ſent lions among them, which ſlew *ſome* of them.

Before Christ 678.

26 Wherefore they ſpake to the king of Aſſyria, ſaying, The nations which thou haſt removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath ſent lions among them, and behold, they ſlay them, becauſe they know not the manner of the God of the land.

27 Then the king of Aſſyria commanded, ſaying, Carry thither one of the prieſts whom ye brought from thence, and let them go and dwell there, and let him teach them the manner of the God of the land.

28 Then one of the prieſts whom they had carried away from Samaria, came and dwelt in Beth-el, and taught them how they ſhould fear the LORD.

29 Howbeit, every nation made gods of their own, and put *them* in the houſes of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Aſhima,

31 And

Ver. 25. *The Lord ſent lions among them,* &c.] Inſtead of lions, Joſephus ſays, they were infected with a dreadful plague, ſo that the place was in a manner depopulated: but allowing it to be lions, why ſhould theſe new inhabitants be more afflicted than the Iſraelites, who feared the Lord as little as they? but it ſhould be remembered, that though the Iſraelites were addicted to idolatry, yet they did not deny the divine power and providence; they only imagined, that their idols were the intermediate cauſes, whereby the bleſſings of the ſupreme God might be conveyed to them; whereas theſe new comers, believed the idols they worſhipped to be true gods, and had no conceptions of an almighty Being, who made and governed the world.

Ver. 30. *Succoth-benoth.*] Which words ſignify, *the tabernacle of daughters*, or *young maidens*. It refers to thoſe infamous places, where all the young women were obliged to proſtitute themſelves, in honour of the goddeſs Milytta, in other nations called Venus. Herodotus gives us an account of that abominable cuſtom at large; and, it is not improbable, that theſe Babylonians might bring it along with them into the country of Samaria.

Nergal.] The moſt probable opinion is, that *nergal* ſignified *fire*; for theſe Cuthites, afterwards called Perſians, adored fire; and in honour of the ſun, kept a perpetual flame burning on their altars.

Aſhima.] Some of the Rabbins tell us, that this deity was worſhipped under the ſhape of a goat; others of a ſatyr; and ſome commentators take it to be the ſame with Mars, becauſe *as* ſignified the ſame among the ancients, with *ares* among the Greeks, and *ſchemah*, is as much as *hearing*, or *obedient*; but the moſt probable conjecture is, that as *aſuman*, or *ſuman*, in the Perſian language ſignifies *heaven*, the Syrians might from hence derive the name of their god, who was repreſented by a large ſtone pillar, terminated in a conic or pyramidal figure, by which they denoted fire.

Before Chriſt 678.

31 And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech the gods of Sepharvaim.

32 So they feared the LORD, and made unto themſelves of the loweſt of them prieſts of the high places, which ſacrificed for them in the houſes of the high places.

33 They feared the LORD, and ſerved their own gods, after the manner of the nations, whom they carried away from thence.

34 Unto this day they do after the former manners: they fear not the LORD, neither do they after their ſtatutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, whom he named Iſrael;

35 With whom the LORD had made a covenant, and charged them, ſaying, Ye ſhall not fear other gods, nor bow yourſelves to them, nor ſerve them, nor ſacrifice to them:

36 But the LORD, who brought you up out of the land of Egypt, with great power, and a ſtretched out arm, him ſhall ye fear, and him ſhall ye worſhip, and to him ſhall ye do ſacrifice.

37 And the ſtatutes, and the ordinances, and the law, and the commandment which he wrote for you, ye ſhall obſerve to do for evermore, and ye ſhall not fear other gods. Before Chriſt 678.

38 And the covenant that I have made with you, ye ſhall not forget, neither ſhall ye fear other gods.

39 But the LORD your God ye ſhall fear, and he ſhall deliver you out of the hand of all your enemies.

40 Howbeit, they did not hearken, but they did after their former manner.

41 So theſe nations feared the LORD, and ſerved their graven images, both their children, and their childrens children: as did their fathers, ſo do they unto this day.

CHAP. XVIII.

1 *Hezekiah his good reign:* 4 *He deſtroyeth idolatry, and proſpereth.* 9 *Samaria is carried captive for their ſins.* 13 *Sennacherib invading Judah, is pacified by a tribute.* 726.

NOW it came to paſs in the third year of Hoſhea ſon of Elah king of Iſrael, *that* Hezekiah the ſon of Ahaz king of Judah began to reign.

2 Twenty and five years old was he when

Ver. 31. *Nibhaz and Tartak.*] It is uncertain what theſe were, but it is conjectured, that one of theſe ſignifies the *ſun*, and the other a *chariot*; and hence theſe two idols may, both together, denominate the ſun mounted on his car, as the fictions of the poets, and the notions of the heathen theologiſts, uſed to repreſent that bright luminary.

Adrammelech and Anammelech.] Moloch, Milcom, and Melech, in the languages of different nations, do all ſignify a *king*, and are put for the ſun, which is called the *king*, as the moon, the *queen of heaven*; and therefore, the addition of *addir*, to the one, which denotes *powerful*, and of *ana*, to the other, which ſignifies to *anſwer*, means no more than the *mighty*, or the *oracular Moloch*; as the children which were offered to him in ſacrifice, ſhew that he was the ſame with the Moloch of the Ammonites, or the Satach of the Phœnicians.

Ver. 41. *So theſe nations feared the Lord, and ſerved the graven images.*] They joined the worſhip of their own idols with that of God; in the ſame manner as the Iſraelites before them, had blended the worſhip of the golden calves, with that of *the holy one of Iſrael.*

NOTES on Chap. XVIII.

Ver. 2. *Twenty and five years old was he when he began to reign.*] It is before ſaid of Ahaz, (chap. xvi. 2.) that he was but *twenty years old when he began to reign, and that he reigned ſixteen.*. Now, if his ſon Hezekiah was twenty-five years of age, at the death of his father, it muſt follow, that his father, when he begat him, was only eleven years old, which ſeems incredible. But it muſt be remembered, that it is very common, both in ſacred and profane authors, in the computation of time, to take no notice whether the year they mention be perfect or imperfect, whether finiſhed, or but newly begun: hence we may very naturally ſuppoſe, that Ahaz was near one and twenty years old when he began to reign, and near ſeven years older when he died; and, on the other hand, that Hezekiah, when he began to reign, was but juſt entered into his five and twentieth year; and by this means, Ahaz might be near fourteen years old when he begat Hezekiah, which is no extraordinary thing, if the nature of the climate be conſidered.

Before Christ 726. when he began to reign, and he reigned twenty and nine years in Jeruſalem: his mothers name alſo *was* Abi, the daughter of Zachariah.

3 And he did *that which was* right in the ſight of the LORD, according to all that David his father did.

4 ¶ He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen ſerpent that Moſes had made: for unto thoſe days the children of Iſrael did burn incenſe to it: and he called it Nehuſhtan.

5 He truſted in the LORD God of Iſrael, ſo that after him was none like him among all the kings of Judah, nor *any* that were before him.

6 For he clave to the LORD, *and* departed not from following him, but kept his commandments, which the LORD commanded Moſes.

725. 7 And the LORD was with him, *and* he proſpered whitherſoever he went forth: and he rebelled againſt the king of Aſſyria, and ſerved him not.

8 He ſmote the Philiſtines, *even* unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city.

723. 9 ¶ And it came to paſs in the fourth year of king Hezekiah, (which *was* the ſeventh year of Hoſhea ſon of Elah king of Iſrael) *that* Shalmaneſer king of Aſſyria came up againſt Samaria, and beſieged it.

Before Christ 721. 10 And at the end of three years they took it, *even* in the ſixth year of Hezekiah (that *is* the ninth year of Hoſhea king of Iſrael) Samaria was taken.

11 And the king of Aſſyria did carry away Iſrael unto Aſſyria, and put them in Halah and Habor *by* the river of Gozan, and in the cities of the Medes:

12 Becauſe they obeyed not the voice of the LORD their God, but tranſgreſſed his covenant, *and* all that Moſes the ſervant of the LORD commanded, and would not hear *them*, nor do *them*.

713. 13 ¶ Now in the fourteenth year of king Hezekiah, did Sennacherib king of Aſſyria come up againſt all the fenced cities of Judah, and took them.

14 And Hezekiah king of Judah ſent to the king of Aſſyria to Lachiſh, ſaying, I have offended, return from me: that which thou putteſt on me, I will bear. And the king of Aſſyria appointed unto Hezekiah king of Judah, three hundred talents of ſilver, and thirty talents of gold.

15 And Hezekiah gave *him* all the ſilver *that was* found in the houſe of the LORD, and in the treaſures of the kings houſe.

16 At that time did Hezekiah cut off *the gold from* the doors of the temple of the LORD, and *from* the pillars which Heze-

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Ver. 4. *He removed the high places.*] That is, the altars which were upon the hills. This none of his predeceſſors had the courage to attempt; but the captivity of the ten tribes, probably had awakened and alarmed the kingdom of Judah, and made it more eaſy for Hezekiah to introduce this reformation.

Brake in pieces the brazen ſerpent that Moſes had made.] It had been kept from the days of Moſes, as a monument of God's mercy to the Iſraelites in the wilderneſs; and Aſa and Jehoſhaphat did not extirpate it when they rooted out idolatry, becauſe, in their reign, they did not obſerve that the people worſhipped this ſerpent, or burnt incenſe to it; and therefore they left it as a memorial. But Hezekiah thought fit to take it quite away when he aboliſhed other idolatries, becauſe, in the time of his father, they worſhipped it as an idol; and though the pious among them, accounted it only to be a memorial of a wonder which God wrought in the wilderneſs, yet he judged it better to aboliſh it, though the memory of the miracle ſhould be loſt together with it, than ſuffer it to remain, and leave the Iſraelites in danger of committing idolatry with it hereafter, and making it the object of their worſhip.

Nehuſhtan.] Which ſignifies *a thing of braſs*, as if he had ſaid, it is ſurpriſing to think, how any perſon could be ſo ſtupid to worſhip this ſerpent, or flatter himſelf that it had any power to ſave, when it was only common braſs.

Ver. 13. *Sennacherib.*] He was the ſon of Shalmanezer, and ſucceeded him in the kingdom, as we read, Tobit i. 15.

Took them.] That is, a great many of them.

Ver. 14. *Three hundred talents of ſilver, and thirty talents of gold.*] Three hundred and fifty one thouſand pounds ſterling.

Before Christ 710. kiah king of Judah had overlaid, and gave it to the king of Aſſyria.

17 ¶ And the king of Aſſyria ſent Tartan, and Rabſaris, and Rab-ſhakeh from Lachiſh, to king Hezekiah with a great hoſt againſt Jeruſalem: and they went up and came to Jeruſalem: and when they were come up, they came and ſtood by the conduit of the upper-pool, which *is* in the high-way of the fullers field.

18 And when they had called to the king, there came out to them Eliakim the ſon of Hilkiah, which *was* over the houſhold, and Shebna the ſcribe, and Joah the ſon of Aſaph the recorder.

19 And Rab-ſhakeh ſaid unto them, Speak ye now to Hezekiah, Thus ſaith the great king, the king of Aſſyria, What confidence *is* this wherein thou truſteſt?

20 Thou ſayeſt, (but *they are but* vain words) *I have* counſel and ſtrength for the war: now on whom doſt thou truſt, that thou rebelleſt againſt me?

21 Now behold, thou truſteſt upon the ſtaff of this bruiſed reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it: ſo *is* Pharaoh king of Egypt unto all that truſt on him.

22 But if ye ſay unto me, We truſt in the LORD our God: *is* not that he whoſe high places, and whoſe altars Hezekiah hath taken away, and hath ſaid to Judah and Jeruſalem, Ye ſhall worſhip before this altar in Jeruſalem? Before Christ. 710.

23 Now therefore, I pray thee, give pledges to my lord the king of Aſſyria, and I will deliver thee two thouſand horſes, if thou be able on thy part to ſet riders upon them.

24 How then wilt thou turn away the face of one captain of the leaſt of my maſters ſervants, and put thy truſt on Egypt for chariots and for horſemen?

25 Am I now come up without the LORD aginſt this place to deſtroy it? The LORD ſaid to me, Go up againſt this land, and deſtroy it.

26 Then ſaid Eliakim the ſon of Hilkiah, and Shebna, and Joah, unto Rab-ſhakeh, Speak, I pray thee, to thy ſervants in the Syrian language, (for we underſtand *it*) and talk not with us in the Jews language, in the ears of the people that *are* on the wall.

27 But Rab-ſhakeh ſaid unto them, Hath my maſter ſent me to thy maſter, and to thee, to ſpeak theſe words? *hath he* not *ſent me* to the men which ſit on the wall, that they may eat their own dung, and drink their own piſs with you?

28 Then Rab-ſhakeh ſtood and cried with a loud voice in the Jews language, and ſpake, ſaying, Hear the word of the great king, the king of Aſſyria.

29 Thus

Ver. 17. *Tartan, and Rabſaris, and Rab-ſhakeh.*] Theſe are not the proper names of the men, but denote their employment and offices: *Tartan* ſignifies the preſident of the council; *Rabſaris* the chief eunuch, and *Rab-ſhakeh* the principal cup-bearer.

Ver. 19, 20. *And Rab-ſhakeh ſaid unto them,* &c.] The Jews are of opinion, that Rab-ſhakeh, from his ſpeaking Hebrew ſo fluently, was either an apoſtate Jew, or one of the captivity of Iſrael. It is certain that he was a very eloquent man, and his ſpeech excellently adapted to raiſe ſedition among the beſieged.

Ver. 21. *The ſtaff of this bruiſed reed, even upon Egypt.*] This compariſon is excellently adapted, to denote an ally, that is not only weak and unable to help, but alſo dangerous to thoſe who rely on him for ſuccour; and his repreſenting the power of Egypt, to be as brittle as the reeds growing on the banks of the Nile (for to theſe, doubtleſs, the Syrian author alludes) is a great beauty in the ſimilitude.

Ver. 23. *I will deliver thee two thouſand horſes,* &c.] He ſeems to challenge him to come out and fight with his maſter, and if he could give ſecurity, to make that uſe of them, he would furniſh him with two thouſand horſes, provided he was able to find the ſame number of men to mount them. A very inſolent ſpeech.

Ver. 26. *Talk not with us in the Jews language in the ears of the people.*] Eliakim, perhaps, perceived the people to be terrified with theſe inſolent words; and therefore intreated him, in the name of the other commiſſioners, which were ſent to treat with him, to ſpeak no longer in the Jewiſh language, but his own.

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29 Thus ſaith the king, Let not Hezekiah deceive you, for he ſhall not be able to deliver you out of his hand:

30 Neither let Hezekiah make you truſt in the LORD, ſaying, The LORD will ſurely deliver us, and this city ſhall not be delivered into the hand of the king of Aſſyria.

31 Hearken not unto Hezekiah: for thus ſaith the king of Aſſyria, Make *an agreement* with me by a preſent and come out to me, and *then* eat ye every man of his own vine, and every one of his fig-tree, and drink ye every one the waters of his own ciſtern:

32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil-olive, and of hony, that ye may live and not die: and hearken not unto Hezekiah, when he perſuadeth you, ſaying, The LORD will deliver us.

33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Aſſyria?

34 Where *are* the gods of Hamath, and of Arpad? where *are* the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?

35 Who *are* they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD ſhould deliver Jeruſalem out of mine hand?

36 But the people held their peace, and anſwered him not a word: for the kings commandment was, ſaying, Anſwer him not.

37 Then came Eliakim the ſon of Hilkiah, which *was* over the houſhold, and Shebna the ſcribe, and Joah the ſon of Aſaph the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rab-ſhakeh.

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CHAP. XIX.

1 *Hezekiah mourning, ſendeth to Iſaiah to pray for them.* 6 *Iſaiah comforteth them.* 8 *Sennacherib going to encounter Tirhakah, ſendeth a blaſphemous letter to Hezekiah.* 14 *Hezekiah his prayer.* 20 *Iſaiah his prophecy of the pride and deſtruction of Sennacherib, and the good of Zion.*

AND it came to paſs when king Hezekiah heard *it*, that he rent his clothes, and covered himſelf with ſackcloth, and went into the houſe of the LORD.

2 And he ſent Eliakim, which *was* over the houſhold, and Shebna the ſcribe, and the elders of the prieſts, covered with ſackcloth, to Iſaiah the prophet the ſon of Amoz.

3 And they ſaid unto him, Thus ſaith Hezekiah, This day *is* a day of trouble, and of rebuke, and blaſphemy: for the children are come to the birth, and *there is* not ſtrength to bring forth.

4 It may be the LORD thy God will hear all the words of Rab-ſhakeh, whom the king of Aſſyria his maſter hath ſent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant *that are* left.

5 So the ſervants of king Hezekiah came to Iſaiah.

6 ¶ And Iſaiah ſaid unto them, Thus ſhall ye ſay to your maſter, Thus ſaith the LORD, Be not afraid of the words which thou haſt heard, with which the ſervants of the king of Aſſyria have blaſphemed me.

7 Be-

Ver. 36. *The kings commandment was—anſwer him not.*] A judicious, wiſe, and pious order. Hezekiah believed God would anſwer for himſelf, not by words, but in deeds.

NOTES on Chap. XIX.

Ver. 3. *The children are come in the birth*, &c.] This is a proverbal expreſſion, for a critical time of extremity in any caſe.

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7 Behold, I will ſend a blaſt upon him, and he ſhall hear a rumour, and ſhall return to his own land, and I will cauſe him to fall by the ſword in his own land.

8 ¶ So Rab-ſhakeh returned, and found the king of Aſſyria warring againſt Libnah: for he had heard that he was departed from Lachiſh.

9 And when he heard ſay of Tirhakah king of Ethiopia, Behold, he is come out to fight againſt thee: he ſent meſſengers again unto Hezekiah, ſaying,

10 Thus ſhall ye ſpeak to Hezekiah king of Judah, ſaying, Let not the God in whom thou truſteſt, deceive thee, ſaying, Jeruſalem ſhall not be delivered into the hand of the king of Aſſyria.

11 Behold, thou haſt heard what the kings of Aſſyria have done to all lands, by deſtroying them utterly: and ſhalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have deſtroyed; *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Thelaſar?

13 Where *is* the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

14 ¶ And Hezekiah received the letter of the hand of the meſſengers, and read it: and Hezekiah went up into the houſe of the LORD, and ſpread it before the LORD.

15 And Hezekiah prayed before the LORD, and ſaid, O LORD God of Iſrael, which dwelleſt *between* the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth, thou haſt made heaven and earth.

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16 LORD, bow down thine ear, and hear: open, LORD, thine eyes, and ſee: and hear the words of Sennacherib, which hath ſent him to reproach the living God.

17 Of a truth, LORD, the kings of Aſſyria have deſtroyed the nations and their lands,

18 And have caſt their gods into the fire: for they *were* no gods, but the work of mens hands, wood and ſtone: therefore they have deſtroyed them.

19 Now therefore, O LORD our God, I beſeech thee, ſave thou us out of his hand, that all the kingdoms of the earth may know that thou *art* the LORD God, *even* thou only.

20 Then Iſaiah the ſon of Amoz ſent to Hezekiah, ſaying, Thus ſaith the LORD God of Iſrael, *That* which thou haſt prayed to me againſt Sennacherib king of Aſſyria, I have heard.

21 This *is* the word that the LORD hath ſpoken concerning him, The virgin, the daughter of Zion hath deſpiſed thee, *and* laughed thee to ſcorn, the daughter of Jeruſalem hath ſhaken her head at thee.

22 Whom haſt thou reproached and blaſphemed? and againſt whom haſt thou exalted *thy* voice, and lift up thine eyes on

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Ver. 7. *A blaſt.*] A peſtilence, which deſtroyed a great part of his numerous army in one night's time.

Ver. 8. *Found the king of Aſſyria warring againſt Libnah.*] Libnah was not far from Lachiſh, both ſituated on the mountains of Judah; it is probable, that Sennacherib, unable to take the latter, had removed the ſiege to Libnah, which he conſidered as a place not ſo well fortified as Lachiſh; and ſo ſituated, that by keeping a ſtrong guard in the paſſes of the mountains, he ſhould be able to carry on the ſiege, notwithſtanding the approach of Tirhakah.

Ver. 9. *Ethiopia.*] There were two countries called *Cuſh*, (which we tranſlate Ethiopia) one in Africa beyond Egypt, the other in Arabia, which is that here meant; becauſe that in Africa was at a great diſtance, and Tirhakah muſt have marched through Egypt.

Ver. 21. *The virgin, the daughter of Zion—the daughter of Jeruſalem.*] By *the daughter of Sion,* he means the people who inhabited the upper part of the city; and by *the daughter of Jeruſalem,* the people of the lower part: *they ſhaked their heads,* i. e. they laughed him to ſcorn—he calls *Sion a virgin,* becauſe this fortreſs, ſince David conquered it, remained inviolable.

Before Christ 710. on high? *even* againſt the holy *One* of Iſrael.

23 By thy meſſengers thou haſt reproached the Lord, and haſt ſaid, With the multitude of my chariots I am come up to the height of the mountains, to the ſides of Lebanon, and will cut down the tall cedar-trees thereof, *and* the choice fir-trees thereof: and I will enter into the lodgings of his borders, *and into* the foreſt of his Carmel.

24 I have digged and drunk ſtrange waters, and with the ſole of my feet have I dried up all the rivers of beſieged places.

25 Haſt thou not heard long ago, *how* I have done it, *and* of ancient times that I have formed it? now have I brought it to paſs that thou ſhouldeſt be to lay waſte fenced cities *into* ruinous heaps.

26 Therefore their inhabitants were of ſmall power, they were diſmayed and confounded, they were *as* the graſs of the field, and *as* the green herb, *as* the graſs on the houſe-tops, *as corn* blaſted before it be grown up.

27 But I know thy abode, and thy going out, and thy coming in, and rage againſt me.

Before Christ 710. 28 Becauſe thy rage againſt me, and thy tumult is come up into mine ears, therefore I will put my hook in thy noſe, and my bridle in thy lips, and I will turn thee back by the way by which thou cameſt.

29 And this *ſhall be* a ſign unto thee, Ye ſhall eat this year ſuch things as grow of themſelves, and in the ſecond year that which ſpringeth of the ſame, and in the third year ſow ye and reap, and plant vineyards, and eat the fruits thereof.

30 And the remnant that is eſcaped of the houſe of Judah, ſhall yet again take root downward, and bear fruit upward.

31 For out of Jeruſalem ſhall go forth a remnant, and they that eſcape out of mount Zion: the zeal of the Lord *of hoſts* ſhall do this.

32 Therefore thus ſaith the Lord concerning the king of Aſſyria, He ſhall not come into this city, nor ſhoot an arrow there, nor come before it with ſhield, nor caſt a bank againſt it.

33 By the way that he came, by the ſame ſhall he return, and ſhall not come into this city, ſaith the Lord.

34 For I will defend this city to ſave it,

Ver. 23. *With the multitude of my chariots I am come up,* &c.] Here the prophet has given us an admirable deſcription of the ridiculous vanity and oſtentation of a king, puffed up with ſucceſs, as if he had ſaid, "What can "reſiſt the force of my victorious arms? Or where is the "the place that is inacceſſible to the ſtrength and activity of theſe troops? I have ſcaled the tops of the "higheſt mountains with my heavy chariots of war; I "have aſcended even Lebanon itſelf, and through the "moſt difficult paſſages, have opened and ſmoothed myſelf a way; Who then ſhall hinder me from taking up "my quarters in what part of Judea I pleaſe? from either climbing up to the top of Carmel, or from coming down into the fruitful vales, by making an entire "conqueſt of the country? At my call fountains, even "in the drieſt places, ariſe; at my beck the hills ſubſide, the rocks divide, and make me a way; and at "my approach, the deepeſt rivers and ditches run dry; "ſo that reſiſtance is unavoidable, and victory muſt attend my ſtandard wherever I go, or whatever enterpriſe I undertake."

Ver. 25. *Haſt thou not heard long ago,* &c.] Theſe are the words of God, in anſwer to thoſe vain and empty boaſts. Art thou ignorant that I dried up the Red-ſea.

Ver. 28. *I will put my hook in thy noſe.*] To underſtand this, we muſt know, that the dromedaries of the eaſtern countries, were governed by a bridle, which was faſtened to a ſtring, fixed in the noſtrils of the beaſt.

Ver. 29. *This ſhall be a ſign unto thee,* &c.] Theſe words are ſpoken to Hezekiah, and not intended as a truth of this prophecy, (becauſe it was not to happen till after that was fulfilled) but as a token of God's peculiar favour and protection, after Sennacherib was departed; for though the Aſſyrians had trodden the corn, and the ſucceeding year was the ſabbatical, or year of reſt to the land, when they were not permitted either to ſow or reap, yet God promiſes, that the earth ſhould, of itſelf, without any labour from them, produce ſufficient for their ſupport.

Ver. 30. *Shall yet take root downward, and bear fruit upward.*] He purſues the metaphor from corn ſown in the ground, ſignifying, that they ſhould have firm poſſeſſion of their own country, increaſe, multiply, and flouriſh therein.

Before Christ 710. for mine own ſake, and for my ſervant Davids ſake.

35 ¶ And it came to paſs that night, that the angel of the LORD went out, and ſmote in the camp of the Aſſyrians, an hundred fourſcore and five thouſand: and when they aroſe early in the morning, behold, they *were* all dead corpſes.

36 So Sennacherib king of Aſſyria departed, and went and returned, and dwelt at Nineveh.

709. 37 And it came to paſs as he was worſhipping in the houſe Niſroch his god, that Adrammelech and Sharezer his ſons ſmote him with the ſword: and they eſcaped into the land of Armenia; and Eſar-haddon his ſon reigned in his ſtead.

CHAP. XX.

1 Hezekiah having received a meſſage of death, by prayer hath his life lengthened. 8 The ſun goeth ten degrees backward, for a ſign of that promiſe. 14 Iſaiah foretelleth the Babylonian captivity.

713. IN thoſe days was Hezekiah ſick unto death: and the prophet Iſaiah the ſon of Amoz came to him, and ſaid unto him, Thus ſaith the LORD, Set thine houſe in order, for thou ſhalt die, and not live.

2 Then he turned his face to the wall, and prayed unto the LORD, ſaying, Before Christ 713.

3 I beſeech thee, O LORD, remember now how I have walked before thee in truth, and with a perfect heart, and have done *that which is* good in thy ſight: and Hezekiah wept ſore.

4 And it came to paſs afore Iſaiah was gone out into the middle court, that the word of the LORD came to him, ſaying,

5 Turn again, and tell Hezekiah the captain of my people, Thus ſaith the LORD, the God of David thy father, I have heard thy prayer, I have ſeen thy tears: behold, I will heal thee; on the third day thou ſhalt go up unto the houſe of the LORD.

6 And I will add unto thy days fifteen years, and I will deliver thee, and this city, out of the hand of the king of Aſſyria, and I will defend this city for mine own ſake, and for my ſervant Davids ſake.

7 And Iſaiah ſaid, Take a lump of figs. And they took and laid *it* on the boil, and he recovered.

8 ¶ And Hezekiah ſaid unto Iſaiah, What *ſhall be* the ſign that the LORD will heal

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Ver. 35. *The angel of the Lord went out*, &c.] In what manner this mighty army was deſtroyed, whether by peſtilence, by fire from heaven, by ſcorching winds, or whatever other method, there is no impropriety, according to the Hebrew Idiom, in ſaying it was done by a *deſtroying angel*; which is a comprehenſive expreſſion, reconciling all the ſcripture phraſes, where this terrible defeat is mentioned, and all the ſentiments of commentators concerning it.

Ver. 37. *Niſroch.*] The learned Jurieu has made it appear, that this idol was *Jupiter Belus*, the founder of the Babyloniſh empire, who was worſhipped under the form of an eagle; and he farther obſerves, that as this Belus, in profane hiſtory, was the ſame with the Nimrod of Moſes, it is not improbable, that to perpetuate his honour, his votaries changed his name of *Nimrod*, which ſignifies *a rebel*, into that of *Niſroch*, which denotes a *young eagle*.

NOTES on Chap. XX.

Ver. 1. *In thoſe days was Hezekiah ſick*, &c.] Hezekiah reigned in the whole, nine and twenty years, chap. xviii. 2. He had reigned fourteen years when Sennacherib invaded him, chap. xviii. 13. and after his ſickneſs, he reigned fifteen years, ver. 6. conſequently, this ſickneſs happened in the very ſame year that the king of Aſſyria invaded Judea; but the ſacred penman thought fit to defer the account of it, till he had finiſhed the hiſtory of Sennacherib, that he might not break the thread of the narration.

Thou ſhalt die and not live.] That is, his diſeaſe was mortal, and conſequently could not be cured by any human remedy.

Ver. 2. *He turned his face towards the wall.*] That the fervency of his devotion might be leſs obſerved by his attendants.

Ver. 3. *Hezekiah wept ſore.*] Being as yet childleſs, he ſaw the royal family of David extinct, and all hopes of the Meſſiah's being born of his race, abortive; he ſaw the impending ſtorm that threatened his country with deſolation; as there was none of his family to ſucceed him, and all things in danger of falling into confuſion; this diſmal proſpect melted him into tears, as it ſeemed to extinguiſh all his hopes, and conſummate all his fears.

Ver. 7. *Take a lump of figs.*] A roaſted fig, with ſome white ſugar, powdered, is now uſed as a ſuppurative to a plague-boil at Conſtantinople. Philoſ. Tranſ. vol. 47. p. 387.

Before Christ 713. heal me, and that I ſhall go up into the houſe of the LORD the third day?

9 And Iſaiah ſaid, This ſign ſhalt thou have of the LORD, that the LORD will do the thing that he hath ſpoken: ſhall the ſhadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah anſwered, It is a light thing for the ſhadow to go down ten degrees: nay, but let the ſhadow return backward ten degrees.

11 And Iſaiah the prophet cried unto the LORD, and he brought the ſhadow ten degrees backward, by which it had gone down in the dial of Ahaz.

712. 12 ¶ At that time Berodak-baladan the ſon of Baladan, king of Babylon, ſent letters, and a preſent unto Hezekiah: for he had heard that Hezekiah had been ſick.

13 And Hezekiah hearkened unto them, and ſhewed them all the houſe of his precious things, the ſilver, and the gold, and the ſpices, and the precious ointment, and *all* the houſe of his armour, and all that was found in his treaſures: there was nothing in his houſe, nor in all his dominion, that Hezekiah ſhewed them not.

14 ¶ Then came Iſaiah the prophet unto king Hezekiah, and ſaid unto him, What ſaid theſe men? and from whence came they unto thee? And Hezekiah ſaid, they are come from a far country, *even* from Babylon. Before Christ 712.

15 And he ſaid, What have they ſeen in thine houſe? And Hezekiah anſwered, All *the things* that *are* in mine houſe have they ſeen: there is nothing among my treaſures, that I have not ſhewed them.

16 And Iſaiah ſaid unto Hezekiah, Hear the word of the LORD.

17 Behold the days come, that all that *is* in thine houſe, and that which thy fathers have laid up in ſtore unto this day, ſhall be carried into Babylon: nothing ſhall be left, ſaith the LORD.

18 And of thy ſons that ſhall iſſue from thee, which thou ſhalt beget, ſhall they take away, and they ſhall be eunuchs in the palace of the king of Babylon.

19 Then ſaid Hezekiah unto Iſaiah, Good *is* the word of the LORD which thou haſt ſpoken. And he ſaid, *Is it* not *good*, if peace and truth be in my days?

20 ¶ And the reſt of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, *are* they not written in the book of the chronicles of the kings of Judah? 710.

21 And Hezekiah ſlept with his fathers: and Manaſſeh his ſon reigned in his ſtead. 698.

CHAP.

Ver. 11. *He brought the ſhadow ten degrees backward.*] The prophet here, does not mean that the ſun went backward, (for then it had been perceived all over the world, which it certainly was not) but only the rays of the ſun. The words may be thus naturally rendered, *The beams of the ſun* (being miraculouſly inflected) *cauſed the ſhadow to go back, over ten of the degrees,* or ſteps, *which it paſſed upon Ahaz's dial,* or flight of ſteps: for, to ſuppoſe that the whole fabric of the univerſe went back, or that even the earth alone did ſo, is unneceſſary; becauſe the buſineſs was not to lengthen the day, as in Joſhua, but only to put the ſhadow back ſo many degrees. Beſides, the original word does not ſignify *a dial,* but *ſteps,* or *ſtairs*; and ſo the Septuagint render it, agreeably with Joſephus; for the *gnomon dial,* is not ſuppoſed to have been invented, till about two hundred years after Hezekiah.

Ver. 13. *The precious ointment.*] This is called by the Hebrew doctors *Apharſemon,* which, they ſay, was the true balſam, not to be found any where but near to Jericho.

Ver. 16. *Hear the word of the Lord.*] Hezekiah's offence ſeems to lay, not ſo much in the oſtentation of his military ſtores and treaſures, as in not giving due glory to God for ſo ſignal a miracle, and his recovery thereupon.

Ver. 19. *Good is the word of the Lord,* &c.] The words in the original are to this effect, *what thou haſt told me from God is good,* I willingly ſubmit to it: *but ſhall peace and truth continue for my time?* God is juſt in all his ways; but do theſe threats relate to me, or to my poſterity only? Happy for me, if he will ſuſpend the execution of his wrath, during the ſmall portion of time I have to live.

Before Chriſt 698.

CHAP. XXI.

1 *Manaſſeh his reign:* 3 *His great idolatry:* 27 *Amon ſucceedeth him:* 23 *He being ſlain by his ſervants, and thoſe murderers ſlain by the people, Joſiah is made king*

MAnaſſeh *was* twelve years old when he began to reign, and reigned fifty and five years in Jeruſalem: and his mothers name *was* Hephzi-bah.

2 And he did *that which was* evil in the ſight of the LORD, after the abominations of the heathen, whom the LORD caſt out before the children of Iſrael.

3 For he built up again the high places which Hezekiah his father had deſtroyed, and he reared up altars for Baal, and made a grove, as did Ahab king of Iſrael, and worſhipped all the hoſt of heaven, and ſerved them.

4 And he built altars in the houſe of the LORD, of which the LORD ſaid, In Jeruſalem will I put my name.

5 And he built altars for all the hoſt of heaven, in the two courts of the houſe of the LORD.

6 And he made his ſon paſs through the fire, and obſerved times, and uſed enchantments, and dealt with familiar ſpirits, and wizards: he wrought much wickedneſs in the ſight of the LORD, to provoke *him* to anger.

7 And he ſet a graven image of the grove that he had made, in the houſe of which the LORD ſaid to David, and to Solomon his ſon, In this houſe, and in Jeruſalem, which I have choſen out of all tribes of Iſrael, will I put my name for ever.

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8 Neither will I make the feet of Iſrael move any more out of the land which I gave their fathers; only if they will obſerve to do according to all that I have commanded them, and according to all the law that my ſervant Moſes commanded them.

9 But they hearkened not: and Manaſſeh ſeduced them to do more evil than did the nations, whom the LORD deſtroyed before the children of Iſrael.

10 ¶ And the LORD ſpake by his ſervants the prophets, ſaying,

11 Becauſe Manaſſeh king of Judah hath done theſe abominations, *and* hath done wickedly above all that the Amorites did, which *were* before him, and hath made Judah alſo to ſin with his idols:

12 Therefore thus ſaith the LORD God of Iſrael, Behold, I *am* bringing *ſuch* evil upon Jeruſalem and Judah, that whoſoever heareth of it, both his ears ſhall tingle.

13 And I will ſtretch over Jeruſalem the line of Samaria, and the plummet of the houſe of Ahab: and I will wipe Jeruſalem as *a man* wipeth a diſh, wiping *it*, and turning *it* upſide down.

14 And I will forſake the remnant of mine inheritance, and deliver them into the hand of their enemies, and they ſhall become a prey, and a ſpoil to all their enemies;

15 Becauſe they have done *that which was*

NOTES on Chap. XXI.

Ver. 3. *Made a grove.*] That is, an oratory.

Ver. 4. *He built altars in the houſe of the Lord.*] Even in the ſanctuary itſelf, he erected idolatrons altars; for the outward courts are mentioned in the next verſe.

Ver. 13. *I will ſtretch over Jeruſalem the line of Samaria.*] This metaphor, is taken from thoſe who uſe a line in laying out the lots of ſeveral perſons; and ſignifies, that Jeruſalem ſhould ſuffer the ſame fate as Samaria had done, be viſited with famine, deſtroyed with the ſword, and its inhabitants carried into captivity.

The plummet of the houſe of Ahab.] As they had imitated his ſin, ſo they ſhould ſhare in his puniſhment, whoſe houſe was utterly deſtroyed.

I will wipe Jeruſalem as a man wipeth a diſh.] That is, leave no more people in it, than there are contents in a diſh, after it is emptied and wiped, and turned upſide down.

Before Christ 698. *was* evil in my ſight, and have provoked me to anger ſince the day their fathers came forth out of Egypt, even unto this day.

16 Moreover, Manaſſeh ſhed innocent blood very much, till he had filled Jeruſalem from one end to another, beſides his ſin wherewith he made Judah to ſin, in doing *that which was* evil in the ſight of the Lord.

643. 17 ¶ Now the reſt of the acts of Manaſſeh, and all that he did, and his ſin that he ſinned, *are* they not written in the book of the chronicles of the kings of Judah?

18 And Manaſſeh ſlept with his fathers, and was buried in the garden of his own houſe, in the garden of Uzza: and Amon his ſon reigned in his ſtead.

19 ¶ Amon *was* twenty and two years old when he began to reign, and he reigned two years in Jeruſalem: and his mothers name *was* Meſhullemeth, the daughter of Haruz of Jotbah.

20 And he did *that which was* evil in the ſight of the Lord, as his father Manaſſeh did.

21 And he walked in all the way that his father walked in, and ſerved the idols that his father ſerved, and worſhipped them:

22 And he forſook the Lord God of his fathers, and walked not in the way of the Lord.

641. 23 ¶ And the ſervants of Amon conſpired againſt him, and ſlew the king in his own houſe.

24 And the people of the land ſlew all them that had conſpired againſt king Amon, and the people of the land made Joſiah his ſon king in his ſtead. Before Christ 641.

25 Now the reſt of the acts of Amon which he did, *are* they not written in the book of the chronicles of the kings of Judah?

26 And he was buried in his ſepulcher, in the garden of Uzza: and Joſiah his ſon reigned in his ſtead.

CHAP. XXII.

1 Joſiah his good reign: 3 He taketh care for the repair of the temple. 8 Hilkiah having found a book of the law, Joſiah ſendeth to Huldah to enquire of the Lord. 15 Huldah propheſieth the deſtruction of Jeruſalem, but reſpite thereof in Joſiahs time.

JOſiah *was* eight years old when he began to reign, and he reigned thirty and one years in Jeruſalem: and his mothers name *was* Jedidah, the daughter of Adaiah of Boſcath.

2 And he did *that which was* right in the ſight of the Lord, and walked in all the way of David his father, and turned not aſide to the right hand or to the left.

3 ¶ And it came to paſs in the eighteenth year of king Joſiah, *that* the king ſent Shaphan the ſon of Azaliah, the ſon of Meſhullam, the ſcribe, to the houſe of the Lord, ſaying, 624.

4 Go up to Hilkiah the high prieſt, that he may ſum the ſilver *which is* brought into the houſe of the Lord, which the

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Ver. 16. *Moreover, Manaſſeh ſhed innocent blood.*] He put the prophets to death, and all thoſe who oppoſed his impiety; among whom was the prophet Iſaiah, whom he cauſed to be ſawn aſunder with a wooden ſaw, to render his torments the more exquiſite.

Ver. 18. *Maneſſeh—was buried in the garden of his own houſe.*] It is generally ſuppoſed, that this garden was the place where Azariah, who died a leper, was buried; and that Manaſſeh choſe to be buried there, as unworthy to be laid in the ſepulchres of the kings of Judah. His miſerable captivity, repentance, and reformation, are only mentioned in 2 Chron. xxxiii. 11, *&c.*

Ver. 22. *He forſook the Lord God of his fathers.*] The moſt abominable wickedneſs and licentiouſneſs had overſpread the land; among the princes, judges, and magiſtrates, reigned injuſtice, oppreſſion, cruelty, and all manner of debauchery; among the prieſts, pride, avarice, and a ſhameful traffic of religion; among the people, ignorance and impiety; altars reared every where to Baal, and the whole hoſt of heaven, and the very ſanctuary polluted, by the filthy idol of the groves.

Before Christ 624.

keepers of the door have gathered of the people.

5 And let them deliver it into the hand of the doers of the work, that have the overſight of the houſe of the LORD: and let them give it to the doers of the work, which *is* in the houſe of the LORD, to repair the breeches of the houſe,

6 Unto carpenters, and builders, and maſons, and to buy timber and hewn ſtone to repair the houſe.

7 Howbeit, there was no reckoning made with them of the money that was delivered into their hand, becauſe they dealt faithfully.

8 ¶ And Hilkiah the high prieſt ſaid unto Shaphan the ſcribe, I have found the book of the law in the houſe of the LORD: and Hilkiah gave the book to Shaphan, and he read it.

9 And Shaphan the ſcribe came to the king, and brought the king word again, and ſaid, Thy ſervants have gathered the money that was found in the houſe, and have delivered it into the hand of them that do the work, that have the overſight of the houſe of the LORD.

10 And Shaphan the ſcribe ſhewed the king, ſaying, Hilkiah the prieſt hath delivered me a book: and Shaphan read it before the king.

11 And it came to paſs when the king had heard the words of the book of the law, that he rent his clothes.

12 And the king commanded Hilkiah the prieſt, and Ahikam the ſon of Shaphan, and Achbor the ſon of Michaiah, and Shaphan the ſcribe, and Aſahiah a ſervant of the kings, ſaying,

Before Christ 624.

13 Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book *that is* found: for great *is* the wrath of the LORD that is kindled againſt us, becauſe our fathers have not hearkened unto the words of this book, to do according unto all *that which is* written concerning us.

14 So Hilkiah the prieſt, and Ahikam, and Achbor, and Shaphan, and Aſahiah, went unto Huldah the propheteſs, the wife of Shallum the ſon of Tikvah, the ſon of Harhas, keeper of the wardrobe, (now ſhe dwelt in Jeruſalem in the college) and they communed with her.

15 ¶ And ſhe ſaid unto them, Thus ſaith the LORD God of Iſrael, Tell the man that ſent you to me,

16 Thus ſaith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read.

17 Becauſe they have forſaken me, and have burnt incenſe unto other gods, that they might provoke me to anger with all the works of their hands: therefore my wrath ſhall be kindled againſt this place, and ſhall not be quenched.

18 But to the king of Judah which ſent you to enquire of the LORD, thus ſhall ye ſay

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NOTES on Chap. XXII.

Ver. 8. *I have found the book of the law,* &c.] This probably was the original book of the law, written by Moſes himſelf, and by God's command, laid up in the moſt holy place. The Jews ſay, that Maneſſeh had blotted out the name of Jehovah out of all the copies he could find; Helkiah therefore rejoiced that he had found the original, by which all the reſt might be corrected.

Ver. 14. *Huldah the propheteſs.*] It is certain, that Jeremiah and Zephaniah both prophecied in the reign of Joſiah, but Hilkiah and the reſt applied to Huldah; and ſhe therefore ſeems to have been a propheteſs of ſome note, though probably, at that time, the other two prophets were not near at hand.

In the college.] The word rendered *college*, ſignifies *the ſchool* of the prophets. In the margin, it is, *the ſecond part*; for the right underſtanding of which, it is to be noted, that there were three walls about Jeruſalem; within the firſt, lived the artificers and common people; within the ſecond, the better ſort, the wiſe men, and the prophets; and within the third, was the mount of the Lord.

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ſay to him, Thus ſaith the Lord God of Iſrael, *As touching* the words which thou haſt heard;

19 Becauſe thine heart was tender, and thou haſt humbled thyſelf before the Lord, when thou heardeſt what I ſpake againſt this place, and againſt the inhabitants thereof, that they ſhould become a deſolation and a curſe, and haſt rent thy clothes, and wept before me: I alſo have heard *thee* ſaith the Lord.

20 Behold therefore, I will gather thee unto thy fathers, and thou ſhalt be gathered into thy grave in peace, and thine eyes ſhall not ſee all the evil which I will bring upon this place. And they brought the king word again.

C H A P. XXIII.

1 *Joſiah cauſeth the book to be read in a ſolemn aſſembly:* 3 *He reneweth the covenant of the Lord:* 4 *He deſtroyeth idolatry:* 15 *He burneth dead mens bones upon the altar of Beth-el, as was forepropheſied:* 21 *He keepeth a moſt ſolemn paſſover:* 24 *He putteth away witches, and all the abominations.*

AND the king ſent, and they gathered unto him all the elders of Judah, and of Jeruſalem.

2 And the king went up into the houſe of the Lord, and all the men of Judah, and all the inhabitants of Jeruſalem with him, and the prieſts, and the prophets, and all the people both ſmall and great: and he read in their ears all the words of the book of the covenant *which was* found in the houſe of the Lord.

3 ¶ And the king ſtood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his teſtimonies, and his ſtatutes, with all *their* heart, and all *their* ſoul, to perform the words of this covenant, *that were* written in this book: and all the people ſtood to the covenant.

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4 And the king commanded Hilkiah the high prieſt, and the prieſts of the ſecond order, and the keepers of the door, to bring forth out of the temple of the Lord, all the veſſels *that were* made for Baal, and for the grove, and for all the hoſt of heaven: and he burnt them without Jeruſalem in the fields of Kidron, and carried the aſhes of them unto Beth-el.

5 And he put down the idolatrous prieſts, whom the kings of Judah had ordained to burn incenſe in the high places, in the cities of Judah, and in the places round about Jeruſalem, them alſo that burnt incenſe unto Baal, to the ſun, and to the moon, and to the planets, and to all the hoſt of heaven.

6 And he brought out the grove from the houſe of the Lord, without Jeruſalem, unto the brook Kidron, and burnt it at the brook Kidron, and ſtampt *it* ſmall to powder, and caſt the powder thereof upon the graves of the children of the people.

7 And he brake down the houſes of the ſodomites that *were* by the houſe of the Lord, where the women wove hangings for the grove.

8 And he brought all the prieſts out of the cities of Judah, and defiled the high places where the prieſts had burnt incenſe, from

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Ver. 20. *I will gather thee unto thy fathers.*] This may ſeem a ſtrange promiſe, had it meant no more, but *thou ſhalt lie down with thy fathers*, or *thou ſhalt die*; but there was here a twofold bleſſing, *viz.* that his ſoul ſhould be gathered to the ſouls of his pious anceſtors, and that his earthly part ſhould likewiſe be joined to theirs, and laid in the ſepulchres of the kings of Iſrael.

Notes on Chap. XXIII.

Ver. 5. *Unto Baal, to the ſun.*] It ſhould be, *unto Baal the ſun*; for the words in the Hebrew, *Baal the ſun*, have no copulative vau betwixt them, whereas it is prefixed to all the reſt.

Ver. 6. *He brought out the grove.*] *Aſhtoreth*, i. e. *Aſtarte*, or *the image of the grove.*

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from Geba to Beer-ſheba, and brake down the high places of the gates that *were* in the entering in of the gate of Joſhua the governor of the city, which *were* on a mans left hand at the gate of the city.

9 Nevertheleſs, the prieſts of the high places came not up to the altar of the Lord in Jeruſalem, but they did eat of the unleavened bread among their brethren.

10 And he defiled Topheth, which *is* in the valley of the children of Hinnom, that no man might make his ſon or his daughter to paſs through the fire to Molech.

11 And he took away the horſes that the kings of Judah had given to the ſun, at the entering in of the houſe of the Lord, by the chamber of Nathan-melech the chamberlain, which *was* in the ſuburbs, and burnt the chariots of the ſun with fire.

12 And the altars that *were* on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manaſſeh had made in the two courts of the houſe of the Lord, did the king beat down, and brake *them* down from thence, and caſt the duſt of them into the brook Kidron.

13 And the high places that *were* before Jeruſalem, which *were* on the right hand of the mount of corruption, which Solomon the king of Iſrael had builded for Aſhtoreth the abomination of the Zidonians, and for Chemoſh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

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14 And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

15 ¶ Moreover, the altar that *was* at Beth-el, *and* the high place which Jeroboam the ſon of Nebat, who made Iſrael to ſin, had made, both that altar and the high place, he brake down, and burnt the high place, *and* ſtampt *it* ſmall to powder, and burnt the grove.

16 And as Joſiah turned himſelf, he ſpied the ſepulchers that *were* there in the mount, and ſent, and took the bones out of the ſepulchers, and burnt *them* upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed, who proclaimed theſe words.

17 Then he ſaid, What title *is* that that I ſee? And the men of the city told him, *It is* the ſepulcher of the man of God, which came from Judah, and proclaimed theſe

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Ver. 8. *Brake down the high places of the gates.*] Altars probably erected there, to offer incenſe to thoſe titular gods, to whom their idolatrous kings had committed the care of the city.

Ver. 10. *Topheth.*] The word *Topheth*, according to the general opinion of the Jews, comes from *Thopth*, which, in their language, ſignifies *a drum*; becauſe, in this place, a ſort of drums were uſed, to deaden the cries of thoſe children who were burnt in the fire to their idol Moloch.

Ver. 11. *The horſes that the king of Judah had given to the ſun.*] All the people of the eaſt worſhipped the ſun, and conſecrated horſes to it, becauſe, like that, they were nimble and ſwift in their courſes, The ancients had a notion, that the ſun itſelf was carried about in a chariot, and therefore chariots, as well as horſes, were dedicated to it; for in them, the king and his great officers, went out every morning at the eaſt-gate of the city, to ſalute and adore the ſun, at his coming above the horizon.

Ver. 13. *The mount of corruption.*] Viz. *Olivet*, or *the Mount of Olives*, called by the prophets *the Mount of Corruption*, on account of the idols placed there, which corrupted the people from their religion.

Which Solomon the king of Iſrael had builded.] The idolatrous temples built here by Solomon, had, no doubt, been partly demoliſhed by ſuch religious kings as Aſa, Jehoſhaphat, and Hezekiah, but were rebuilt, or it may be repaired, by their impious ſucceſſors.

Ver. 16. *According to the word of the Lord*, &c.] Three hundred and ſixty two years before this, it was foretold, that all theſe things ſhould be done, and the very perſon mentioned by name who ſhould do it. See 1 Kings xiii. 2. In the Septuagint, are ſeveral words in this place, which are not in the Hebrew, which ſeem genuine, and probably were in the copy from whence the Septuagint made their verſion. I ſhall here include them in a parentheſis—*according to the word of the Lord, which the man of God proclaimed*; (when Jeroboam ſtood, in the feaſt, by the altar, and he turned and lifted up his eyes to the ſepulchre of the man of God) *who proclaimed theſe words.*

Before Christ 624. theſe things that thou haſt done againſt the altar of Beth-el.

18 And he ſaid, Let him alone, let no man move his bones: ſo they let his bones alone, with the bones of the prophet that came out of Samaria.

19 And all the houſes alſo of the high places that *were* in the cities of Samaria, which the kings of Iſrael had made to provoke *the LORD* to anger, Joſiah took away, and did to them according to all the acts that he had done in Beth-el.

20 And he ſlew all the prieſts of the high places that *were* there, upon the altars, and burnt mens bones upon them, and returned to Jeruſalem.

21 ¶ And the king commanded all the people, ſaying, Keep the paſſover unto the LORD your God, as *it is* written in the book of this covenant.

22 Surely there was not holden ſuch a paſſover, from the days of the judges that judged Iſrael, nor in all the days of the kings of Iſrael, nor of the kings of Judah:

623. 23 But in the eighteenth year of king Joſiah, *wherein* this paſſover was holden to the LORD in Jeruſalem.

24 ¶ Moreover, the *workers with* familiar ſpirits, and the wizards, and the images, and the idols, and all the abominations that were ſpied in the land of Judah, and in Jeruſalem, did Joſiah put away, that he might perform the words of the law, *which were* written in the book that Hilkiah the prieſt found in the houſe of the LORD. Before Christ 623.

25 And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his ſoul, and with all his might, according to all the law of Moſes; neither after him aroſe there *any* like him.

26 ¶ Notwithſtanding, the LORD turned not from the fierceneſs of his great wrath, wherewith his anger was kindled againſt Judah, becauſe of all the provocations that Manaſſeh had provoked him withal.

27 And the LORD ſaid, I will remove Judah alſo out of my ſight, as I have removed Iſrael, and will caſt off this city Jeruſalem, which I have choſen, and the houſe of which I ſaid, My name ſhall be there.

28 Now the reſt of the acts of Joſiah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

29 ¶ In his days Pharaoh-nechoh king of Egypt went up againſt the king of Aſſyria to the river Euphrates: and king Joſiah went againſt him, and he ſlew him at Megiddo, when he had ſeen him. 610.

30 And his ſervants carried him in a

Ver. 18. *Let no man move his bones.*] If the pious among the Jews, in thoſe days, had entertained the ſame opinion with regard to relics, as is now held in the church of Rome, the king would not merely have ordered his bones to lie quiet and undiſturbed, but would have preſerved them in golden boxes, and made them the object of a ſuperſtitious and idolatrous worſhip.

Ver. 22. *There was not holden ſuch a paſſover, from the days of the judges.*] That is to ſay, the ceremonies of this feaſt were more ſtrictly obſerved now, than they had ever been, ſince the days of Samuel; it being held according to the ancient form, preſcribed in the authentic book of the law, lately found by Hilkiah.

Ver. 26. *The Lord turned not from the fierceneſs of his great wrath,* &c.] Though Joſiah was doubtleſs ſincere in what he did, and omitted nothing to reſtore the purity of God's worſhip, wherever his power extended, yet the people had ſtill an hankering after the corruption of the former part of Manaſſeh's reign; they complied, indeed, with the preſent reformation, but this was only out of fear of incuring the king's diſpleaſure, or of feeling the ſeverity of his juſtice; their hearts were not right towards God, as appears from the writings of the prophets who lived in thoſe times; and therefore, ſeeing no ſign of their repentance, God had no reaſon to reverſe his decree.

Ver. 29. *And king Joſiah went againſt him, and he ſlew him.*] This is more clearly expreſſed in ſome old tranſlations of the bible; *and king Joſiah went againſt him, whom when Pharaoh ſaw, he ſlew him at Megiddo*; for it was not Joſiah ſlew Pharaoh, but Pharaoh Joſiah.

Megiddo.] A city in the half tribe of Maneſſeh, not far from the Mediterranean ſea.

Before Christ 610. chariot dead from Megiddo, and brought him to Jeruſalem, and buried him in his own ſepulcher: and the people of the land took Jehoahaz the ſon of Joſiah, and anointed him, and made him king in his fathers ſtead.

31 ¶ Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jeruſalem: and his mothers name *was* Hamutal, the daughter of Jeremiah of Libnah.

32 And he did *that which was* evil in the ſight of the LORD, according to all that his fathers had done.

33 And Pharaoh-nechoh put him in bands at Riblah, in the land of Hamath that he might not reign in Jeruſalem, and put the land to a tribute of an hundred talents of ſilver, and a talent of gold.

34 And Pharaoh-nechoh made Eliakim the ſon of Joſiah king, in the room of Joſiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there.

35 And Jehoiakim gave the ſilver and the gold to Pharaoh, but he taxed the land to give the money according to the commandment of Pharaoh; he exacted the ſilver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh-nechoh.

36 ¶ Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jeruſalem: and his mothers name *was* Zebuda, the daughter of Pedaiah of Rumah.

37 And he did *that which was* evil in the ſight of the LORD, according to all that his fathers had done. Before Christ, 610.

CHAP. XXIV.

1 *Jehoiakim procureth his own ruin.* 6 *Jehoiachin ſucceedeth him.* 7 *The king of Egypt is vanquiſhed by the king of Babylon.* 10 *Jeruſalem is taken.* 17 *Zedekiah is made king, and reigneth ill, unto the utter deſtruction of Judah.*

IN his days Nebuchadnezzar king of 607.
Babylon came up, and Jehoiakim be- 606.
came his ſervant three years: then he 603.
turned and rebelled againſt him.

2 And the LORD ſent againſt him 600.
bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and ſent them againſt Judah to deſtroy it, according to the word of the LORD, which he ſpake by his ſervants the prophets.

3 Surely at the commandment of the LORD came *this* upon Judah, to remove *them* out of his ſight, for the ſins of Manaſſeh, according to all that he did:

4 And alſo for the innocent blood that he ſhed, (for he filled Jeruſalem with innocent blood) which the LORD would not pardon.

5 ¶ Now the reſt of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

6 So Jehoiakim ſlept with his fathers: 599.
and Jehoiachin his ſon reigned in his ſtead.

7 And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of

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Ver. 34. *He came to Egypt, and died there.*] Thus the prophecy of Jeremiah was literally fulfilled; *Weep ye not for the dead,* (i. e. for Joſiah) *neither bemoan him, but weep ſore for him that goeth away; for he ſhall return no more, nor ſee his native country,* &c. *but he ſhall die in the place whither they have led him captive, and ſhall ſee this land no more,* Jer. xxii. 10, &c.

NOTES on Chap. XXIV.

Ver. 6. *Jehoiakim ſlept with his fathers.*] That is, *he died*; for ſo the phraſe, *to ſleep with his fathers,* ſignifies. Jehoiakim was not buried with his fathers, nor did he die in his bed, but being taken by the Chaldeans, he died as they led him out of Jeruſalem, and his corpſe lay upon the ground unburied.

Before Christ 599. of Egypt, unto the river Euphrates, all that pertained to the king of Egypt.

8 ¶ Jehoiachin *was* eighteen years old when he began to reign, and he reigned in Jeruſalem three months: and his mothers name *was* Nehuſhta, the daughter of Elnathan of Jeruſalem.

9 And he did *that which was* evil in the ſight of the LORD, according to all that his father had done.

10 ¶ At that time the ſervants of Nebuchadnezzar king of Babylon came up againſt Jeruſalem, and the city was beſieged.

11 And Nebuchadnezzar king of Babylon came againſt the city, and his ſervants did beſiege it.

12 And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his ſervants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign.

13 And he carried out thence all the treaſures of the houſe of the LORD, and the treaſures of the kings houſe, and cut in pieces all the veſſels of gold which Solomon king of Iſrael had made in the temple of the LORD, as the LORD had ſaid.

14 And he carried away all Jeruſalem, and all the princes, and all the mighty men of valour, *even* ten thouſand captives, and all the craftſmen, and ſmiths: none remained, ſave the pooreſt ſort of the people of the land.

15 And he carried away Jehoiachin to Babylon, and the kings mother, and the kings wives, and his officers, and the mighty of the land, *thoſe* carried he into captivity, from Jeruſalem to Babylon. Before Christ 599.

16 And all the men of might, *even* ſeven thouſand, and craftſmen, and ſmiths a thouſand, all *that were* ſtrong *and* apt for war, even them the king of Babylon brought captive to Babylon.

17 ¶ And the king of Babylon made Mattaniah his fathers brother king in his ſtead, and changed his name to Zedekiah:

18 Zedekiah *was* twenty and one years old when he began to reign, and he reigned eleven years in Jeruſalem: and his mothers name *was* Hamutal, the daughter of Jeremiah of Libnah.

19 And he did *that which was* evil in the ſight of the LORD, according to all that Jehoiakim had done.

20 For through the anger of the LORD 598. it came to paſs in Jeruſalem and Judah, until he had caſt them out from his preſence, that Zedekiah rebelled againſt the king of Babylon.

CHAP. XXV.

1 *Jeruſalem is beſieged;* 4 *Zedekiah taken, his ſons ſlain, his eyes put out.* 8 *Nebuzar-adan defaceth the city, carrieth the remnant, except a few poor labourers, into captivity,* 13 *ſpoileth and carrieth away the treaſures.*

AND it came to paſs in the ninth year 590. of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he, and all his hoſt, againſt Jeruſalem, and pitched againſt it, and they built forts againſt it round about.

Ver. 8. *Jehoiachin was eighteen years old when he began to reign.*] It is ſaid, 2 Chron. xxxvi. 9. he was only eight years: but if we conſider, that it was common for kings to make their ſons aſſociates in the kingdom, the difference is eaſily reconciled, by ſuppoſing, that when his father had reigned one year, he took him to reign in conjunction with him, when he was only eight years old; ſo that the book of Chronicles computes, from the time he began to reign with his father, and the book of Kings, from the time he began to reign alone: but perhaps, after all, the tranſcriber of the book of Chronicles has committed an error, by writing eight for eighteen years.

Ver. 13. *Cut in pieces all the veſſels,* &c.] By cutting in pieces here, can only be meant of their being cut off from the temple; for theſe veſſels were preſerved entire, and not cut in pieces, as appears from Dan. v. 2.

Before Chriſt 588.

2 And the city was beſieged unto the eleventh year of king Zedekiah.

3 And on the ninth *day* of the *fourth* month, the famine prevailed in the city, and there was no bread for the people of the land.

4 ¶ And the city was broken up, and all the men of war *fled* by night, by the way of the gate, between two walls, which *is* by the kings garden, (now the Chaldees *were* againſt the city round about) and *the king* went the way toward the plain.

5 And the army of the Chaldees purſued after the king, and overtook him in the plains of Jericho: and all his army were ſcattered from him.

6 So they took the king, and brought him up to the king of Babylon, to Riblah, and they gave judgment upon him.

7 And they ſlew the ſons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of braſs, and carried him to Babylon.

8 ¶ And in the fifth month, on the ſeventh *day* of the month (which *is* the nineteenth year of king Nebuchadnezzar king of Babylon) came Nebuzar-adan captain of the guard, a ſervant of the king of Babylon, unto Jeruſalem:

9 And he burnt the houſe of the Lord, and the kings houſe, and all the houſes of Jeruſalem, and every great *mans* houſe burnt he with fire.

Before Chriſt 588.

10 And all the army of the Chaldees that *were* with the captain of the guard, brake down the walls of Jeruſalem round about.

11 Now the reſt of the people *that were* left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.

12 But the captain of the guard left of the poor of the land, *to be* vine-dreſſers, and huſbandmen.

13 And the pillars of braſs that *were* in the houſe of the Lord, and the baſes, and the brazen ſea that *was* in the houſe of the Lord, did the Chaldees break in pieces, and carried the braſs of them to Babylon.

14 And the pots, and the ſhovels, and the ſnuffers, and the ſpoons, and all the veſſels of braſs wherewith they miniſtered, took they away.

15 And the fire-pans, and the bowls, *and* ſuch things as *were* of gold, *in* gold, and of ſilver, *in* ſilver, the captain of the guard took away.

16 The two pillars, one ſea, and the baſes which Solomon had made for the houſe of the Lord, the braſs of all theſe veſſels was without weight.

17 The height of the one pillar *was* eighteen cubits, and the chapiter upon it

was

NOTES on Chap. XXV.

Ver. 4. *All the men of war fled by night, by the way of the gate, between two walls.*] It is thus expreſſed in Jeremiah, *They went by the way of the kings garden, by the gate between the two walls*; ſo that, as the king's garden faced the country, probably there was ſome private gate through which they eſcaped.

Ver. 7. *And put out the eyes of Zedekiah—and carried him to Babylon.*] Thus two remarkable prophecies were fulfilled, which ſeemed to contradict one another, (and that contradiction, perhaps, tempted Zedekiah not to believe them) one of which was that of Jeremiah xxxii. 5. *And he ſhall lead Zedekiah to Babylon*, and again, xxxiv. 3. *Thou ſhalt not eſcape out of his hand, but ſhalt ſurely be taken, and delivered into his hand, and thine eyes ſhall behold the eyes of the king of Babylon*, &c. The other is that of Ezekiel xii. 13. *I will bring him to Babylon, to the land of the Chaldeans, yet ſhall he not ſee it, though he ſhall die there.* The firſt was accompliſhed, when Zedekiah was carried to Riblah, where he ſaw the king of Babylon, and ſpoke to him, and ſaw his children executed; the other, when Zedekiah had afterwards his eyes put out, and was then carried to Babylon, where he was incapable of ſeeing the city.

Ver. 9. *He burnt the houſe of the Lord.*] Thus the celebrated temple, built by Solomon, was laid in aſhes, after it had ſtood four hundred and twenty-four years, three months, and eight days, according to Uſher's computation.

Before Christ 588.

was braſs: and the height of the chapiter three cubits: and the wreathen-work, and pomegranates upon the chapiter round about, all of braſs: and like unto theſe had the ſecond pillar with wreathen-work.

18 ¶ And the captain of the guard took Seraiah the chief prieſt, and Zephaniah the ſecond prieſt, and the three keepers of the door.

19 And out of the city he took an officer that was ſet over the men of war, and five men of them that were in the kings preſence, which were found in the city, and the principal ſcribe of the hoſt, which muſtered the people of the land, and threeſcore men of the people of the land *that were* found in the city.

20 And Nebuzar-adan captain of the guard took theſe, and brought them to the king of Babylon, to Riblah.

21 And the king of Babylon ſmote them, and ſlew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

22 ¶ And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the ſon of Ahikam, the ſon of Shaphan, ruler.

23 And when all the captains of the armies, they, and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Iſhmael the ſon of Nethaniah, and Johanan the ſon of Careah, and Seraiah the ſon of Tanhumeth the Netophathite, and Jaazaniah the ſon of a Maachathite, they, and their men.

24 And Gedaliah ſware to them, and to their men, and ſaid unto them, Fear not to be the ſervants of the Chaldees: dwell in the land, and ſerve the king of Babylon, and it ſhall be well with you.

25 But it came to paſs in the ſeventh month, that Iſhmael the ſon of Nethaniah, the ſon of Eliſhama, of the ſeed royal, came, and ten men with him, and ſmote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.

26 And all the people both ſmall and great, and the captains of the armies aroſe, and came to Egypt: for they were afraid of the Chaldees.

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27 ¶ And it came to paſs in the ſeven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the ſeven and twentieth *day* of the month, *that* Evil-merodach king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin king of Judah out of priſon.

28 And he ſpake kindly to him, and ſet his throne above the throne of the kings that *were* with him in Babylon,

29 And changed his priſon-garments: and he did eat bread continually before him all the days of his life.

30 And his allowance *was* a continual allowance given him of the king, a daily rate for every day, all the days of his life.

Ver. 21. *So Judah was carried away.*] This happened about 468 years after the beginning of the reign of David, 388 years from the diviſion of the tribes from Judah and Benjamin, and 134 ſince the deſtruction of the ten tribes.

Ver. 27. *Did lift up the head of Jehoiachin.*] Raiſed him from his dejected condition, preferring him above the other captive kings.

5 MA 56

The End of the Second Book of KINGS.

The Firſt Book of the CHRONICLES.

The ARGUMENT.

The two books of Chronicles *were written after the* Babyloniſh *captivity, and in the reign of* Cyrus. *They are a ſort of abridgment of all the ſacred hiſtory from* Adam, *to the return of the* Jews *from captivity, extracted from the books of the Bible ſtill extant, and other annals now loſt. Here are ſeveral tranſactions recorded, that are omitted in the book of* Kings. Ezra *is ſuppoſed to be the author; becauſe the book of* Ezra *begins with the ſame words, with which theſe books end. This firſt book goes down as far as the death of* David.

CHAP. I.

1 *Adams line to Noah,* &c.

Before Chriſt 4004.

ADAM, Sheth, Enoſh, 2 Kenan, Mahalaleel, Jered, 3 Henoch, Methuſhelah, Lamech, 4 Noah, Shem, Ham, and Japheth.

5 ¶ The ſons of Japheth; Gomer, and Magog, Madai, and Javan, and Tubal, and Meſhech, and Tiras.

Before Chriſt 4004.

6 And the ſons of Gomer; Aſhchenaz, and Riphath, and Togarmah.

7 And the ſons of Javan; Eliſhah, and Tarſhiſh, Kittim, and Dodanim.

8 ¶ The ſons of Ham; Cuſh, and Mizraim, Put, and Canaan.

9 And the ſons of Cuſh; Seba, and Havilah,

NOTES on Chap. I.

Ver. 1. *Adam, Sheth, Enoſh.*] He only mentions their names briefly; but the meaning is, Adam begat Seth, Seth Enos, and ſo on. In this chapter, we have a compendious account of the poſterity of Adam to Noah, the poſterity of Noah by Japheth, Ham and Shem to Abraham, the father of the faithful; and an account of the children of Abraham by Hagar, Keturah, and Sarah, from whom the Iſraelites ſprung, and in whoſe ſeed, in the fulneſs of time, the great Meſſiah was born.

Before Christ 4004.

Havilah, and Sabta, and Raamah, and Sabtecha: and the ſons of Raamah; Sheba, and Dedan.

10 And Cuſh begat Nimrod: he began to be mighty upon the earth.

11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

12 And Pathruſim, and Caſluhim, (of whom came the Philiſtines) and Caphthorim.

13 And Canaan begat Zidon his firſt-born, and Heth,

14 The Jebuſite alſo, and the Amorite, and the Girgaſhite,

15 And the Hivite, and the Archite, and the Sinite,

16 And the Arvadite, and the Zemarite, and the Hamathite.

17 ¶ The ſons of Shem; Elam, and Asſhur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meſhech.

18 And Arphaxad begat Shelah, and Shelah begat Eber.

19 And unto Eber were born two ſons: the name of the one *was* Peleg, (becauſe in his days the earth was divided) and his brothers name *was* Joktan.

20 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

21 Hadoram alſo, and Uzal, and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Havilah, and Jobab. All theſe *were* the ſons of Joktan.

Before Christ 4004.

24 ¶ Shem, Arphaxad, Shelah,

25 Eber, Peleg, Reu,

26 Serug, Nahor, Terah,

27 Abram, the ſame *is* Abraham.

28 The ſons of Abraham; Iſaac, and Iſhmael.

29 ¶ Theſe *are* their generations: The firſt-born of Iſhmael, Nebaioth; then Kedar, and Adbeel, and Mibſam,

30 Miſhma, and Dumah, Maſſa, Hadad, and Tema,

31 Jetur, Naphiſh, and Kedemah. Theſe are the ſons of Iſhmael.

32 ¶ Now the ſons of Keturah, Abrahams concubine: ſhe bare Zimram, and Jokſhan, and Medan, and Midian, and Iſhbak, and Shuah. And the ſons of Jokſhan; Sheba, and Dedan.

33 And the ſons of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah. All theſe *are* the ſons of Keturah.

34 And Abram begat Iſaac. The ſons of Iſaac; Eſau and Iſrael.

35 ¶ The ſons of Eſau; Eliphaz, Reuel and Jeuſh, and Jaalam, and Korah.

36 The ſons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timnah, and Amalek.

37 The ſons of Ruel; Nahath, Zerah, Shammah, and Mizzah.

38 And the ſons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Diſhon, and Ezar, and Diſhan.

39 And the ſons of Lotan; Hori, and Homam: and Timna *was* Lotans ſiſter.

40 The

Ver. 5. *The ſons of Japheth.*] The poſterity of Japheth the eldeſt, and afterwards (ver. 8.) of Ham, the ſecond ſon; becauſe after having ſet down the families of the other two, the hiſtorian would have no more to do with them, but would be entirely at liberty to trace the genealogy of Abraham and the Jewiſh nation, which was to be derived from Shem, and which, for the ſake of order and perſpicuity, he would do without interruption.

Ver. 17. *Uz, and Hul, and Gether, and Meſhech.*] Theſe were not the ſons of Shem, but his grandſons by Aram his youngeſt ſon, as appears from Gen. x. 22. but nothing is more uſual in ſcripture, than to call grandſons by the name of ſons, as Laban is called the ſon of Nahor, Gen. xxix. 5. when he was his grandſon by Bethuel.

Ver. 19. *Was divided.*] That is, diſperſed, according to the diviſion of their languages.

Ver. 36. *Timnah and Amalek.*] Timnah was the concubine (not the ſon) of Eliphaz, and the mother (not the brother) of Amalek. The Arabic verſion, and the Alexandrian copy of the Greek, have the true reading: *Timnah, which was the concubine of Eliphaz, bare him Amalek.*

Ver. 38. *The ſons of Seir.*] Seir was the ancient lord of the country of Seir, from whom it had its name.

Before Chriſt 4004. 40 The ſons of Shobal; Alian, and Manahath, and Ebal, Shephi, and Onam. And the ſons of Zibeon; Aiah, and Anah.

41 The ſons of Anah; Diſhon. And the ſons of Diſhon; Amram, and Eſhban, and Ithran, and Cheran.

42 The ſons of Ezer; Bilhan, and Zavan, *and* Jakan. The ſons of Diſhan; Uz, and Aran.

1676. 43 ¶ Now theſe *are* the kings that reigned in the land of Edom, before *any* king reigned over the children of Iſrael; Bela the ſon of Beor: and the name of his city *was* Dinhabah.

44 And when Belah was dead, Jobab the ſon of Zera of Bozrah reigned in his ſtead.

45 And when Jobab was dead, Huſham of the land of the Temanites, reigned in his ſtead.

46 And when Huſham was dead, Hadad the ſon of Bedad (which ſmote Midian in the field of Moab) reigned in his ſtead: and the name of his city *was* Avith.

47 And when Hadad was dead, Samlah of Maſrekah reigned in his ſtead.

48 And when Samlah was dead, Shaul of Rehoboth by the river, reigned in his ſtead.

49 And when Shaul was dead, Baal-hanan the ſon of Achbor reigned in his ſtead.

50 And when Baal-hanan was dead, Hadad reigned in his ſtead: and the name of his city *was* Pai; and his wifes name *was* Mehetabel the daughter of Matred, the daughter of Mezahab.

1496. 51 ¶ Hadad died alſo. And the dukes of Edom were; duke Timna, duke Aliah, duke Jetheth, Before Chriſt 1496.

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram. Theſe *are* the dukes of Edom.

CHAP. II.

1 *The ſons of Iſrael.* 3 *The poſterity of Judah by Tamar.* 13 *The children of Jeſſe.* 18 *The poſterity of Caleb the ſon of Hezron.* 21 *Hezrons poſterity by the daughter of Machir.* 25 *Jerahmeels poſterity.* 34 *Sheſhans poſterity.* 42 *Another branch of Calebs poſterity.* 50 *The poſterity of Caleb the ſon of Hur.*

THeſe *are* the ſons of Iſrael; Reuben, Simeon, Levi, and Judah, Iſſachar, and Zebulun,

2 Dan, Joſeph, and Benjamin, Naphtali, Gad, and Aſher.

3 ¶ The ſons of Judah; Er, and Onan, and Shelah: *which* three were born unto him of the daughter of Shua the Canaaniteſs. And Er, the firſt-born of Judah, was evil in the ſight of the Lord, and he ſlew him.

4 And Tamar his daughter in law, bare him Pharez, and Zerah. All the ſons of Judah *were* five.

5 The ſons of Pharez; Hezron, and Hamul.

6 And the ſons of Zerah; Zimri, and Ethan, and Heman, and Calcol, and Dara: five of them in all.

7 And the ſons of Carmi; Achar the troubler of Iſrael, who tranſgreſſed in the thing accurſed.

Notes on Chap. II.

Ver. 3. *The ſons of Judah.*] Judah is here placed firſt, becauſe the Saviour of the world was to ſpring from that tribe, according to the celebrated prophecy of Jacob. *The ſcepter ſhall not depart from Judah, nor a law-giver from between his feet, until Shiloh come,* Gen. xlix. 10.

Ver. 7. *Achar the troubler of Iſrael.*] His true name is *Achan*, but he is here elegantly called *Achar*, which ſignifies *troubler*, becauſe of the great danger he had brought Iſrael into by the ſin he had committed in the accurſed thing.

Before Chriſt 1496. 8 And the ſons of Ethan; Azariah.

9 The ſons alſo of Hezron, that were born unto him; Jerahmeel, and Ram, and Chelubai.

10 And Ram begat Amminadad, and Amminadad begat Nahſhon, prince of the children of Judah;

11 And Nahſhon begat Salma, and Salma begat Boaz,

12 And Boaz begat Obed, and Obed begat Jeſſe,

1471. 13 ¶ And Jeſſe begat his firſt-born Eliab, and Abinadab the ſecond, and Shimma the third,

14 Nethaneel the fourth, Raddai the fifth,

15 Ozem the ſixth, David the ſeventh:

16 Whoſe ſiſters *were* Zeruiah, and Abigail. And the ſons of Zeruiah; Abiſhai, and Joab, and Aſahel, three.

17 And Abigail bare Amaſa: and the father of Amaſa *was* Jether the Iſhmeelite.

18 ¶ And Caleb the ſon of Hezron begat *children* of Azubah *his* wife, and of Jerioth: her ſons *are* theſe; Jeſher, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur.

20 And Hur begat Uri, and Uri begat Bezaleel.

21 ¶ And afterward Hezron went in to the daughter of Machir, the father of Gilead, whom he married when he was threeſcore years old, and ſhe bare him Segub.

22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.

23 And he took Geſhur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, *even* threeſcore cities: all theſe *belonged to* the ſons of Machir, the father of Gilead. Before Chriſt 1471.

24 And after that Hezron was dead in Caleb-ephratah, then Abiah Hezrons wife bare him Aſhur the father of Tekoa.

25 ¶ And the ſons of Jerahmeel the firſt-born of Hezron were, Ram the firſt-born, and Bunah, and Oren, and Ozem, *and* Ahijah.

26 Jerahmeel had alſo another wife, whoſe name *was* Atarah, ſhe *was* the mother of Onam.

27 And the ſons of Ram the firſt-born of Jerahmeel were, Maaz, and Jamin, and Eker.

28 And the ſons of Onam were, Shammai, and Jada. And the ſons of Shammai; Nadab, and Abiſhur.

29 And the name of the wife of Abiſhur *was* Abihail, and ſhe bare him Ahban, and Molid.

30 And the ſons of Nadab; Seled, and Appaim: but Seled died without children.

31 And the ſons of Appaim; Iſhi. And the ſons of Iſhi; Sheſhan. And the children of Sheſhan; Ahlai.

32 And the ſons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.

33 And the ſons of Jonathan; Peleth, and Zaza. Theſe were the ſons of Jerahmeel.

34 ¶ Now Sheſhan had no ſons, but daughters: and Sheſhan had a ſervant, an Egyptian, whoſe name *was* Jarha.

35 And Sheſhan gave his daughter to Jarha his ſervant to wife, and ſhe bare him Attai.

36 And Attai begat Nathan, and Nathan begat Zabad,

Ver. 18. *Caleb begat children of Azubah his wife, and of Jerioth.*] The Hebrew expreſſes no more than *Caleb begat Azubah, Wife, and Jerioth*; the other four words, *children of—his—of—* being inſerted to make out the ſenſe; but the Syriac and Arabic verſions ſeem to have preſerved the true meaning, which is this, *Caleb begat Jerioth by Azubah his wife.*

Before Chriſt 1471.

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah.

39 And Azariah begat Helez, and Helez begat Eleaſah,

40 And Eleaſah begat Siſamai, and Siſamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Eliſhama.

42 ¶ Now the ſons of Caleb the brother of Jerahmeel *were* Meſha his firſt-born, which *was* the father of Ziph: and the ſons of Mareſhah the father of Hebron.

43 And the ſons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai.

45 And the ſon of Shammai *was* Maon: and Maon *was* the father of Beth-zur.

46 And Ephah Calebs concubine bare Haran, and Moza, and Gazez: and Haran begat Gazez.

47 And the ſons of Jahdai; Regem, and Jotham, and Geſhan, and Pelet, and Ephah, and Shaaph.

48 Maachah Calebs concubine bare Sheber, and Tirhanah.

49 She bare alſo Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibea: and the daughter of Caleb *was* Achſah.

50 ¶ Theſe were the ſons of Caleb the ſon of Hur, the firſt-born of Ephratah; Shobal the father of Kirjath-jearim,

51 Salma the father of Beth-lehem, Hareph the father of Beth-gader.

52 And Shobal the father of Kirjath-jearim, had ſons; Haroeh, *and* half of the Manahethites.

Before Chriſt 1471.

53 And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Miſhraites: of them came the Zareathites, and the Eſhtaulites.

54 The ſons of Salma; Beth-lehem, and the Netophathites, Ataroth, the houſe of Joab, and half of the Manahethites, the Zorites.

55 And the families of the ſcribes which dwelt at Jabez; the Tirathites, the Shimeathites, *and* Suchathites. Theſe *are* the Kenites that came of Hemath, the father of the houſe of Rechab.

CHAP. III.

1 *The ſons of David:* 10 *His line to Zedekiah.* 17 *The ſucceſſors of Jeconiah.*

NOW theſe were the ſons of David, which were born unto him in Hebron; the firſt-born Amnon, of Ahinoam the Jeezreeliteſs: the ſecond, Daniel of Abigail the Carmeliteſs:

2 The third Abſalom, the ſon of Maachah the daughter of Talmai king of Geſhur: the fourth, Adonijah the ſon of Haggith:

3 The fifth, Shephatiah of Abital: the ſixth, Ithream by Eglah his wife.

4 *Theſe* ſix were born unto him in Hebron, and there he reigned ſeven years and ſix months: and in Jeruſalem he reigned thirty and three years.

5 And theſe were born unto him in Jeruſalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bathſhua the daughter of Ammiel:

6 Ibhar alſo, and Eliſhama, and Eliphelet,

7 And

Ver. 49. *The father of Gibea.*] That is, the founder or ruler of Gibeah, a city in the tribe of Judah; it being a common expreſſion, to call the founder of a city the father of it.

Notes on Chap. III.

Ver. 3. *Eglah his wife.*] It is the opinion of the Jews, that this was Michal, Saul's daughter, ſhe being his only legal wife; the others, he took according to the cuſtom then reigning among the Iſraelites.

Before Christ 1471. 7 And Nogah, and Nepheg, and Japhia,

8 And Eliſhama, and Eliada, and Eliphelet, nine.

9 *Theſe were* all the ſons of David, beſides the ſons of the concubines, and Tamar their ſiſter.

10 ¶ And Solomons ſon *was* Rehoboam, Abia his ſon, Aſa his ſon, Jehoſhaphat his ſon,

11 Joram his ſon, Ahaziah his ſon, Joaſh his ſon,

12 Amaziah his ſon, Azariah his ſon, Jotham his ſon,

13 Ahaz his ſon, Hezekiah his ſon, Manaſſeh his ſon,

14 Amon his ſon, Joſiah his ſon.

15 And the ſons of Joſiah *were*, the firſt-born Johanan, the ſecond Jehoiakim, the third Zedekiah, the fourth Shallum.

16 And the ſons of Jehoiakim; Jeconiah his ſon, Zedekiah his ſon.

17 ¶ And the ſons of Jeconiah; Aſſir, Salathiel his ſon,

18 Malchiram alſo, and Pedaiah, and Shenazar, Jecamiah, Hoſhama, and Nedabiah.

19 And the ſons of Pedaiah *were*, Zerubbabel, and Shimei: and the ſons of Zerubbabel; Meſhullam, and Hananiah, and Shelomith their ſiſter:

20 And Haſhubah, and Ohel, and Berechiah, and Haſadiah, Juſhab-heſed, five.

21 And the ſons of Hananiah; Pelatiah, and Jeſaiah: the ſons of Rephaiah, the ſons of Arnan, the ſons of Obadiah, the ſons of Shechaniah.

22 And the ſons of Shechaniah; Shemaiah: and the ſons of Shemaiah; Hattuſh, and Igeal, and Bariah, and Neariah, and Shaphat, ſix. Before Christ 1300.

23 And the ſons of Neariah; Elioenai, and Hezekiah, and Azrikam, three.

24 And the ſons of Elioenai *were*, Hodaiah, and Eliaſhib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, ſeven.

CHAP. IV.

1, 11 The poſterity of Judah by Caleb the ſon of Hur. 5 Of Aſhur the poſthumous ſon of Hezron. 9 Of Jabez, and his prayer. 21 The poſterity of Shelah. 24 The poſterity and cities of Simeon. 39 Their conqueſt of Gedor, and of the Amalekites in mount Seir.

THE ſons of Judah; Pharez, Hezron, and Carmi, and Hur, and Shobal.

2 And Reaiah the ſon of Shobal, begat Jahath, and Jahath begat Ahumai, and Lahad. Theſe *are* the families of the Zorathites.

3 And theſe *were of* the father of Etam; Jezreel, and Iſhma, and Ibbaſh: and the name of their ſiſter *was* Hazelelponi.

4 And Penuel the father of Gedor, and Ezer the father of Huſhah. Theſe *are* the ſons of Hur, the firſt-born of Ephratah, the father of Beth-lehem.

5 ¶ And Aſhur the father of Tekoa, had two wives, Helah and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahaſhtari. Theſe *were* the ſons of Naarah.

7 And

Ver. 8. *Eliſhama—Eliphelet.*] Theſe words being before mentioned in the 6th verſe, ſeem to be an interpolation.

NOTES on Chap. IV.

Ver. 1. *The ſons of Judah.*] That is, his poſterity, for only one of his ſons (Pharez) is here mentioned.

Ver. 2. *The families of the Zorathites.*] Zera is the name of a place in the tribe of Judah, where ſeveral of that tribe ſettled.

Ver. 3. *Theſe were of the father of Etam.*] This is the verſion of the Hebrew: the original manuſcript hath it *ſons*, inſtead of *father*, agreeable to all the ancient verſions.

Ver. 4. *Penuel the father of Gedor.*] Jerod is ſaid to be the father, *i. e.* the lord of Gedor, in the 18th verſe; but there might be two lords of the ſame city, as there are now among us, ſeveral lordſhips in the ſame town.

Before Christ 1300.

7 And the ſons of Helah *were*, Zereth, *and* Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel, the ſon of Harum.

9 ¶ And Jabez was more honourable than his brethren: and his mother called his name Jabez, ſaying, Becauſe I bare him with ſorrow.

10 And Jabez called on the God of Iſrael, ſaying, Oh that thou wouldeſt bleſs me indeed, and enlarge my coaſt, and that thine hand might be with me, and that thou wouldeſt keep *me* from evil, that it may not grieve me. And God granted him that which he requeſted.

11 ¶ And Chelub the brother of Shuah, begat Mehir, which *was* the father of Eſhton.

12 And Eſhton begat Beth-rapha, and Paſeah, and Tehinnah the father of Irnahaſh. Theſe *are* the men of Rechah.

13 And the ſons of Kenaz; Othniel, and Seraiah: and the ſons of Othniel; Hathath.

14 And Meonothai begat Ophrah: and Seraiah begat Joab, the father of the valley of Charaſhim, for they were craftſmen.

15 And the ſons of Caleb the ſon of Jephunneh; Iru, Elah, and Naam: and the ſons of Elah, even Kenaz.

16 And the ſons of Jehaleleel; Ziph, and Ziphah, Tiria, and Aſareel.

17 And the ſons of Ezra *were*, Jether and Mered, and Epher, and Jalon: and ſhe bare Miriam, and Shammai, and Iſhbah the father of Eſhtemoa.

Before Christ 1300.

18 And his wife Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And theſe *are* the ſons of Bithiah the daughter of Pharaoh, which Mered took.

19 And the ſons of *his* wife Hodiah, the ſiſter of Naham, the father of Keilah the Garmite, and Eſhtemoa the Maachathite.

20 And the ſons of Shimon *were*, Amnon, and Rinnah, Ben-hanan, and Tilon. And the ſons of Iſhi *were*, Zoheth, and Ben-zoeth.

21 ¶ The ſons of Shelah the ſon of Judah *were*, Er the father of Lecah, and Laadah the father of Mareſhah, and the families of the houſe of them that wrought fine linen, of the houſe of Aſhbea.

22 And Jokim, and the men of Chozeba, and Joaſh, and Saraph, who had the dominion in Moab, and Jaſhubi-lehem. And *theſe are* ancient things.

23 Theſe *were* the potters, and thoſe that dwelt amongſt plants and hedges: there they dwelt with the king for his work.

24 ¶ The ſons of Simeon *were*, Nemuel, and Jamin, Jarib, Zerah, *and* Shaul:

25 Shallum his ſon, Mibſam his ſon, Miſhma his ſon.

26 And the ſons of Miſhma; Hamuel his ſon, Zacchur his ſon, Shimei his ſon.

27 And Shimei had ſixteen ſons, and ſix daughters; but his brethren had not many children, neither did all their family multiply, like to the children of Judah.

28 And they dwelt at Beer-ſheba, and Moladah, and Hazar-ſhual,

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Ver. 18. *Bithiah, the daughter of Pharaoh.*] Not the king of Egypt, but ſome Iſraelite called by that name.

Ver. 22. *Theſe are ancient things.*] That is, they happened a long time ago.

Ver. 23. *Theſe were the potters*, &c.] Were fallen from the glory and ſplendor in which they formerly lived, into low and mean employments.

Ver. 24. *The ſons of Simeon.*] The Samaritan text, and the Hebrew of Gen. xlvi. 10 agree, in ſaying, that the ſons of Simeon were Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul, *&c.* which is therefore the moſt probable reading.

Before Christ 1300. 29 And at Bilhah, and at Ezem, and at Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and Hazar-ſuſim, and at Beth-birei, and at Shaaraim: Theſe *were* their cities, unto the reign of David.

32 And their villages *were*, Etam, and Ain, Rimmon, and Tochen, and Aſhan, five cities.

33 And all their villages that *were* round about the ſame cities, unto Baal. Theſe *were* their habitations, and their genealogy.

34 And Meſhobab, and Jamlech, and Joſhah, the ſon of Amaziah,

35 And Joel, and Jehu the ſon of Joſibiah, the ſon of Seraiah, the ſon of Aſiel,

36 And Elioenai, and Jaakobah, and Jeſhohaiah, and Aſaiah, and Adiel, and Jeſimiel, and Benaiah,

37 And Ziza the ſon of Shiphi, the ſon of Allon, the ſon of Jedaiah, the ſon of Shimri, the ſon of Shemaiah.

38 Theſe mentioned by *their* names, *were* princes in their families: and the houſe of their fathers increaſed greatly.

715. 39 ¶ And they went to the entrance of Gedor, *even* unto the eaſt ſide of the valley, to ſeek paſture for their flocks.

40 And they found fat paſture and good, and the land *was* wide, and quiet, and peaceable: for *they* of Ham had dwelt there of old.

41 And theſe written by name, came in the days of Hezekiah king of Judah, and ſmote their tents, and the habitations that were found there, and deſtroyed them utterly unto this day, and dwelt in their rooms: becauſe *there was* paſture there for their flocks. Before Christ 1300.

42 And *ſome* of them, *even* of the ſons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the ſons of Iſhi.

43 And they ſmote the reſt of the Amalekites that were eſcaped, and dwelt there unto this day.

CHAP. V.

1 *The line of Reuben (who loſt his birth-right) unto the captivity.* 9 *Their habitation and conqueſt of the Hagarites.* 11 *The chief men, and habitations of Gad.* 18 *The number and conqueſt of Reuben, Gad, and the half of Manaſſeh.*

NOW the ſons of Reuben the firſt-born of Iſrael, (for he *was* the firſt-born, but foraſmuch as he defiled his fathers bed, his birth-right was given unto the ſons of Joſeph the ſon of Iſrael: and the genealogy is not to be reckoned after the birth-right.

2 For Judah prevailed above his brethren, and of him *came* the chief ruler, but the birth-right *was* Joſephs)

3 The ſons, *I ſay*, of Reuben the firſt-born of Iſrael *were*, Hanoch, and Pallu, Hezron, and Carmi.

4 The ſons of Joel; Shemaiah his ſon, Gog his ſon, Shimei his ſon,

5 Micah his ſon, Reaiah his ſon, Baal his ſon,

Ver. 31. *Theſe were their cities*, &c.] That is, they dwelt in theſe cities when David aſcended the throne.

Ver. 40. *They of Ham had dwelt there of old.*] It is conjectured, that Gedor was ſome place in Arabia, where ſome of the poſterity of Ham ſettled; and the Arabians, being wholly addicted to paſturage, ſought out the beſt ground for feeding their flocks, whoſe country the Simeonites made no ſcruple to invade, the poſterity of Ham being accurſed by Noah.

NOTES on Chap. V.

Ver. 2. *Of him came the chief ruler.*] By the *chief ruler*, is meant, firſt David, and after him the Meſſiah.

But the birth-right was Joſephs.] Or, *though* the birth-right was Joſeph's.

Before Christ 1300.

6 Beerah his ſon, whom Tilgath-pilneſer king of Aſſyria, carried away *captive*: he *was* prince of the Reubenites.

7 And his brethren by their families (when the genealogy of their generations was reckoned) *were* the chief, Jeiel, and Zechariah,

8 And Bela the ſon of Azaz, the ſon of Shema, the ſon of Joel, who dwelt in Aroer, even unto Neba, and Baal-meon.

9 And eaſtward he inhabited unto the entring in of the wilderneſs from the river Euphrates: becauſe their cattle were multiplied in the land of Gilead.

10 And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents throughout all the eaſt-*land* of Gilead.

11 ¶ And the children of Gad dwelt over againſt them, in the land of Baſhan unto Salchah:

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Baſhan.

13 And their brethren of the houſe of their fathers *were*, Michael, and Meſhullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, ſeven.

14 Theſe *are* the children of Abihail the ſon of Huri, the ſon of Jaroah, the ſon of Gilead, the ſon of Michael, the ſon of Jeſhiſhai, the ſon of Jahdo, the ſon of Buz;

15 Ahi the ſon of Abdiel, the ſon of Guni, chief of the houſe of their fathers.

16 And they dwelt in Gilead in Baſhan, and in her towns, and in all the ſuburbs of Sharon, upon their borders.

Before Christ 1300.

17 All theſe were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Iſrael.

18 ¶ The ſons of Reuben, and the Gadites, and half the tribe of Manaſſeh, of valiant men, men able to bear buckler and ſword, and to ſhoot with bow, and ſkilful in war, *were* four and forty thouſand ſeven hundred and threeſcore, that went out to the war.

19 And they made war with the Hagarites, with Jetur, and Nepheſh, and Nodab.

20 And they were helped againſt them, and the Hagarites were delivered into their hand, and all that *were* with them: for they cried to God in the battel, and he was intreated of them, becauſe they put their truſt in him.

21 And they took away their cattle; of their camels fifty thouſand, and of ſheep two hundred and fifty thouſand, and of aſſes two thouſand, and of men an hundred thouſand.

22 For there fell down many ſlain, becauſe the war *was* of God. And they dwelt in their ſteads until the captivity.

23 ¶ And the children of the half-tribe of Manaſſeh, dwelt in the land: they increaſed from Baſhan, unto Baal-hermon, and Senir, and unto mount Hermon.

24 And theſe *were* the heads of the houſe of their fathers, even Epher, and Iſhi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men

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Ver. 6. *Tilgath-pilneſer.*] He is called Tiglath-pileſer, 2 Kings xv. 29. and the Greek, Syriac, and Arabic verſions, confirm this reading.

Ver. 14. *Theſe are the children of Abihail, the ſon of Huri.*] That is, the ſeven before mentioned were the children of Abihail, the ſon of Huri, whoſe pedigree here follows.

Ver. 16. *Sharon.*] The country of Sharon abounded with excellent paſtures, and produced the moſt generous wines. There were two Sharons, one in the eaſt, inhabited by the Gadites; the other in the weſt, not far from Joppa, Acts ix. 35.

Ver. 19. *They made war with the Hagarites, with Jetur,* &c.] Theſe were different tribes of Iſhmaelites, being all deſcended from Iſhmael, the ſon of Hagar.

Ver. 21. *Of their camels fifty thouſand.*] The Arabians abounded in camels, which they uſed in war, as well as to carry burdens; they being creatures patient of thirſt, were fitteſt for any ſervice in that hot and dry country.

Before Christ 1300. men of valour, famous men, *and* heads of the houſe of their fathers.

25 ¶ And they tranſgreſſed againſt the God of their fathers, and went a whoring after the gods of the people of the land, whom God deſtroyed before them.

771. 26 And the God of Iſrael ſtirred up
the ſpirit of Pul king of Aſſyria, and the
ſpirit of Tilgath-pilneſer king of Aſſyria,
740. and he carried them away, (even the Reu-
benites, and the Gadites, and the half-
tribe of Manaſſeh) and brought them unto
Halah, and Habor, and Hara, and to the
river Gozan, unto this day.

CHAP. VI.

1 *The ſons of Levi.* 4 *The line of the prieſts unto the captivity.* 16 *The families of Gerſhom, Kohath, and Merari.* 49 *The office of Aaron, and his line unto Ahimaaz.*

THE ſons of Levi; Gerſhom, Kohath, and Merari.

2 And the ſons of Kohath; Amram, Izhar, and Hebron, and Uzziel.

3 And the children of Amram; Aaron, and Moſes, and Miriam. The ſons alſo of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

4 ¶ Eleazar begat Phinehas, Phinehas begat Abiſhua,

5 And Abiſhua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerahiah, and Zerahiah begat Meraioth,

7 Meraioth begat Amariah, and Amaria begat Ahitub,

8 And Ahitub begat Zadok, and Zadok begat Ahimaaz,

Before Christ 1300.

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah, (he *it is* that executed the prieſts office, in the temple that Solomon built in Jeruſalem.)

11 And Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat Shallum,

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat Seraiah, and Seraiah begat Jehozadak,

15 And Jehhozadak went *into captivity*, when the LORD carried away Judah and Jeruſalem by the hand of Nebuchadnezzar.

16 ¶ The ſons of Levi; Gerſhom, Kohath, and Merari.

17 And theſe *be* the names of the ſons of Gerſhom; Libni, and Shimei.

18 And the ſons of Kohath *were*, Amram, and Izhar, and Hebron, and Uzziel.

19 The ſons of Merari; Mahli, and Muſhi. And theſe *are* the families of the Levites according to their fathers.

20 Of Gerſhom; Libni his ſon, Jahath his ſon, Zimmah his ſon,

21 Joah his ſon, Iddo his ſon, Zerah his ſon, Jeaterai his ſon.

22 The ſons of Kohath; Amminadab his ſon, Korah his ſon, Aſſir his ſon,

23 Elkanah his ſon, and Ebiaſaph his ſon, and Aſſir his ſon,

24 Tahath his ſon, Uriel his ſon, Uzziah his ſon, and Shaul his ſon.

Ver. 25. *They tranſgreſſed againſt the God of their fathers.*] Probably they were the firſt that worſhipped the gods of the heathen; therefore God delivered them firſt into the hand of their enemies, who carried them captive into a ſtrange land.

NOTES on Chap. VI.

Ver. 10. *He it is that executed the prieſts office.*] He reſolutely maintained his office with the danger of his life, againſt the uſurpation of one of Solomon's ſucceſſors, who would have offered incenſe in that very temple which Solomon built.

In the temple that Solomon built.] The mention of Solomon's temple in this place, plainly denotes, that this was written after the ſecond temple was built, or while it was in building.

Ver. 14. *Seraiah begat Jehozadak.*] Seraiah was carried to Ribbah by the Babyloniſh army, and there put to death by order of Nebuchadnezzar; ſo that in him ended the ſucceſſion of high-prieſts under the firſt temple, and their number from Zadok, amounted to twelve.

Before Chriſt 1300.

25 And the ſons of Elkanah; Amaſai, and Ahimoth.

26 *As for* Elkanah: the ſons of Elkanah; Zophai his ſon, and Nahath his ſon,

27 Eliab his ſon, Jeroham his ſon, Elkanah his ſon.

28 And the ſons of Samuel; the firſt-born Vaſhni, and Abiah.

29 The ſons of Merari; Mahli, Libni his ſon, Shimei his ſon, Uzza his ſon,

30 Shimea his ſon, Haggiah his ſon, Aſaiah his ſon.

31 And theſe *are they* whom David ſet over the ſervice of ſong in the houſe of the LORD, after that the ark had reſt.

32 And they miniſtered before the dwelling-place of the tabernacle of the congregation, with ſinging, until Solomon had built the houſe of the LORD in Jeruſalem: and *then* they waited on their office, according to their order.

33 And theſe *are* they that waited with their children: of the ſons of the Kohathites; Heman a ſinger, the ſons of Joel, the ſon of Shemuel,

34 The ſon of Elkanah, the ſon of Jeroham, the ſon of Eliel, the ſon of Toah,

35 The ſon of Zuph, the ſon of Elkanah, the ſon of Mahath, the ſon of Amaſai,

36 The ſon of Elkanah, the ſon of Joel, the ſon of Azariah, the ſon of Zephaniah,

37 The ſon of Tahath, the ſon of Aſſir, the ſon of Ebiaſaph, the ſon of Korah,

38 The ſon of Izhar, the ſon of Kohath, the ſon of Levi, the ſon of Iſrael.

39 And his brother Aſaph (who ſtood on his right hand) *even* Aſaph the ſon of Berachiah, the ſon of Shimea,

Before Chriſt, 1180.

40 The ſon of Michael, the ſon of Baaſeiah, the ſon of Malchiah,

41 The ſon of Ethni, the ſon of Zerah, the ſon of Adaiah,

42 The ſon of Ethan, the ſon of Zimmah, the ſon of Shimei,

43 The ſon of Jahath, the ſon of Gerſhom, the ſon of Levi.

44 And their brethren the ſons of Merari, *ſtood* on the left hand: Ethan the ſon of Kiſhi, the ſon of Abdi, the ſon of Malluch,

45 The ſon of Haſhabiah, the ſon of Amaziah, the ſon of Hilkiah,

46 The ſon of Amzi, the ſon of Bani, the ſon of Shamer,

47 The ſon of Mahli, the ſon of Muſhi, the ſon of Merari, the ſon of Levi.

48 Their brethren alſo the Levites *were* appointed unto all manner of ſervice of the tabernacle of the houſe of God.

49 ¶ But Aaron and his ſons offered upon the altar of the burnt-offering, and on the altar of incenſe, *and were appointed* for all the work of the *place* moſt holy, and to make an atonement for Iſrael, according to all that Moſes the ſervant of God had commanded. 1444.

50 And theſe *are* the ſons of Aaron; Eleazar his ſon, Phinehas his ſon, Abiſhua his ſon,

51 Bukki his ſon, Uzzi his ſon, Zerahiah his ſon,

52 Meraioth his ſon, Amariah his ſon, Ahitub his ſon,

53 Zadok his ſon, Ahimaaz his ſon.

54 ¶ Now theſe *are* their dwelling-places throughout their caſtles in their coaſts of the ſons of Aaron, of the families of the Kohathites: for theirs was the lot.

55 And they gave them Hebron in the

Ver. 28. *The firſt-born Vaſhni, and Abiah.*] The Syriac and Arabic verſions have, from a perfect copy, rightly rendered the words, *The firſt-born Joel, and the ſecond Abiah*, agreeable to 1 Sam. viii. 2.

Ver. 43. *The ſon of Gerſhom.*] We have an account of the poſterity of Levi by his ſon Gerſhom, twice given. See verſe 17, &c. but with great variation.

Before Chriſt 1444.

the land of Judah, and the ſuburbs thereof round about it.

56 But the fields of the city, and the villages thereof, they gave to Caleb the ſon of Jephunneh.

57 And to the ſons of Aaron they gave the cities of Judah, *namely*, Hebron, *the city* of refuge, and Libnah with her ſuburbs, and Jattir, and Eſhtemoa, with their ſuburbs,

58 And Hilen with her ſuburbs, Debir with her ſuburbs,

59 And Aſhan with her ſuburbs, and Beth-ſhemeſh with her ſuburbs:

60 And out of the tribe of Benjamin; Geba with her ſuburbs, and Alemeth with her ſuburbs, and Anathoth with her ſuburbs. All the cities throughout their families *were* thirteen cities.

61 And unto the ſons of Kohath, *which were* left of the family of that tribe *were cities given* out of the half-tribe, *namely*, *out of* the half-*tribe* of Manaſſeh, by lot, ten cities.

62 And to the ſons of Gerſhom throughout their families, out of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the tribe of Manaſſeh in Baſhan, thirteen cities.

63 Unto the ſons of Merari *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

64 And the children of Iſrael gave to the Levites *theſe* cities, with their ſuburbs.

65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, theſe cities, which are called by *their* names.

Before Chriſt 1444.

66 And *the reſidue* of the families of the ſons of Kohath, had cities of their coaſts, out of the tribe of Ephraim.

67 And they gave unto them *of* the cities of refuge, Shechem in mount Ephraim, with her ſuburbs: *they gave* alſo Gezer with her ſuburbs,

68 And Jokmeam with her ſuburbs, and Beth-horon with her ſuburbs,

69 And Aijalon with her ſuburbs, and Gath-rimmon with her ſuburbs:

70 And out of the half-tribe of Manaſſeh; Aner with her ſuburbs, and Bileam with her ſuburbs, for the family of the remnant of the ſons of Kohath.

71 Unto the ſons of Gerſhom *were given* out of the family of the half-tribe of Manaſſeh, Golan in Baſhan with her ſuburbs, and Aſhtaroth with her ſuburbs:

72 And out of the tribe of Iſſachar; Kedeſh with her ſuburbs, Daberath with her ſuburbs,

73 And Ramoth with her ſuburbs, and Anem with her ſuburbs:

74 And out of the tribe of Aſher; Maſhal with her ſuburbs, and Abdon with her ſuburbs,

75 And Hukok with her ſuburbs, and Rehob with her ſuburbs:

76 And out of the tribe of Naphtali; Kedeſh in Galilee with her ſuburbs, and Hammon with her ſuburbs, and Kirjathaim with her ſuburbs.

77 Unto the reſt of the children of Merari *were given* out of the tribe of Zebulun, Rimmon with her ſuburbs, Tabor with her ſuburbs:

Ver. 57. *They gave the cities of Judah.*] The ſenſe abſolutely diſallows of the word *Judah*; it is alſo rejected in its parallel place. See Joſhua xxi. 13.

Ver. 66. *Had cities of their coaſts.*] By *coaſts*, is here meant *portions*, which were aſſigned them, though they were not prieſts, for their ſupport in a lower miniſtry.

Ver. 70. *Bileam.*] This city is called *Ibleam* in the book of Joſhua. Length of time making great alterations in the names of places and things, as will appear by ſeveral other places mentioned in theſe chapters.

Before Chriſt 1444. 78 And on the other ſide Jordan by Jericho, on the eaſt ſide of Jordan *were given them* out of the tribe of Reuben, Bezer in the wilderneſs with her ſuburbs, and Jahzah with her ſuburbs,

79 Kedemoth alſo with her ſuburbs, and Mephaath with her ſuburbs:

80 And out of the tribe of Gad; Ramoth in Gilead with her ſuburbs, and Mahanaim with her ſuburbs,

81 And Heſhbon with her ſuburbs, and Jazer with her ſuburbs.

CHAP. VII.

1 *The ſons of Iſſachar,* 6 *of Benjamin,* 13 *of Naphtali,* 14 *of Manaſſeh,* 20, 24 *and of Ephraim.* 21 *The calamity of Ephraim by the men of Gath.* 30 *The ſons of Aſher.*

NOW the ſons of Iſſachar *were,* Tola, and Puah, Jaſhub, and Shimron, four.

2 And the ſons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibſam, and Shemuel, heads of their fathers houſe, *to wit,* of Tola: *they were* valiant men of might in their generations; whoſe number *was* in the days of David two and twenty thouſand and ſix hundred.

3 And the ſons of Uzzi; Izrahiah: and the ſons of Izrahiah; Michael, and Obadiah, and Joel, Iſhiah, five: all of them chief men.

4 And with them, by their generations, after the houſe of their fathers *were* bands of ſoldiers for war, ſix and thirty thouſand *men:* for they had many wives and ſons.

5 And their brethren among all the families of Iſſachar, *were* valiant men of might, reckoned in all by their genealogies, fourſcore and ſeven thouſand.

Before Chriſt 1444. 6 ¶ *The ſons* of Benjamin; Bela, and Becher, and Jediael, three.

7 And the ſons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the houſe of *their* fathers, mighty men of valour, and were reckoned by their genealogies, twenty and two thouſand and thirty and four.

8 And the ſons of Becher; Zemira, and Joaſh, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All theſe *are* the ſons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the houſe of their fathers, mighty men of valour, *was* twenty thouſand and two hundred.

10 The ſons alſo of Jedial; Bilhan: and the ſons of Bilhan; Jeuſh, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharſhiſh, and Ahiſhahar. 562.

11 All theſe the ſons of Jediael, by the heads of their fathers, mighty men of valour, *were* ſeventeen thouſand and two hundred *ſoldiers,* fit to go out for war *and* battel.

12 Shuppim alſo, and Huppim, the children of Ir, *and* Huſhim, the ſons of Aher.

13 ¶ The ſons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the ſons of Bilhah.

14 ¶ The ſons of Manaſſeh; Aſhriel, whom ſhe bare: (*but* his concubine the Aramiteſs bare Machir the father of Gilead:

15 And Machir took to wife *the ſiſter* of Huppim and Shuppim, whoſe ſiſters name *was* Maachah) and the name of the ſecond

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NOTES on Chap. VII.

Ver. 12. *And Huſhim, the ſons of Aher.*] Many take *Aher* not to be a proper name, but a common word, ſignifying *other,* and tranſlate the words *another ſon,* that is, the ſon of another tribe or family, viz. that of Dan; for Huſhaim was the ſon of Dan. See Gen. xlvi. 23. and in an old tranſlation of the bible, the verſe runs thus: *and Shuppim and Huppim were the ſons of Ir; but Huſhim was the ſon of another.*

Before Chriſt 1444.

ſecond *was* Zelophehad: and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a ſon, and ſhe called his name Pereſh; and the name of his brother *was* Shereſh; and his ſons *were* Ulam, and Rakem.

17 And the ſons of Ulam; Bedan. Theſe *were* the ſons of Gilead, the ſon of Machir, the ſon of Manaſſeh.

18 And his ſiſter Hammoleketh bare Iſhod, and Abiezer, and Mahalah.

19 And the ſons of Shemida were Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ And the ſons of Ephraim; Shuthelah, and Bered his ſon, and Tahath his ſon, and Eladah his ſon, and Tahath his ſon,

21 ¶ And Zabad his ſon, and Shuthelah his ſon, and Ezer, and Elead, whom the men of Gath *that were* born in *that* land ſlew, becauſe they came down to take away their cattle.

22 And Ephraim their father mourned many days, and his brethren came to comfort him.

23 ¶ And when he went in to his wife, ſhe conceived and bare a ſon, and he called his name Beriah, becauſe it went evil with his houſe.

24 (And his daughter *was* Sherah, who built Beth-horon the nether, and the upper, and Uzzen-ſherah)

25 And Repha *was* his ſon, alſo Reſheph, and Telah his ſon, and Tahan his ſon,

26 Laadan his ſon, Ammihud his ſon, Eliſhama his ſon,

27 Non his ſon, Jehoſhua his ſon.

28 ¶ And their poſſeſſions and habitations *were* Beth-el, and the towns thereof, and eaſtward Naaran, and weſtward Gezer with the towns thereof, Shechem alſo and the towns thereof, unto Gaza and the towns thereof:

29 And by the borders of the children of Manaſſeh, Beth-ſhean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In theſe dwelt the children of Joſeph the ſon of Iſrael.

30 ¶ The ſons of Aſher; Imeah, and Iſhuah, and Iſhuai, and Beriah, and Serah their ſiſter.

31 And the ſons of Beriah; Heber, and Malchiel, who *is* the father of Birzavith.

32 And Heber begat Japhlet, and Shomer, and Hotham, and Shua their ſiſter.

33 And the ſons of Japhlet; Paſach, and Bimhal, and Aſhvath: theſe *are* the children of Japhlet.

34 And the ſons of Shamer; Ahi, and Rohgah, Jehubbah, and Aram.

35 And the ſons of his brother Helem, Zophah, and Imna, and Sheleſh, and Amal.

36 The ſons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shilſhah, and Ithran, and Beera.

38 And the ſons of Jether; Jephunneh, and Piſpah, and Ara.

39 And the ſons of Ulla; Arah, and Haniel, and Rezia.

40 All theſe *were* the children of Aſher, heads of *their* fathers houſe, choice *and* mighty men of valour, chief of the princes. And the number throughout the genealogy

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Ver. 21. *Whom the men of Gath—ſlew.*] This piece of hiſtory is no where elſe recorded, which, in all likelihood, fell out before the children of Iſrael came out of the land of Egypt; for Ephraim, as it appears by the next verſe, was alive when theſe children of his were ſlain.

Ver. 28. *Unto Gaza, and the towns thereof.*] Or rather, *Ad-azea*, a place ſo called: for their border did not extend ſo far as Gaza in the land of the Philiſtines.

Before Christ 1444. alogy of them that were apt to the war *and* to battel, *was* twenty and ſix thouſand men.

CHAP. VIII.

1 *The ſons and chief men of Benjamin.* 33 *The ſtock of Saul and Jonathan.*

NOW Benjamin begat Bela his firſt-born, Aſhbel the ſecond, and Aharah the third,

2 Nohah the fourth, and Rapha the fifth.

3 And the ſons of Bela were, Addar, and Gera, and Ahitub,

4 And Abiſhua, and Naaman, and Ahoah,

5 And Gera, and Shephuphan, and Huram.

6 And theſe *are* the ſons of Ehud: theſe are the heads of the fathers of the inhabitants of Geba, and they removed them to Manahath:

7 And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud.

8 And Shaharaim begat *children* in the country of Moab, after he had ſent them away; Huſhim and Baara *were* his wives.

9 And he begat of Hodeſh his wife, Jobab, and Zibia, and Meſha, and Malcham,

10 And Jeuz, and Shachai, and Mirma. Theſe *were* his ſons, heads of the fathers.

11 And of Huſhim he begat Ahitub, and Elpaal.

12 The ſons of Elpaal; Eber, and Miſham, and Shamed, who built Ono, and Lod with the towns thereof:

13 Beriah alſo and Shema, who *were* heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath: Before Christ 1444.

14 And Ahio, Shaſhak, and Jeremoth,

15 And Zebadiah, and Arad, and Ader,

16 And Michael, and Iſpah, and Joha, the ſons of Beriah;

17 And Zebadiah, and Meſhullam, and Hezeki, and Heber,

18 Iſhmerai alſo, and Jezliah, and Jobab, the ſons of Elpaal;

19 And Jakim, and Zichri, and Zabdi,

20 And Elienai, and Zilthai, and Eliel,

21 And Adaiah, and Benaiah, and Shimrath, the ſons of Shimhi;

22 And Iſhpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah,

25 And Iphedeia, and Penuel, the ſons of Shaſhak;

26 And Shamſherai, and Shehariah, and Athaliah,

27 And Jareſiah, and Eliah, and Zichri, the ſons of Jeroham.

28 Theſe *were* heads of the fathers, by their generations, chief *men*. Theſe dwelt in Jeruſalem.

29 And at Gibeon dwelt the father of Gibeon (whoſe wifes name *was* Maachah)

30 And his firſt-born ſon Abdon, and Zur, and Kiſh, and Baal, and Nadab,

31 And Gedor, and Ahio, and Zacher.

32 And Mikloth begat Shimeah. And theſe alſo dwelt with their brethren in Jeruſalem, over againſt them.

33 ¶ And Ner begat Kiſh, and Kiſh begat

Ver. 40. *That were apt to the war, and to battle.*] Tho' they inhabited a rich and delicious country, abounding with wine and oil, and other good things, in the beſt part of Galilee; yet they did not give themſelves up to ſloth and lazineſs, but were a warlike and valiant people.

NOTES on Chap. VIII.

Ver. 13. *Drove away the inhabitants of Gath.*] In revenge (probably) for the ſlaughter they had formerly made of their brethren, the Ephraimites. See verſe 21 of the foregoing chapter.

Ver. 28. *Theſe dwelt in Jeruſalem.*] It is probable, that all theſe mentioned from verſe 14, dwelt at Jeruſalem, (one part of which belonged to the tribe of Benjamin) as they that are before-named, did at Aijalon.

Ver. 29. *At Gibeon dwelt the father of Gibeon.*] Here begins the genealogy of Benjamin, which is repeated at the 35, 36, *&c.* verſes of the next chapter, with ſome little variation.

Before Chriſt 1400. begat Saul, and Saul begat Jonathan, and Malchi-ſhua, and Abinadab, and Eſh-baal.

34 And the ſon of Jonathan *was* Merib-baal; and Merib-baal begat Micah.

35 And the ſons of Micah *were* Pithon, and Melech, and Tarea, and Ahaz.

36 And Ahaz begat Jehoadah, and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,

37 And Moza begat Binea: Rapha *was* his ſon, Eleaſah his ſon, Azel his ſon:

38 And Azel had ſix ſons, whoſe names *are* theſe, Azrikam, Bocheru, and Iſhmael, and Sheariah, and Obadiah, and Hanan. All theſe *were* the ſons of Azel.

39 And the ſons of Eſhek his brother *were* Ulam his firſt-born, Jehuſh the ſecond, and Eliphelet the third.

40 And the ſons of Ulam were mighty men of valour, archers, and had many ſons, and ſons ſons an hundred and fifty. All theſe *are* of the ſons of Benjamin.

CHAP. IX.

1 *The original of Iſraels' and Judahs genealogies.* 2 *The Iſraelites,* 10 *the prieſts,* 14 *and the Levites, with the Nethinims, which dwelt at Jeruſalem.* 35 *The ſtock of Saul and Jonathan.*

1200. SO all Iſrael were reckoned by genealogies, and behold, they *were* written in the book of the kings of Iſrael and Judah, *who* were carried away to Babylon for their tranſgreſſion.

2 ¶ Now the firſt inhabitants *that dwelt* in their poſſeſſions in their cities *were*, the Iſraelites, the prieſts, Levites, and the Nethinims. Before Chriſt 1200.

3 And in Jeruſalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manaſſeh:

4 Uthai the ſon of Ammihud, the ſon of Omri, the ſon of Imri, the ſon of Bani, of the children of Pharez the ſon of Judah.

5 And of the Shilonites; Aſaiah the firſt-born, and his ſons.

6 And of the ſons of Zerah; Jeuel, and their brethren, ſix hundred and ninety.

7 And of the ſons of Benjamin; Sallu the ſon of Meſhullam, the ſon of Hodaviah, the ſon of Haſenuah,

8 And Ibneiah the ſon of Jeroham, and Elah the ſon of Uzzi, the ſon of Michri, and Meſhullam the ſon of Shephatiah, the ſon of Reuel, the ſon of Ibnijah,

9 And their brethren, according to their generations, nine hundred and fifty and ſix. All theſe men *were* chief of the fathers in the houſe of their fathers.

10 ¶ And of the prieſts; Jedaiah, and Jehoiarib, and Jachin,

11 And Azariah the ſon of Hilkiah, the ſon of Meſhullam, the ſon of Zadok, the ſon of Meraioth, the ſon of Ahitub, the ruler of the houſe of God.

12 And Adaiah the ſon of Jeroham, the ſon of Paſhur, the ſon of Malchijah, and Maaſiai the ſon of Adiel, the ſon of Jah-

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Ver. 40. *The ſons of Ulam were mighty men of valour, archers.*] In the Hebrew, the word for *archers* is, thoſe that *tread the bow*; becauſe their ſteel bows (which were much in uſe) were ſo ſtrong, that they could not bend them with their arms, but ſat down, and preſſing them with their feet, pulled the arrow with both hands, that it might fly with greater force.

NOTES on Chap. IX.

Ver. 3. *In Jeruſalem dwelt of the children of Judah,* &c.] Hence we may obſerve, that ſome of the ten tribes returned with thoſe of Judah and Benjamin. Indeed, the proclamation of Cyrus excepted none, but gave all the people of that nation liberty to return to their own country.

Ver. 11. *The ruler of the houſe of God.*] Or rather, *a ruler in the houſe of God*; for he was not high-prieſt, that office being filled by Joſhua, as we learn from Ezra iii. 2. and Haggai i. 1. Perhaps he was what they called the *ſagan,* who was vicar to the high-prieſt, and performed his office when he was ſick, or otherwiſe hindered; or elſe, it may be, was the head of one of the courſes of the prieſts, that attended in their turns at the houſe of God. By *the houſe of God* here, we are to underſtand the *tabernacle*; for the temple of Solomon was deſtroyed, and the ſecond temple not yet built.

Before Chriſt 1200.

zerah, the ſon of Meſhullam, the ſon of Meſhillemith, the ſon of Immer,

13 And their brethren, heads of the houſe of their fathers, a thouſand and ſeven hundred and threeſcore; very able men for the work of the ſervice of the houſe of God.

14 And of the Levites; Shemaiah the ſon of Haſhub, the ſon of Azrikam, the ſon of Haſhabiah, of the ſons of Merari,

15 And Bakbakkar, Hereſh, and Galal, and Mattaniah the ſon of Micah, the ſon of Richri, the ſon of Aſaph,

16 And Obadiah the ſon of Shemaiah, the ſon of Galal, the ſon of Jeduthun, and Berechia, the ſon of Aſa, the ſon of Elkanah, that dwelt in the villages of the Netophathites.

17 And the porters *were* Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief.

18 (Who hitherto *waited* in the kings gate eaſtward) They *were* porters in the companies of the children of Levi.

19 And Shallum the ſon of Kore, the ſon of Ebiaſaph, the ſon of Korah, and his brethren: (of the houſe of his father) the Korahites *were* over the work of the ſervice, keepers of the gates of the tabernacle: and their fathers *being* over the hoſt of the LORD, *were* keepers of the entry.

20 And Phinehas the ſon of Eleazar was the ruler over them in time paſt, *and* the LORD *was* with him.

21 *And* Zechariah the ſon of Meſhelemiah, *was* porter of the door of the tabernacle of the congregation.

22 All theſe *which were* choſen to be porters in the gates, *were* two hundred and twelve. Theſe were reckoned by their genealogy in their villages: whom David and Samuel the ſeer did ordain in their ſet office.

Before Chriſt 1200.

23 So they and their children *had* the overſight of the gates of the houſe of the LORD, *namely* the houſe of the tabernacle, by wards.

24 In four quarters were the porters, toward the eaſt, weſt, north, and ſouth.

25 And their brethren, *which were* in their villages, *were* to come after ſeven days from time to time with them.

26 For theſe Levites, the four chief porters, were in *their* ſet office, and were over the chambers and treaſuries of the houſe of God.

27 ¶ And they lodged round about the houſe of God, becauſe the charge *was* upon them, and the opening thereof every morning *pertained* to them.

28 And *certain* of them had the charge of the miniſtring veſſels, that they ſhould bring them in and out by tale.

29 *Some* of them alſo *were* appointed to overſee the veſſels, and all the inſtruments of the ſanctuary, and the fine flour, and the wine, and the oil, and the frankincenſe, and the ſpices.

30 And *ſome* of the ſons of the prieſts made the ointment of the ſpices.

31 And Mattithiah, *one* of the Levites (who *was* the firſt-born of Shallum the Korahite) had the ſet office over the things that were made in the pans.

32 And *other* of their brethren of the ſons of the Kohathites, *were* over the ſhew-bread to prepare *it* every ſabbath.

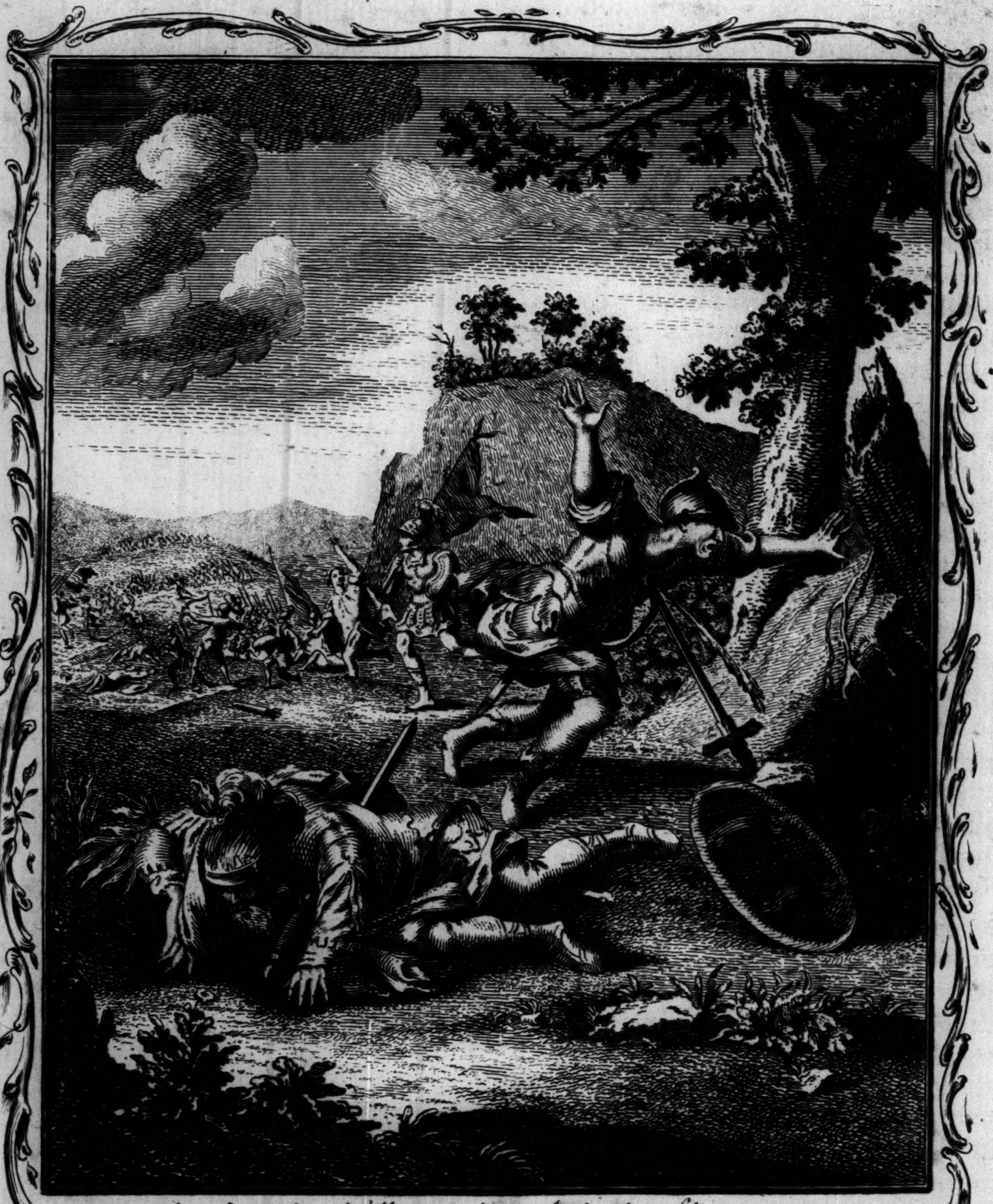
33 And theſe *are* the ſingers, chief of the fathers of the Levites, *who remaining* in the chambers, *were* free: for they were employed in *that* work, day and night.

34 Theſe chief fathers of the Levites *were*

Ver. 19. *Keepers of the entry.*] They took care of the court, that none ſhould enter into it, but ſuch as the law allowed.

Ver. 33. *They were employed in that work day and night.*] That is, in learning and teaching to ſing, and to play on different kinds of muſical inſtruments, as appears from chap. xxv.

5 MA 56



Saul *took a Sword and fell upon it*: *And when his* Armour Bearer *saw that* Saul *was dead, he fell likewise on his Sword and died.* —

I. CHRON. Chap. X. Ve. 4, 5.

Before Chriſt 1200.

were chief throughout their generations; theſe dwelt at Jeruſalem.

35 ¶ And in Gibeon dwelt the father of Gibeon, Jehiel, whoſe wifes name *was* Maachah:

36 And his firſt-born ſon Abdon, then Zur, and Kiſh, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam: and they alſo dwelt with their brethren at Jeruſalem, over againſt their brethren.

39 And Ner begat Kiſh, and Kiſh begat Saul, and Saul begat Jonathan, and Malchi-ſhua, and Abinadab, and Eſhbaal.

40 And the ſon of Jonathan *was* Merib-baal: and Merib-baal begat Micah.

41 And the ſons of Micah *were*, Pithon, and Melech, and Tahrea, *and Ahaz*.

42 And Ahaz begat Jarah, and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,

43 And Moza begat Binea; and Rephaiah his ſon, Eleaſah his ſon, Azel his ſon.

44 And Azel had ſix ſons, whoſe names *are* theſe, Azrikam, Bocheru, and Iſhmael, and Sheariah, and Obadiah, and Hanan. Theſe *were* the ſons of Azel.

CHAP. X.

2 *Sauls overthrow and death.* 8 *The Philiſtines triumph over Saul.* 11 *The kindneſs of Jabeſh-gilead toward Saul and his ſons.* 13 *Sauls ſin: for which the kingdom was tranſlated from him to David.*

Before Chriſt 1056.

NOW the Philiſtines fought againſt Iſrael, and the men of Iſrael fled from before the Philiſtines, and fell down ſlain in mount Gilboa.

2 And the Philiſtines followed hard after Saul, and after his ſons, and the Philiſtines ſlew Jonathan, and Abinadab, and Malchi-ſhua, the ſons of Saul.

3 And the battel went ſore againſt Saul, and the archers hit him, and he was wounded of the archers.

4 Then ſaid Saul to his armour-bearer, Draw thy ſword, and thruſt me through therewith; leſt theſe uncircumciſed come, and abuſe me: But his armour-bearer would not, for he was ſore afraid. So Saul took a ſword, and fell upon it.

5 And when his armour-bearer ſaw that Saul was dead, he fell likewiſe on the ſword, and died.

6 So Saul died, and his three ſons, and all his houſe died together.

7 And when all the men of Iſrael that *were* in the valley, ſaw that they fled, and that Saul and his ſons were dead; then they forſook their cities, and fled: and the Philiſtines came and dwelt in them.

8 ¶ And it came to paſs on the morrow, when the Philiſtines came to ſtrip the ſlain, that they found Saul and his ſons fallen in mount Gilboa.

9 And when they had ſtripped him, they took his head, and his armour, and ſent into the land of the Philiſtines round about, to carry tidings unto their idols, and to the people.

10 And

Ver. 35. *And in Gibeon dwelt,* &c.] From hence, to the end of the chapter, the ſame genealogy is ſet down again, which we had in the preceding chapter, ver. 29, 30, *&c.* and in the ſame words; which narrative, of the deſcent and family of Saul, is here repeated, the better to connect with it the hiſtory that follows, concerning the death of that king.

NOTES on Chap. X.

Ver. 1. *Now the Philiſtines,* &c.] This hiſtory has already been related in 1 Sam. xxxi. nearly in the ſame words; but is here repeated to introduce the hiſtory of David.

Ver. 6. *Saul died, and his three ſons, and all his houſe.*] That is, all the perſons of his houſe that were preſent at this battle; nor did his family ever recover itſelf after this terrible blow.

Ver. 7. *In the valley.*] That is, the towns in the open country, which were not fortified.

Before Chriſt 1056. 10 And they put his armour in the houſe of their gods, and faſtened his head in the temple of Dagon.

11 ¶ And when all Jabeſh-gilead heard all that the Philiſtines had done to Saul;

12 They aroſe, all the valiant men, and took away the body of Saul, and the bodies of his ſons, and brought them to Jabeſh, and buried their bones under the oak in Jabeſh, and faſted ſeven days.

13 ¶ So Saul died for his tranſgreſſion which he committed againſt the LORD, *even* againſt the word of the LORD which he kept not, and alſo for aſking *counſel* of one that had a familiar ſpirit, to enquire *of it*;

14 And enquired not of the LORD: therefore he ſlew him, and turned the kingdom unto David the ſon of Jeſſe.

CHAP. XI.

1 *David by a general conſent is made king at Hebron.* 4 *He winneth the caſtle of Zion from the Jebuſites, by Joabs valour.* 10 *A catalogue of Davids mighty men.*

1048. THen all Iſrael gathered themſelves to David unto Hebron, ſaying, Behold, we *are* thy bone and thy fleſh.

2 And moreover, in time paſt, even when Saul was king, thou *waſt* he that leddeſt out, and broughteſt in Iſrael: and the LORD thy God ſaid unto thee, Thou ſhalt feed my people Iſrael, and thou ſhalt be ruler over my people Iſrael.

3 Therefore came all the elders of Iſrael to the king to Hebron, and David made a covenant with them in Hebron, before the LORD, and they anointed David king over Iſrael, according to the word of the LORD, by Samuel. Before Chriſt 1048.

4 ¶ And David and all Iſrael went to Jeruſalem which *is* Jebus, where the Jebuſites *were*, the inhabitants of the land.

5 And the inhabitants of Jebus ſaid to David, Thou ſhalt not come hither. Nevertheleſs, David took the caſtle of Zion, which *is* the city of David.

6 And David ſaid, Whoſoever ſmiteth the Jebuſites firſt, ſhall be chief and captain. So Joab the ſon of Zeruiah went firſt up, and was chief.

7 And David dwelt in the caſtle, therefore they called it, The city of David.

8 And he built the city round about, even from Millo round about: and Joab repaired the reſt of the city.

9 So David waxed greater and greater: for the LORD of hoſts *was* with him.

10 ¶ Theſe alſo *are* the chief of the mighty men whom David had, who ſtrengthened themſelves with him in his kingdom, *and* with all Iſrael to make him king according to the word of the LORD, concerning Iſrael.

11 And this *is* the number of the mighty men whom David had; Jaſhobeam an Hachmonite, the chief of the captains: he lift up his ſpear againſt three hundred ſlain *by him* at one time.

12 And after him *was* Eleazar the ſon of Dodo, the Ahohite, who *was one* of the three mighties.

13 He was with David at Paſ-dammim, 1047.

Ver. 13. *So Saul died for his tranſgreſſion,* &c.] The two principal crimes of this monarch were, his ſparing the Amalekites, and his conſulting the witch of Endor.

NOTES on Chap. XI.

Ver. 1. *Then all Iſrael gathered themſelves to David,* &c.] This happened after the death of Iſhboſheth; for many things paſſed between the death of Saul, and the tranſaction the ſacred hiſtorian is now going to recite, which are related in the 1ſt, 2d, 3d, and 4th chapters of the ſecond of Samuel. This chapter, being nearly the ſame as the firſt ten verſes of 2 Sam. chap. v. and the 23d chapter of the ſame book, commencing at the eight verſe, the reader is deſired to refer to thoſe paſſages.

Ver. 3. *According to the word of the Lord by Samuel.*] Theſe words are not found in the book of Samuel, but are here added, to ſhew how the people came to know, that God told David he ſhould govern Iſrael; Samuel declared it to him, and doubtleſs publiſhed it among the people.

Before Chriſt 1047. mim, and there the Philiſtines were gathered together to battel, where was a parcel of ground full of barley, and the people fled from before the Philiſtines.

14 And they ſet themſelves in the midſt of *that* parcel, and delivered it, and ſlew the Philiſtines; and the LORD ſaved *them* by a great deliverance.

15 ¶ Now three of the thirty captains went down to the rock to David, into the cave of Adullam, and the hoſt of the Philiſtines encamped in the valley of Rephaim.

16 And David *was* then in the hold, and the Philiſtines garriſon *was* then at Beth-lehem.

17 And David longed and ſaid, Oh that one would give me drink of the water of the well of Beth-lehem, that *is* at the gate!

18 And the three brake through the hoſt of the Philiſtines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it* and brought *it* to David: but David would not drink *of* it, but poured it out to the LORD,

19 And ſaid, My God forbid it me, that I ſhould do this thing: ſhall I drink the blood of theſe men that have put their lives in jeopardy? for with *the jeopardy of* their lives they brought it: therefore he would not drink it. Theſe things did theſe three mightieſt.

20 ¶ And Abiſhai the brother of Joab, he was chief of the three: for lifting up his ſpear againſt three hundred, he ſlew *them*, and had a name among the three.

21 Of the three, he was more honourable than the two, for he was their captain; howbeit, he attained not unto the *firſt* three.

22 Benaiah the ſon of Jehoiada, the ſon of a valiant man of Kabzeel, who had done many acts, he ſlew two lion-like men of Moab; alſo he went down and ſlew a lion in a pit in a ſnowy day. Before Chriſt 1047.

23 And he ſlew an Egyptian, a man of *great* ſtature, five cubits high, and in the Egyptians hand *was* a ſpear like a weavers beam, and he went down to him with a ſtaff, and plucked the ſpear out of the Egyptians hand, and ſlew him with his own ſpear.

24 Theſe *things* did Benaiah the ſon of Jehoiada, and had the name among the three mighties.

25 Behold, he was honourable among the thirty, but attained not to the *firſt* three: and David ſet him over his guard.

26 ¶ Alſo the valiant men of the armies *were* Aſah-el the brother of Joab, Elhanan the ſon of Dodo of Beth-lehem,

27 Shammoth the Harorite, Helez the Pelonite,

28 Ira the ſon of Ikkeſh the Tekoite, Abiezer the Antothite,

29 Sibbecai the Huſhathite, Ilai the Ahohite,

30 Maharai the Netophathite, Heled the ſon of Baanah the Netophathite,

31 Ithai the ſon of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite,

32 Hurai of the brooks of Gaaſh, Abiel the Arbathite,

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 The ſons of Haſhem the Gizonite, Jonathan the ſon of Shage the Hararite,

35 Ahiam the ſon of Sacar the Hararite, Eliphal the ſon of Ur,

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naarai the ſon of Ezbai,

Before Christ 1047. 38 Joel the brother of Nathan, Mibhar, the ſon of Haggeri,

39 Zelek the Ammonite, Naharai the Berothite, the armour-bearer of Joab the ſon of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the ſon of Ahlai,

42 Adina the ſon of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

43 Hanan the ſon of Maachah, and Joſhaphat the Mithnite,

44 Uzzia the Aſhterathite, Shama and Jehiel the ſons of Hothan the Aroerite,

45 Jediael the ſon of Shimri, and Joha his brother the Tizite,

46 Eliel the Mahavite, and Jeribai, and Joſhaviah, the ſons of Elnaam, and Ithmah the Moabite,

47 Eliel, and Obed, and Jaſiel the Meſobaite.

CHAP. XII.

1 *The companies that came to David at Ziklag.* 23 *The armies that came to him at Hebron.*

1058. NOW theſe *are* they that came to David to Ziklag while he yet kept himſelf cloſe, becauſe of Saul the ſon of Kiſh: and they *were* among the mighty men, helpers of the war.

2 *They were* armed with bows, and could uſe both the right hand and the left, in *hurling* ſtones, and *ſhooting* arrows out of a bow, *even* of Sauls brethren of Benjamin.

Before Christ. 1058. 3 The chief *was* Ahiezer, then Joaſh, the ſons of Shemaah the Gibeathite, and Jeziel, and Pelet, the ſons of Azmaveth and Berachah, and Jehu the Antothite,

4 And Iſmaiah the Gibeonite, a mighty man among the thirty, and over the thirty, and Jeremiah, and Jahaziel, and Johanan, and Joſabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jeſiah, and Azareel, and Joezer, and Jaſhobeam, the Korhites,

7 And Joelah, and Zebadiah the ſons of Jeroham of Gedor.

8 And of the Gadites there ſeparated themſelves unto David, into the hold to the wilderneſs, men of might, *and* men of war fit for the battel, that could handle ſhield and buckler, whoſe faces *were like* the faces of lions, and *were* as ſwift as the roes upon the mountains:

9 Ezer the firſt, Obadiah the ſecond, Eliab the third,

10 Miſhmannah the fourth, Jeremiah the fifth,

11 Attai the ſixth, Eliel the ſeventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 Theſe *were* of the ſons of Gad, captains of the hoſt: one of the leaſt *was* over an hundred, and the greateſt over a thouſand.

15 Theſe

Ver. 38. *Joel the brother of Nathan.*] *Joel* is called *Igal* in 2 Sam. xxiii. 36, and ſaid to be the ſon of Nathan; but the account of this is eaſy, for he might be both, if he was his adopted ſon, for want of children: the word *ſon*, often ſignifying no more than nephew, as the word *brother* doth one near of kin.

NOTES on Chap. XII.

Ver. 1. *Now theſe are they that came to David,* &c.] To wit, thoſe perſons that joined David in his exile; they are omitted in the book of Samuel.

Ver. 2. *Sauls brethren of Benjamin.*] It was certainly ſomething extraordinary, that could influence Saul's kindred to forſake him; poſſibly they abhorred ſo violent a perſecution of an innocent perſon: or, it may be, their piety excited a great regard to the words of Samuel, concerning David's right to the kingdom.

Ver. 8. *Whoſe faces were like the faces of lions,* &c.] A beautiful hyperbole! By the Roe, according to Dr. Shaw, we are to underſtand the *Antelope*. See 2 Sam. ii. 18.

Before Christ 1058. 15 Theſe *are* they that went over Jordan in the firſt month, when it had overflown all his banks, and they put to flight all *them* of the valleys, *both* toward the eaſt, and toward the weſt.

16 And there came of the children of Benjamin, and Judah, to the hold unto David.

17 And David went out to meet them, and anſwered and ſaid unto them, If ye be come peaceably unto me to help me, mine heart ſhall be knit unto you: but if *ye be come* to betray me to mine enemies, ſeeing *there is* no wrong in mine hands, the God of our fathers look *thereon*, and rebuke *it*.

18 Then the ſpirit came upon Amaſai, *who was* chief of the captains, *and he ſaid*, Thine *are we*, David, and on thy ſide, thou ſon of Jeſſe: peace, peace *be* unto thee, and peace *be* to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

1056. 19 And there fell *ſome* of Manaſſeh to David (when he came with the Philiſtines againſt Saul to battel, but they helped them not, for the lords of the Philiſtines, upon adviſement, ſent him away, ſaying, He will fall to his maſter Saul, to *the jeopardy of* our heads)

20 As he went to Ziklag, there fell to him of Manaſſeh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thouſands that *were* of Maneſſeh.

21 And they helped David againſt the band *of the rovers*: for they *were* all mighty men of valour, and were captains in the hoſt. Before Christ 1056

22 For at *that* time day by day, there came to David to help him, until *it was* a great hoſt, like the hoſt of God.

23 ¶ And theſe *are* the number of the bands *that were* ready armed to the war, *and* came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the LORD. 1048.

24 The children of Judah that bare ſhield and ſpear, *were* ſix thouſand and eight hundred, ready armed to the war.

25 Of the children of Simeon, mighty men of valour for the war, ſeven thouſand and one hundred.

26 Of the children of Levi, four thouſand and ſix hundred.

27 And Jehoiada *was* the leader of the Aaronites, and with him *were* three thouſand and ſeven hundred.

28 And Zadok, a young man mighty of valour, and of his fathers houſe twenty and two captains.

29 And of the children of Benjamin the kindred of Saul, three thouſand: for hitherto the greateſt part of them had kept the ward of the houſe of Saul.

30 And of the children of Ephraim, twenty thouſand and eight hundred, mighty men of valour, famous throughout the houſe of their fathers.

31 And of the half-tribe of Manaſſeh, eighteen

Ver. 15. *Theſe are they which went over Jordan in the firſt month*, &c.] This is an inſtance of their intrepidity, that they ventured over Jordan in the moſt dangerous ſeaſon; and perhaps ſwam over, when the ſtream was moſt rapid and violent, to aſſiſt their brethren.

They put to flight all them of the valleys.] Theſe probably were the inhabitants of the countries bordering on Jordan, who took this opportunity to invade the Iſraelites.

Ver. 18. *The ſpirit came upon Amaſai.*] That is, God inſpired him with an intrepid boldneſs, to profeſs, in the name of his companions, their fidelity to David, in ſuch pathetic words, as convinced him they were really his friends.

Ver. 22. *A great hoſt like the hoſt of God.*] A very formidable hoſt; which he compares to the hoſt of heaven, becauſe they were numerous, and many of them illuſtrious perſons.

Ver. 27. *Jehoiada was the leader of the Aaronites.*] He was not the high-prieſt, for Abiathar held that place; but was the chief (as ſome are of opinion) of one of the courſes of the prieſts; and now, the chief commander of thoſe of the family of Aaron, who came to invite David to take upon him the government.

Before Chriſt 1048. eighteen thouſand which were expreſſed by name to come and make David king.

32 And of the children of Iſſachar, *which were men* that had underſtanding of the times, to know what Iſrael ought to do: the heads of them *were* two hundred, and all their brethren *were* at their commandment.

33 Of Zebulun, ſuch as went forth to battel, expert in war, with all inſtruments of war, fifty thouſand which could keep rank: *they were* not of double heart.

34 And of Naphtali a thouſand captains, and with them, with ſhield and ſpear, thirty and ſeven thouſand.

35 And of the Danites expert in war, twenty and eight thouſand and ſix hundred.

36 And of Aſher ſuch as went forth to battel, expert in war, forty thouſand.

37 And on the other ſide of Jordan, of the Reubenites, and the Gadites, and of the half-tribe of Manaſſeh, with all manner of inſtruments of war for the battel, an hundred and twenty thouſand.

38 All theſe men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Iſrael: and all the reſt alſo of Iſrael, *were* of one heart to make David king.

39 And there they were with David three days, eating and drinking: for their Before Chriſt 1048. brethren had prepared for them.

40 Moreover, they that were nigh them, *even* unto Iſſachar, and Zebulun, and Naphtali, brought bread on aſſes, and on camels, and on mules, and on oxen, *and* meat, meal, cakes of figs, and bunches of raiſins, and wine, and oil, and oxen, and ſheep abundantly, for *there was* joy in Iſrael.

CHAP. XIII.

1 *David fetcheth the ark with great ſolemnity from Kirjath-jearim.* 9 *Uzza being ſmitten, the ark is left at the houſe of Obed-edom.*

AND David conſulted with the captains of thouſands, and hundreds, *and* with every leader. 1045.

2 And David ſaid unto all the congregation of Iſrael, If *it ſeem* good unto you, and *that it be* of the LORD our God, let us ſend abroad unto our brethren every where, *that are* left in all the land of Iſrael, and with them *alſo* to the prieſts and Levites *which are* in their cities *and* ſuburbs, that they may gather themſelves unto us,

3 And let us bring again the ark of our God to us: for we enquired not at it in the days of Saul.

4 And all the congregation ſaid, that they

Ver. 32. *Men that had underſtanding of the times.*] This, according to ſome, denotes their ſkill in computing the beginning of their years, and months, and intercalations, that it might be certainly known when their feaſts were to be celebrated: others think, that they were great aſtronomers; and they tell us, that the name of this tribe was engraven in the ſapphire in the high-prieſts breaſt-plate, and that their banner was of a ſky colour, having the figures of the ſun, moon, and ſtars, wrought in it, becauſe of their ſkill in the motions of the heavenly bodies: others again, think it ſignifies their ſkill in the weather, by which they knew the proper ſeaſon for ſowing, planting, reaping, and navigation; but theſe being fancies, impertinent to the preſent buſineſs; the beſt explication is, that they were men who were well verſed in political affairs, and knew what was moſt proper to be done in all exigencies of human life, as the words immediately following ſufficiently indicate.

Ver. 39. *They were with David three days eating and drinking.*] This was certainly the moſt ſplendid ſhew that ever was exhibited: their feaſt continued three days, for three hund[illegible]d forty-eight thouſand, and eight hundred brave men.

Ver. 40. *There was joy in Iſrael.*] They were greatly pleaſed to ſee an end of their diviſions, by being united under one king, who, they had reaſon to hope, would procure both peace and plenty in their dwellings.

NOTES on Chap. XIII.

Ver. 3. *Let us bring again the ark.*] The firſt care of this pious prince was about religion.

We enquired not at it in the days of Saul.] Or, as the Hebrew. *We enquired not of or about it*, &c. that is, we were not ſolicitous to find out a proper place for it, during the time that Saul governed the kingdom.

Before Chriſt 1045. they would do ſo: for the thing was right in the eyes of all the people.

5 So David gathered all Iſrael together, from Shihor of Egypt, even unto the entering of Hemath, to bring the ark of God from Kirjath-jearim.

6 And David went up, and all Iſrael to Baalah, *that is,* to Kirjath-jearim, which *belonged* to Judah, to bring up thence the ark of God the LORD, that dwelleth *between* the cherubims, whoſe name is called *on it.*

7 And they carried the ark of God in a new cart, out of the houſe of Abinadab: and Uzza and Ahio drave the cart.

8 And David and all Iſrael played before God with all *their* might, and with ſinging, and with harps, and with pſalteries, and with timbrels, and with cymbals, and with trumpets.

9 ¶ And when they came unto the threſhing-floor of Chidon, Uzza put forth his hand to hold the ark, for the oxen ſtumbled.

10 And the anger of the LORD was kindled againſt Uzza, and he ſmote him, becauſe he put his hand to the ark: and there he died before God.

11 And David was diſpleaſed, becauſe the LORD had made a breach upon Uzza; wherefore that place is called Perez-uzza to this day.

12 And David was afraid of God that day, ſaying, How ſhall I bring the ark of God *home* to me?

13 So David brought not the ark *home* to himſelf to the city of David, but carried it aſide into the houſe of Obed-edom the Gittite.

14 And the ark of God remained with the family of Obed-edom in his houſe three months. And the LORD bleſſed the houſe of Obed-edom, and all that he had. Before Chriſt 1045.

CHAP. XIV.

1 *Hirams kindneſs to David.* 2 *Davids felicity in people, wives and children:* 8 *His two victories againſt the Philiſtines.*

NOW Hiram king of Tyre ſent meſſengers to David, and timber of cedars, with maſons and carpenters, to build him an houſe. 1043.

2 And David perceived that the LORD had confirmed him king over Iſrael, for his kingdom was lift up on high, becauſe of his people Iſrael.

3 ¶ And David took more wives at Jeruſalem: and David begat more ſons and daughters.

4 Now theſe *are* the names of *his* children which he had in Jeruſalem; Shammua, and Shobab, Nathan, and Solomon,

5 And Ibhar, and Eliſhua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Eliſhama, and Beeliada, and Eliphalet.

8 ¶ And when the Philiſtines heard that David was anointed king over all Iſrael, all the Philiſtines went up to ſeek David: and David heard *of it,* and went out againſt them.

9 And the Philiſtines came and ſpread themſelves in the valley of Rephaim.

10 And David enquired of God, ſaying, Shall I go up againſt the Philiſtines? and wilt thou deliver them into mine hand? And the LORD ſaid unto him, Go up, for I will deliver them into thine hand.

11 So they came up to Baal-perazim, and David ſmote them there. Then David ſaid, God hath broken in upon mine enemies

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Ver. 5. *Shihor.*] Dr. Shaw ſays, this is the Nile.

Ver. 6. *David went up—to Kirjath-jearim—to bring up thence the ark of God the Lord.*] See 2 Samuel, chapter vi.

NOTES on Chap. XIV.

Ver. 4. *Theſe are the names of his children.*] This genealogy is greatly confuſed. See 2 Sam. v. 14, 15, *&c.*

Ver. 11. *Baal-perazim.*] That is, *the valley of diviſions;* their enemies being there diſperſed like waters.

Before Chriſt 1043. enemies by mine hand, like the breaking forth of waters: therefore they called the name of that place, Baal-perazim.

12 And when they had left their gods there, David gave a commandment, and they were burnt with fire.

13 And the Philiſtines yet again ſpread themſelves abroad in the valley.

14 Therefore David enquired again of God; and God ſaid unto him, Go not up after them, turn away from them, and come upon them over againſt the mulberry-trees.

15 And it ſhall be, when thou ſhalt hear a ſound of going in the tops of the mulberry-trees, *that* then thou ſhalt go out to battel: for God is gone forth before thee, to ſmite the hoſt of the Philiſtines.

16 David therefore did as God commanded him: and they ſmote the hoſt of the Philiſtines from Gibeon even to Gazer.

17 And the fame of David went out into all lands, and the LORD brought the fear of him upon all nations.

CHAP. XV.

1 *David having prepared a place for the ark, ordereth the prieſts and Levites to bring it from Obed-edom:* 25 *He performeth the ſolemnity thereof with great joy.* 29 *Michal deſpiſeth him.*

1042. AND *David* made him houſes in the city of David, and prepared a place for the ark of God, and pitched for it a tent.

2 Then David ſaid, None ought to carry the ark of God, but the Levites: for them hath the LORD choſen to carry the ark of God, and to miniſter unto him for ever.

3 And David gathered all Iſrael together to Jeruſalem, to bring up the ark of the LORD unto his place, which he had prepared for it. Before Chriſt 1042.

4 And David aſſembled the children of Aaron, and the Levites.

5 Of the ſons of Kohath: Uriel the chief, and his brethren an hundred and twenty.

6 Of the ſons of Merari: Aſaiah the chief, and his brethren two hundred and twenty.

7 Of the ſons of Gerſhom: Joel the chief, and his brethren an hundred and thirty.

8 Of the ſons of Elizaphan: Shemaiah the chief, and his brethren two hundred.

9 Of the ſons of Hebron: Eliel the chief, and his brethren fourſcore.

10 Of the ſons of Uzziel: Amminadad the chief, and his brethren an hundred and twelve.

11 And David called for Zadok and Abiathar the prieſts, and for the Levites, for Uriel, Aſaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

12 And ſaid unto them, Ye *are* the chief of the fathers of the Levites: ſanctify yourſelves *both* ye and your brethren, that you may bring up the ark of the LORD God of Iſrael, unto *the place that* I have prepared for it.

13 For becauſe ye *did it* not at the firſt, the LORD our God made a breach upon us, for that we ſought him not after the due order.

14 So the prieſts and the Levites ſanctified themſelves to bring up the ark of the LORD God of Iſrael.

15 And the children of the Levites bare the

Ver. 15. *In the tops of the mulberry-trees, &c.*] See 2 Sam. v. 24.

NOTES on Chap. XV.

Ver. 1. *David prepared a place for the ark of God.*] The tabernacle made by Moſes in the wilderneſs, was now at Gibeon; but David did not think proper to bring it from thence, and therefore cauſed a new tent to be pitched for it.

Ver. 2. *None ought to carry the ark of God but the Levites.*] The former miſcarriage had taught David to uſe the ark with more reverence; and take care that the Levites, according to the expreſs precept of the law, ſhould bear it on their ſhoulders.

Before Chriſt 1042.

the ark of God upon their ſhoulders, with the ſtaves thereon, as Moſes commanded, according to the word of the Lord.

16 And David ſpake to the chief of the Levites, to appoint their brethren *to be* the ſingers with inſtruments of muſick, pſalteries, and harps, and cymbals, ſounding, by lifting up the voice with joy.

17 So the Levites appointed Heman the ſon of Joel: and of his brethren, Aſaph the ſon of Berechiah: and of the ſons of Merari their brethren, Ethan the ſon of Kuſhaiah.

18 And with them their brethren of the ſecond *degree*, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaſeiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel the porters.

19 So the ſingers, Heman, Aſaph, and Ethan, *were appointed* to ſound with cymbals of braſs;

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaſeiah, and Benaiah, with pſalteries on Alamoth;

21 And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps on the Sheminith to excel.

22 And Chenaniah chief of the Levites *was* for ſong: he inſtructed about the ſong, becauſe he *was* ſkilful.

23 And Berechiah, and Elkanah *were* door-keepers for the ark.

24 And Shebaniah, and Jehoſhaphat, and Nethaneel, and Amaſai, and Zechariah, and Benaiah, and Eliezer the prieſts did blow with the trumpets before the ark of God: and Obed-edom, and Jehiah *were* door-keepers for the ark.

Before Chriſt 1042.

25 ¶ So David and the elders of Iſrael, and the captains over thouſands, went to bring up the ark of the covenant of the Lord, out of the houſe of Obed-edom with joy.

26 And it came to paſs when God helped the Levites that bare the ark of the covenant of the Lord, that they offered ſeven bullocks, and ſeven rams.

27 And David *was* clothed with a robe of fine linen, and all the Levites that bare the ark, and the ſingers, and Chenaniah, the maſter of the ſong, with the ſingers: David alſo *had* upon him an ephod of linen.

28 Thus all Iſrael brought up the ark of the covenant of the Lord with ſhouting, and with ſound of the cornet, and with trumpets, and with cymbals, making a noiſe with pſalteries and harps.

29 ¶ And it came to paſs *as* the ark of the covenant of the Lord came to the city of David, that Michal the daughter of Saul looking out at a window, ſaw king David dancing and playing: and ſhe deſpiſed him in her heart.

CHAP. XVI.

1 *Davids feſtival ſacrifice:* 4 *He ordereth a choir to ſing thankſgiving.* 7 *The pſalm of thankſgiving:* 37 *He appointeth miniſters, porters, prieſts, and muſicians, to attend continually on the ark.*

SO they brought the ark of God, and ſet it in the midſt of the tent that David had pitched for it: and they offered burnt-ſacrifices, and peace-offerings before God.

2 And

Ver. 16. *Lifting up the voice with joy.*] They ſang ſo loud, that all might hear, and have their hearts lifted up with joy in God. There was ſcarce any ſervice performed, either by Greeks or Barbarians, to their gods, without vocal and inſtrumental muſic; and muſic was thought by the heathens to be a thing ſo heavenly, that their gods were accounted the inventors of the principal inſtruments.

Ver. 26. *God helped the Levites that bare the ark.*] That is, he preſerved them from committing any error, ſo that they carried it without offence.

Before Chriſt 1042.

2 And when David had made an end of offering the burnt-offerings, and the peace-offerings, he bleſſed the people in the name of the LORD.

3 And he dealt to every one of Iſrael, both man and woman, to every one a loaf of bread, and a good piece of fleſh, and a flagon *of wine*.

4 ¶ And he appointed *certain* of the Levites to miniſter before the ark of the LORD, and to record, and to thank and praiſe the LORD God of Iſrael:

5 Aſaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel with pſalteries, and with harps: but Aſaph made a ſound with cymbals.

6 Benaiah alſo and Jahaziel the prieſts with trumpets continually before the ark of the covenant of God.

7 ¶ Then on that day, David delivered firſt *this pſalm* to thank the LORD, into the hand of Aſaph and his brethren.

8 Give thanks unto the LORD, call upon his name, make known his deeds among the people.

9 Sing unto him, ſing pſalms unto him, talk you of all his wondrous works.

10 Glory ye in his holy name, let the heart of them rejoice that ſeek the LORD.

11 Seek the LORD and his ſtrength, ſeek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth.

13 O ye ſeed of Iſrael his ſervant, ye children of Jacob his choſen ones.

14 He *is* the LORD our God, his judgments *are* in all the earth.

Before Chriſt 1042.

15 Be ye mindful alway of his covenant: the word *which* he commanded to a thouſand generations;

16 *Even of the covenant* which he made with Abraham, and of his oath unto Iſaac:

17 And hath confirmed the ſame to Jacob for a law, *and* to Iſrael *for* an everlaſting covenant,

18 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance.

19 When ye were but few, even a few, and ſtrangers in it:

20 And *when* they went from nation to nation, and from *one* kingdom to another people:

21 He ſuffered no man to do them wrong: yea, he reproved kings for their ſakes,

22 *Saying*, Touch not mine anointed, and do my prophets no harm.

23 Sing unto the LORD all the earth: ſhew forth from day to day his ſalvation.

24 Declare his glory among the heathens: his marvellous works among all nations.

25 For great *is* the LORD, and greatly to be praiſed: he alſo *is* to be feared above all gods.

26 For all the gods of the people *are* idols: but the LORD made the heavens.

27 Glory and honour *are* in his preſence, ſtrength and gladneſs *are* in his place.

28 Give unto the LORD, ye kindreds of the people, give unto the LORD glory and ſtrength.

29 Give unto the LORD the glory *due* unto his name: bring an offering and come before him, worſhip the LORD in the beauty of holineſs.

30 Fear

NOTES on Chap. XVI.

Ver. 7. *On that day, David delivered firſt this Pſalm.*] The Hebrew reads it, *This David ordained, in the firſt place, at that time*, i. e. he then ordered, that God ſhould be praiſed by Aſaph and his attendants, in the following manner; this ſolemn ſervice began the day he brought up the ark to its place in Jeruſalem, and was afterwards conſtantly continued.

Ver. 8. *Give thanks unto the Lord*, &c.] This beautiful hymn, is taken from 105th and 96th Pſalms.

Before Chriſt 1042.

30 Fear before him, all the earth: the world alſo ſhall be ſtable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoice: and let *men* ſay among the nations, The LORD reigneth.

32 Let the ſea roar, and the fulneſs thereof: let the fields rejoice, and all that *is* therein.

33 Then ſhall the trees of the wood ſing out at the preſence of the LORD, becauſe he cometh to judge the earth.

34 O give thanks to the LORD, for *he is* good: for his mercy *endureth* for ever.

35 And ſay ye, Save us, O God of our ſalvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, *and* glory in thy praiſe.

36 Bleſſed *be* the LORD God of Iſrael for ever and ever: and all the people ſaid, Amen, and praiſed the LORD.

37 ¶ So he left there before the ark of the covenant of the LORD, Aſaph and his brethren, to miniſter before the ark continually, as every days work required:

38 And Obed-edom, with their brethren threeſcore and eight: Obed-edom alſo the ſon of Jeduthun, and Hoſah *to be* porters:

39 And Zadok the prieſt and his brethren the prieſts, before the tabernacle of the LORD, in the high place that *was* at Gibeon,

40 To offer burnt-offerings unto the LORD, upon the altar of the burnt-offering continually morning and evening, and *to do* according to all *that is* written in the law of the LORD, which he commanded Iſrael:

Before Chriſt 1042.

41 And with them Heman and Jeduthun, and the reſt *that were* choſen, who are expreſſed by name, to give thanks to the LORD, becauſe his mercy *endureth* for ever:

42 And with them Heman and Jeduthun with trumpets and cymbals, for thoſe that ſhould make a ſound, and with muſical inſtruments of God: and the ſons of Jeduthun *were* porters.

43 And all the people departed every man to his houſe: and David returned to bleſs his houſe.

CHAP. XVII.

1 Nathan firſt approving the purpoſe of David, to build God an houſe, 3 after by the word of God forbiddeth him: 11 He promiſeth him bleſſings and benefits in his ſeed. 16 Davids prayer and thankſgiving.

NOW it came to paſs as David ſat in his houſe, that David ſaid to Nathan the prophet, Lo, I dwell in an houſe of cedars, but the ark of the covenant of the LORD *remaineth* under curtains.

2 Then Nathan ſaid unto David, Do all that *is* in thine heart, for God *is* with thee.

3 ¶ And it came to paſs the ſame night, that the word of God came to Nathan, ſaying,

4 Go and tell David my ſervant, Thus ſaith the LORD, Thou ſhalt not build me an houſe to dwell in.

5 For I have not dwelt in an houſe ſince the day that I brought up Iſrael, unto this

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Ver. 39. *Zadok the prieſt, and his brethren,* &c.] Zadok was the ſecond prieſt, and miniſtered in the tabernacle of Moſes, which was then at Gibeon. Here the ordinary worſhip of God was performed, and the daily ſacrifices offered on the altar made by Moſes; but the extraordinary worſhip was performed before the ark at Jeruſalem, where Abiathar the high-prieſt attended.

NOTES on Chap. XVII.

Ver. 1. *As David ſat in his houſe,* &c.] See 2 Samuel, chap. vii.

Before Chriſt 1042.

day, but have gone from tent to tent, and from *one* tabernacle *to another*.

6 Whereſoever I have walked with all Iſrael, ſpake I a word to any of the judges of Iſrael, (whom I commanded to feed my people) ſaying, Why have ye not built me an houſe of cedars?

7 Now therefore thus ſhalt thou ſay unto my ſervant David, Thus ſaith the LORD of hoſts, I took thee from the *ſheep*-cote, *even* from following the ſheep, that thou ſhouldeſt be ruler over my people Iſrael:

8 And I have been with thee whitherſoever thou haſt walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth.

9 Alſo I will ordain a place for my people Iſrael, and will plant them, and they ſhall dwell in their place, and ſhall be moved no more; neither ſhall the children of wickedneſs waſte them any more: (as at the beginning,

10 And ſince the time that I commanded judges *to be* over my people Iſrael) moreover, I will ſubdue all thine enemies. Furthermore, I tell thee, that the LORD will build thee an houſe.

11 ¶ And it ſhall come to paſs, when thy days be expired that thou muſt go *to be* with thy fathers, that I will raiſe up thy ſeed after thee, which ſhall be of thy ſons, and I will eſtabliſh his kingdom.

12 He ſhall build me an houſe, and I will eſtabliſh his throne for ever.

13 I will be his father, and he ſhall be my ſon, and I will not take my mercy away from him, as I took *it* from *him* that was before thee.

Before Chriſt 1042.

14 But I will ſettle him in mine houſe, and in my kingdom for ever, and his throne ſhall be eſtabliſhed for evermore.

15 According to all theſe words, and according to all this viſion, ſo did Nathan ſpeak unto David.

16 ¶ And David the king came, and ſat before the LORD, and ſaid, Who *am* I, O LORD God, and what *is* mine houſe, that thou haſt brought me hitherto?

17 And *yet* this was a ſmall thing in thine eyes, O God, for thou haſt *alſo* ſpoken of thy ſervants houſe for a great while to come, and haſt regarded me according to the eſtate of a man of high degree, O LORD God.

18 What can David *ſpeak* more to thee for the honour of thy ſervant? for thou knoweſt thy ſervant.

19 O LORD, for thy ſervants ſake, and according to thine own heart haſt thou done all this greatneſs, in making known all *theſe* great things.

20 O LORD, *there is* none like thee, neither *is there any* God beſides thee, according to all that we have heard with our ears.

21 And what one nation in the earth *is* like thy people Iſrael, whom God went to redeem *to be* his own people, to make thee a name of greatneſs and terribleneſs, by driving out nations from before thy people whom thou haſt redeemed out of Egypt?

22 For thy people Iſrael didſt thou make thine

Ver. 14. *I will ſettle him in mine houſe, and in my kingdom for ever.*] It is ſaid, in 2 Sam. vii. 16. *thine houſe, and thy kingdom*, which ſufficiently proves, that this principally belongs to the Meſſiah, of whom David was only a type or figure.

Ver. 17. *Haſt regarded me according to the eſtate of a man of high degree.*] Victorinus Strigellius thinks, the words may be rendered, *Thou haſt looked on me in the form of a man, who art in the higheſt, the Lord God*; which he looks upon as a prophecy of the Meſſiah, who was really the Lord God, but took upon him our nature, and appeared in the form of a man.

Ver. 21. *To make thee a name of greatneſs, &c.*] This paſſage is illuſtrated under its parallel place, in 2 Sam. xviii. 23.

Before Chriſt 1042. thine own people for ever, and thou, LORD, becameſt their God.

23 Therefore now, LORD, let the thing that thou haſt ſpoken concerning thy ſervant, and concerning his houſe, be eſtabliſhed for ever, and do as thou haſt ſaid.

24 Let it even be eſtabliſhed, that thy name may be magnified for ever, ſaying, The LORD of hoſts *is* the God of Iſrael, *even* a God to Iſrael: and *let* the houſe of David thy ſervant *be* eſtabliſhed before thee.

25 For thou, O my God, haſt told thy ſervant, that thou wilt build him an houſe: therefore thy ſervant hath found *in his heart* to pray before thee.

26 And now, LORD, (thou art God, and haſt promiſed this goodneſs unto thy ſervant)

27 Now therefore let it pleaſe thee to bleſs the houſe of thy ſervant, that it may be before thee for ever: for thou bleſſeſt, O LORD, and *it ſhall be* bleſſed for ever.

CHAP. XVIII.

1 *David ſubdueth the Philiſtines and the Moabites:* 3 *He ſmiteth Hadarezer and the Syrians.* 9 *Tou ſendeth Hadoram with preſents to bleſs David.* 11 *The preſents and the ſpoil David dedicateth to God:* 13 *He putteth garriſons in Edom.* 14 *Davids officers.*

1040. NOW after this, it came to paſs that David ſmote the Philiſtines, and ſubdued them, and took Gath and her towns out of the hand of the Philiſtines.

2 And he ſmote Moab; and the Moabites became Davids ſervants, *and* brought gifts.

3 ¶ And David ſmote Hadarezer king of Zobah unto Hamath, as he went to eſtabliſh his dominion by the river Euphrates.

4 And David took from him a thouſand chariots, and ſeven thouſand horſemen, and twenty thouſand footmen: David alſo houghed all the chariot-*horſes*, but reſerved of them an hundred chariots. Before Chriſt 1040.

5 And when the Syrians of Damaſcus came to help Hadarezer king of Zobah, David ſlew of the Syrians two and twenty thouſand men.

6 Then David put *garriſons* in Syria-damaſcus, and the Syrians became Davids ſervants, *and* brought gifts. Thus the LORD preſerved David whitherſoever he went.

7 And David took the ſhields of gold that were on the ſervants of Hadarezer, and brought them to Jeruſalem.

8 Likewiſe from Tibhath, and from Chun, cities of Hadarezer, brought David very much braſs, wherewith Solomon made the brazen ſea, and the pillars, and the veſſels of braſs.

9 ¶ Now when Tou king of Hamath heard how David had ſmitten all the hoſt of Hadarezer king of Zobah:

10 He ſent Hadoram his ſon to king David, to enquire of his welfare, and to congratulate him, becauſe he had fought againſt Hadarezer, and ſmitten him, (for Hadarezer had warred with Tou) and *with him* all manner of veſſels of gold, and ſilver, and braſs.

11 ¶ Them alſo king David dedicated unto the LORD, with the ſilver and the gold that he brought from all *theſe* nations; from Edom, and from Moab, and from the children of Ammon, and from the Philiſtines, and from Amalek.

12 Moreover, Abiſhai the ſon of Zeruiah ſlew of the Edomites in the valley of ſalt, eighteen thouſand.

13 ¶ And

NOTES on Chap. XVIII.

Ver. 1. *Took Gath and her towns.*] See note on 2 Sam. vii. 1.

Ver. 10. *Hadoram.*] The Syriac and Arabic verſions, and the parallel place in Samuel, read *Joram*.

Before Chriſt 1040. 13 ¶ And he put garriſons in Edom; and all the Edomites became Davids ſervants. Thus the LORD preſerved David whitherſoever he went.

14 ¶ So David reigned over all Iſrael, and executed judgment and juſtice among all his people.

15 And Joab the ſon of Zeruiah *was* over the hoſt, and Jehoſhaphat the ſon of Ahilud, recorder.

16 And Zadok the ſon of Ahitub, and Abimelech the ſon of Abiathar, *were* the prieſts, and Shavſha *was* ſcribe.

17 And Benaiah the ſon of Jehoiada *was* over the Cherethites, and the Pelethites: and the ſons of David *were* chief about the king.

CHAP. XIX.

1 *Davids meſſengers ſent to comfort Hanun the ſon of Nahaſh, are villanouſly intreated.* 6 *The Ammonites ſtrengthned by the Syrians, are overcome by Joab and Abiſhai.* 16 *Shophach making a new ſupply of the Syrians, is ſlain by David.*

1037. NOW it came to paſs after this, that Nahaſh the king of the children of Ammon died, and his ſon reigned in his ſtead.

2 And David ſaid, I will ſhew kindneſs unto Hanun the ſon of Nahaſh, becauſe his father ſhewed kindneſs to me. And David ſent meſſengers to comfort him concerning his father: ſo the ſervants of David came into the land of the children of Ammon, to Hanun, to comfort him.

3 But the princes of the children of Ammon ſaid to Hanun, Thinkeſt thou that David doth honour thy father that he hath ſent comforters unto thee? are not his ſervants come unto thee for to ſearch, and to overthrow, and to ſpy out the land?

Before Chriſt 1037. 4 Wherefore Hanun took Davids ſervants, and ſhaved them, and cut off their garments in the midſt hard by their buttocks, and ſent them away.

5 Then there went *certain*, and told David how the men were ſerved; and he ſent to meet them (for the men were greatly aſhamed) and the king ſaid, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon ſaw that they had made themſelves odious to David, Hanun and the children of Ammon ſent a thouſand talents of ſilver to hire them chariots and horſemen out of Meſopotamia, and out of Syria-maachah, and out of Zobah.

7 So they hired thirty and two thouſand chariots, and the king of Maachah and his people, who came and pitched before Medeba. And the children of Ammon gathered themſelves together from their cities, and came to battel.

8 And when David heard *of it*, he ſent Joab, and all the hoſt of the mighty men.

9 And the children of Ammon came out, and put the battel in aray before the gate of the city: and the kings that were come, *were* by themſelves in the field.

10 Now when Joab ſaw that the battel was ſet againſt him, before and behind, he choſe out of all the choice of Iſrael, and put *them* in aray againſt the Syrians.

11 And the reſt of the people he delivered unto the hand of Abiſhai his brother, and they ſet *themſelves* in aray againſt the children of Ammon.

12 And he ſaid, If the Syrians be too ſtrong

NOTES on Chap. XIX.

Ver. 1. *Now it came to paſs after this, that Nahaſh the king of the children of Ammon died.*] The whole of this tranſaction has been already fully related, 2 Sam. x.

Ver. 7. *They hired thirty and two thouſand chariots.*] They hired thirty and two thouſand who fought in chariots; twenty thouſand from Zoba, and twelve thouſand from Aſhtob. See 2 Sam. x. 6.

Before Chriſt 1037. ſtrong for me, then thou ſhalt help me: but if the children of Ammon be too ſtrong for thee, then I will help thee.

13 Be of good courage, and let us behave our ſelves valiantly for our people, and for the cities of our God: and let the Lord do that which *is* good in his ſight.

14 So Joab and the people that *were* with him, drew nigh before the Syrians, unto the battel; and they fled before him.

15 And when the children of Ammon ſaw that the Syrians were fled, they likewiſe fled before Abiſhai his brother, and entered into the city. Then Joab came to Jeruſalem.

1036. 16 ¶ And when the Syrians ſaw that they were put to the worſe before Iſrael, they ſent meſſengers, and drew forth the Syrians that *were* beyond the river: and Shophach the captain of the hoſt of Hadarezer, *went* before them.

17 And it was told David, and he gathered all Iſrael, and paſſed over Jordan, and came upon them, and ſet *the battel* in aray againſt them: ſo when David had put the battel in aray againſt the Syrians, they fought with him.

18 But the Syrians fled before Iſrael, and David ſlew of the Syrians ſeven thouſand men, *which fought in* chariots, and forty thouſand footmen, and killed Shophach the captain of the hoſt.

19 And when the ſervants of Hadarezer ſaw that they were put to the worſe before Iſrael, they made peace with David, and became his ſervants: neither would the Syrians help the children of Ammon any more.

CHAP. XX.

1 *Rabbah is beſieged by Joab, ſpoiled by David, and the people thereof tortured.* 4 *Three giants are ſlain in three ſeveral overthrows of the Philiſtines.* Before Chriſt 1035.

AND it came to paſs, that after the year was expired, at the time that kings go out *to battel*, Joab led forth the power of the army, and waſted the country of the children of Ammon, and came and beſieged Rabbah (but David tarried at Jeruſalem) and Joab ſmote Rabbah, and deſtroyed it.

2 And David took the crown of their king from off his head, and found it to weigh a talent of gold, and *there were* precious ſtones in it, and it was ſet upon Davids head; and he brought alſo exceeding much ſpoil out of the city. 1033.

3 And he brought out the people that *were* in it, and cut *them* with ſaws and with harrows of iron, and with axes: even ſo dealt David with all the cities of the children of Ammon. And David and all the people returned to Jeruſalem.

4 ¶ And it came to paſs after this, that there aroſe war at Gezer with the Philiſtines, at which time Sibbechai the Huſhathite, ſlew Sippai *that was* of the children of the giant, and they were ſubdued. 1018.

5 And there was war again with the Philiſtines, and Elhanan the ſon of Jair, ſlew Lahmi the brother of Goliath the Gittite, whoſe ſpear-ſtaff *was* like a weavers beam.

6 And yet again there was war at Gath, where was a man of *great* ſtature, whoſe fingers and toes *were* four and twenty, ſix *on each hand*, and ſix *on each foot*: and he alſo was the ſon of the giant.

7 But when he defied Iſrael, Jonathan the ſon of Shimea, Davids brother, ſlew him.

NOTES on Chap. XX.

Ver. 1. *And it came to paſs after the year was expired, &c.]* The whole of this tranſaction is rceorded, together with the hiſtory of David's adultery with Bath-ſheba, and the murder of Uriah, in 2 Samuel xi.

Before Chriſt 1018. 8 Theſe were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his ſervants.

CHAP. XXI.

1 *David tempted by Satan, forceth Joab to number the people.* 5 *The number of the people being brought, David repenteth of it.* 9 *David having three plagues propounded by Gad, chooſeth the peſtilence.*

1017. AND Satan ſtood up againſt Iſrael, and provoked David to number Iſrael.

2 And David ſaid to Joab, and to the rulers of the people, Go, number Iſrael from Beer-ſheba even to Dan; and bring the number of them to me, that I may know *it*.

3 And Joab anſwered, The LORD make his people an hundred times ſo many more as they *be:* but my lord the king, *are* they not all my lords ſervants? why then doth my lord require this thing? why will he be a cauſe of treſpaſs to Iſrael?

4 Nevertheleſs, the kings word prevailed againſt Joab: wherefore Joab departed, and went throughout all Iſrael, and came to Jeruſalem.

5 ¶ And Joab gave the ſum of the number of the people unto David. And all *they of* Iſrael were a thouſand thouſand and an hundred thouſand men that drew ſword: and Judah *was* four hundred threeſcore and ten thouſand men that drew ſword.

6 But Levi and Benjamin counted he not among them: for the kings word was abominable to Joab.

7 And God was diſpleaſed with this thing, therefore he ſmote Iſrael. Before Chriſt, 1017.

8 And David ſaid unto God, I have ſinned greatly, becauſe I have done this thing: but now, I beſeech thee, do away the iniquity of thy ſervant, for I have done very fooliſhly.

9 ¶ And the LORD ſpake unto Gad, Davids ſeer, ſaying,

10 Go and tell David, ſaying, Thus ſaith the LORD, I offer thee *three* things, chooſe thee one of them, that I may do *it* unto thee.

11 So Gad came to David, and ſaid unto him, Thus ſaith the LORD, Chooſe thee,

12 Either three years famine, or three months to be deſtroyed before thy foes, (while that the ſword of thine enemies overtaketh *thee)* or elſe three days the ſword of the LORD, even the peſtilence in the land, and the angel of the LORD deſtroying throughout all the coaſts of Iſrael: now therefore adviſe thyſelf, what word I ſhall bring again to him that ſent me.

13 And David ſaid unto Gad, I am in a great ſtrait: let me fall now into the hand of the LORD, (for very great *are* his mercies) but let me not fall into the hand of man.

14 ¶ So the LORD ſent peſtilence upon Iſrael: and there fell of Iſrael ſeventy thouſand men.

15 And God ſent an angel unto Jeruſalem to deſtroy it: and as he was deſtroying, the LORD beheld, and he repented him

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Ver. 8. *Theſe were born unto the giant at Gath,* &c.] The hymn which David compoſed in remembrance of his many deliverances from his enemies, eſpecially from Saul, is inſerted after this in 2 Samuel xxii. but here omitted, as it would not only have been a repetition of what is there recorded, but alſo in the book of Pſalms.

NOTES on Chap. XXI.

Ver. 5. *And all they of Iſrael were a thouſand thouſand,* &c.] The numbers here given, both of the men of Iſrael and Judah, are very different from thoſe in 2 Samuel xxiv. 9.

Ver. 6. *But Levi and Benjamin he counted not among them,* &c.] The true reaſon is here given, why the Levites nor Benjamites were not numbered, becauſe the work was hateful to Joab; and therefore he left off before he numbered them.

Before Christ 1017.

him of the evil, and ſaid to the angel that deſtroyed, It is enough, ſtay now thine hand. And the angel of the LORD ſtood by the threſhing-floor of Ornan the Jebuſite.

16 And David lift up his eyes, and ſaw the angel of the LORD ſtand between the earth and the heaven, having a drawn ſword in his hand ſtretched out over Jeruſalem: then David and the elders *of Iſrael, who were* clothed in ſackcloth, fell upon their faces.

17 And David ſaid unto God, *Is it* not I *that* commanded the people to be numbered? even I it is that have ſinned and done evil indeed; but *as for* theſe ſheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my fathers houſe, but not on thy people, that they ſhould be plagued.

18 ¶ Then the angel of the LORD commanded Gad to ſay to David, that David ſhould go up and ſet up an altar unto the LORD, in the threſhing-floor of Ornan the Jebuſite.

19 And David went up at the ſaying of Gad, which he ſpake in the name of the LORD.

20 And Ornan turned back, and ſaw the angel; and his four ſons with him hid themſelves. Now Ornan was threſhing wheat.

21 And as David came to Ornan, Ornan looked and ſaw David, and went out of the threſhing-floor, and bowed himſelf to David with *his* face to the ground.

22 Then David ſaid to Ornan, Grant me the place of *this* threſhing-floor, that I may build an altar therein unto the LORD: thou ſhalt grant it me for the full price, that the plague may be ſtayed from the people.

Before Christ 1017.

23 And Ornan ſaid unto David, Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* the oxen *alſo* for burnt-offerings, and the threſhing inſtruments for wood, and the wheat for the meat-offering, I give it all.

24 And king David ſaid to Ornan, Nay, but I will verily buy it for the full price: for I will not take *that* which *is* thine for the LORD, nor offer burnt-offerings without coſt.

25 So David gave to Ornan for the place, ſix hundred ſhekels of gold by weight.

26 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings, and called upon the LORD, and he anſwered him from heaven by fire upon the altar of burnt-offering.

27 And the LORD commanded the angel, and he put up his ſword again into the ſheath thereof.

28 ¶ At that time when David ſaw that the LORD had anſwered him in the threſhing-floor of Ornan the Jebuſite, then he ſacrificed there.

29 (For the tabernacle of the LORD which Moſes made in the wilderneſs, and the altar of the burnt-offering *were* at that ſeaſon in the high place at Gibeon.

30 But David could not go before it to enquire of God; for he was afraid, becauſe of the ſword of the angel of the LORD.)

CHAP. XXII.

1 *David foreknowing the place of the temple, prepareth abundance of the building of*

Ver. 26. *And he anſwered him from heaven by fire,* &c.] This was the higheſt token of God's gracious acceptance of any ſacrifice. It was ſo eminent a token of the favour of the deity, that even Julian himſelf could not deny it.

Ver. 30. *But David could not go before it,* &c.] He was fully convinced that the ſpot was conſecrated by God, and therefore that he ought, immediately to offer ſacrifices, and not delay it till he could go to Gibeon.

Before Christ 1017.

of it: 6 He inſtructeth Solomon in Gods promiſes, and his duty in building the temple: 17 He chargeth the princes to aſſiſt his ſon.

THen David ſaid, This is the houſe of the LORD God, and this *is* the altar of the burnt-offering for Iſrael.

2 And David commanded to gather together the ſtrangers that *were* in the land of Iſrael, and he ſet maſons to hew wrought ſtones to build the houſe of God.

3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and braſs in abundance without weight;

4 Alſo cedar-trees in abundance: for the Zidonians, and they of Tyre, brought much cedar-wood to David.

5 And David ſaid, Solomon my ſon *is* young and tender, and the houſe *that is* to be builded for the LORD, *muſt be* exceeding magnifical, of fame and of glory throughout all countries: I will *therefore* now make preparation for it. So David prepared abundantly before his death.

6 ¶ Then he called for Solomon his ſon, and charged him to build an houſe for the LORD God of Iſrael.

7 And David ſaid to Solomon, My ſon, as for me, it was in my mind to build an houſe unto the name of the LORD my God:

8 But the word of the LORD came to me, ſaying, Thou haſt ſhed blood abundantly, and haſt made great wars: thou ſhalt not build an houſe unto my name, becauſe thou haſt ſhed much blood upon the earth in my ſight.

Before Christ 1017.

9 Behold, a ſon ſhall be born to thee, who ſhall be a man of reſt, and I will give him reſt from all his enemies round about: for his name ſhall be Solomon, and I will give peace and quietneſs unto Iſrael in his days.

10 He ſhall build an houſe for my name; and he ſhall be my ſon, and I *will be* his father, and I will eſtabliſh the throne of his kingdom over Iſrael for ever.

11 Now my ſon, the LORD be with thee, and proſper thou, and build the houſe of the LORD thy God, as he hath ſaid of thee.

12 Only the LORD give thee wiſdom and underſtanding, and give thee charge concerning Iſrael, that thou mayeſt keep the law of the LORD thy God.

13 Then ſhalt thou proſper, if thou takeſt heed to fulfil the ſtatutes and judgments which the LORD charged Moſes with, concerning Iſrael: be ſtrong, and of good courage, dread not, nor be diſmayed.

14 Now behold, in my trouble, I have prepared for the houſe of the LORD an hundred thouſand talents of gold, and a thouſand thouſand talents of ſilver; and of braſs, and iron, without weight (for it is in abundance:) timber alſo and ſtone have I prepared, and thou mayeſt add thereto.

15 Moreover, *there are* workmen with thee

NOTES on Chap. XXII.

Ver. 1. *This is the houſe of the Lord God.*] David ſeems to have been inſpired with this thought, and from the ſignal marks which God had given of his acceptance of the ſacrifice, he probably concluded, that this was the ſpot whereon the temple muſt be built.

Ver. 5. *Solomon my ſon, is young,* &c.] David having conſidered the youth of his ſon, and the magnificence of the temple he was to build; he thought himſelf obliged, to the utmoſt of his power, to aſſiſt him in this great and expenſive undertaking.

Ver. 8. *Thou haſt ſhed blood abundantly,* &c.] In the book of Samuel, there is no mention made of this reaſon; but it is here recorded, to ſhew that a peaceable prince was much fitter to erect a temple to the Lord, than a warlike one; that he might be an emblem of that prince of peace, to whom the moſt principal tranſactions of the Iſraelites bore a manifeſt alluſion, as is evident from the next verſe; *He ſhall be my ſon, and I will be his father;* which expreſſions, in their full and proper ſenſe, can relate to none but the great Meſſiah, who was truly the ſon of God.

Before Chriſt 1017. thee in abundance, hewers, and workers of ſtone and timber, and all manner of cunning men for every manner of work.

16 Of the gold, the ſilver, and the braſs, and the iron, *there is* no number. Ariſe *therefore,* and be doing, and the LORD be with thee.

17 ¶ David alſo commanded all the princes of Iſrael to help Solomon his ſon, *ſaying,*

18 *Is* not the LORD your God with you? and hath he *not* given you reſt on every ſide? for he hath given the inhabitants of the land into mine hand, and the land is ſubdued before the LORD, and before his people.

19 Now ſet your heart and your ſoul to ſeek the LORD your God; ariſe therefore, and build ye the ſanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy veſſels of God, into the houſe that is to be built to the name of the LORD.

C H A P. XXIII.

1 *David in his old age maketh Solomon king.* 2 *The number and diſtribution of the Levites.* 7 *The families of the Gerſhonites.* 12 *The ſons of Kohath.* 21 *The ſons of Merari.* 24 *The officers of the Levites.*

1015. SO when David was old and full of days, he made Solomon his ſon king over Iſrael.

2 ¶ And he gathered together all the princes of Iſrael, with the prieſts and the Levites.

1045. 3 Now the Levites were numbered from the age of thirty years and upward: and their number by their polls, man by man was thirty and eight thouſand.

Before Chriſt 1045.

4 Of which, twenty and four thouſand *were* to ſet forward the work of the houſe of the LORD: and ſix thouſand *were* officers and judges.

5 Moreover, four thouſand *were* porters, and four thouſand praiſed the LORD with the inſtruments which I made *(ſaid David)* to praiſe *therewith.*

6 And David divided them into courſes among the ſons of Levi, *namely,* Gerſhon, Kohath, and Merari.

7 ¶ Of the Gerſhonites *were,* Laadan, and Shimei.

8 The ſons of Laadan, the chief *was* Jehiel, and Zetham, and Joel, three.

9 The ſons of Shimei; Shelomith, and Haziel, and Haran, three. Theſe *were* the chief of the fathers of Laadan.

10 And the ſons of Shimei *were* Jahath, Zina, and Jeuſh, and Beriah. Theſe four *were* the ſons of Shimei.

11 And Jahath was the chief, and Zizah the ſecond: but Jeuſh and Beriah had not many ſons: therefore they were in one reckoning, according to *their* fathers houſe.

12 ¶ The ſons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

13 The ſons of Amram; Aaron and Moſes: and Aaron was ſeparated, that he ſhould ſanctify the moſt holy things, he and his ſons for ever, to burn incenſe before the LORD, to miniſter unto him, and to bleſs in his name for ever.

14 Now *concerning* Moſes the man of

Ver. 19. *Now ſet your heart and your ſoul to ſeek the Lord your God.*] David earneſtly intreats them not to neglect this opportunity of peace, which God had given them, as the proper ſeaſon for ſuch a work.

NOTES on Chap. XXIII.

Ver. 4. *Six thouſand were officers and judges.*] In Deut. xvi. God appointed judges and officers to be ſettled in all their gates; but it is ſuppoſed, that it had been long neglected, and that David himſelf could not reſtore their judicatures to their ancient order and dignity, till the latter end of his reign, when he had ſubdued all his enemies.

Ver. 14. *Moſes the man of God, his ſons were named of the tribe of Levi.*] This is a remarkable inſtance of the humanity and modeſty of Moſes, who, though ſo great a man, Before Chriſt 1045. God, his ſons were named of the tribe of Levi.

15 The ſons of Moſes *were*, Gerſhom, and Eliezer.

16 Of the ſons of Gerſhom, Shebuel *was* the chief.

17 And the ſons of Eliezer *were*, Rehabiah the chief. And Eliezer had none other ſons; but the ſons of Rehabiah were very many.

18 Of the ſons of Izhar; Shelomith the chief.

19 Of the ſons of Hebron; Jeriah the firſt, Amariah the ſecond, Jehaziel the third, and Jekameam the fourth.

20 Of the ſons of Uzziel; Micah the firſt, and Jeſiah the ſecond.

21 ¶ The ſons of Merari; Mahli, and Muſhi: the ſons of Mahli; Eleazar, and Kiſh:

22 And Eleazar died, and had no ſons, but daughters: and their brethren the ſons of Kiſh took them.

23 The ſons of Muſhi; Mahli, and Eder, and Jeremoth, three.

24 ¶ Theſe *were* the ſons of Levi after the houſe of their fathers; *even* the chief of the fathers, as they were counted by number of names by their polls, that did the work for the ſervice of the houſe of the LORD, from the age of twenty years and upward.

25 For David ſaid, The LORD God of Iſrael hath given reſt unto his people, that they may dwell in Jeruſalem for ever;

26 And alſo unto the Levites: they ſhall no *more* carry the tabernacle, nor any veſſels of it for the ſervice thereof.

Before Chriſt 1015. 27 For by the laſt words of David, the Levites *were* numbered from twenty years old and above:

28 Becauſe their office *was* to wait on the ſons of Aaron, for the ſervice of the houſe of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the ſervice of the houſe of God;

29 Both for the ſhew-bread, and for the fine flour for meat-offering, and for the unleavened cakes, and for *that which is baked in* the pan, and for that which is fried, and for all manner of meaſure and ſize:

30 And to ſtand every morning to thank and praiſe the LORD, and likewiſe at even:

31 And to offer all burnt-ſacrifices unto the LORD in the ſabbaths, in the new-moons, and on the ſet feaſts, by number, according to the order commanded unto them continually before the LORD:

32 And that they ſhould keep the charge of the tabernacle of the congregation, and the charge of the holy *place*, and the charge of the ſons of Aaron their brethren, in the ſervice of the houſe of the LORD.

CHAP. XXIV.

1 *The diviſions of the ſons of Aaron by lot into four and twenty orders.* 20 *The Kohathites,* 27 *and the Merarites divided by lot.*

NOW theſe *are* the diviſions of the ſons of Aaron: The ſons of Aaron; Nadab and Abihu, Eleazar and Ithamar.

2 But Nadab and Abihu died before their father, and had no children: therefore

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the ſupreme governor of the people, and admitted to ſuch a familiarity with the divine Majeſty, yet he would not advance his ſons to any dignity, but left them only Levites, ſervants to the prieſts, who were the ſeed of Aaron.

Ver. 31. *To offer all burnt ſacrifices unto the Lord*, &c.] That is, they were to praiſe God, at the time when the ſacrifices were offered; for it belonged to prieſts alone to offer the burnt ſacrifices.

NOTES on Chap. XXIV.

Ver. 1. *The diviſions of the ſons of Aaron.*] David having diſtributed the Levites into their ſeveral courſes, now does the ſame by the prieſts, to avoid confuſion among ſuch numbers.

Before Christ 1015. fore Eleazar and Ithamar executed the prieſts office.

3 And David diſtributed them, both Zadok of the ſons of Eleazar, and Ahimelech of the ſons of Ithamar, according to their offices in their ſervice.

4 And there were more chief men found of the ſons of Eleazar, than of the ſons of Ithamar; and *thus* were they divided: Among the ſons of Eleazar *there were* ſixteen chief men of the houſe of *their* fathers, and eight among the ſons of Ithamar according to the houſe of their fathers.

5 Thus were they divided by lot, one ſort with another; for the governors of the ſanctuary, and governors *of the houſe* of God, were of the ſons of Eleazar, and of the ſons of Ithamar.

6 And Shemaiah the ſon of Nethaneel the ſcribe, *one* of the Levites, wrote them before the king and the princes, and Zadok the prieſt, and Ahimelech the ſon of Abiathar, and *before* the chief of the fathers of the prieſts and Levites: one principal houſhold being taken for Eleazar, and *one* taken for Ithamar.

7 Now the firſt lot came forth to Jehoiarib, the ſecond to Jedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the ſixth to Mijamin,

10 The ſeventh to Hakkoz, the eighth to Abijah,

11 The ninth to Jeſhuah, the tenth to Shecaniah,

12 The eleventh to Eliaſhib, the twelfth to Jakim,

Before Christ 1015. 13 The thirteenth to Huppah, the fourteenth to Jeſhebeab,

14 The fifteenth to Bilgah, the ſixteenth to Immer,

15 The ſeventeenth to Hezer, the eighteenth to Aphſes,

16 The nineteenth to Pethahiah, the twentieth to Jehezekel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul.

18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.

19 Theſe *were* the orderings of them in their ſervice to come into the houſe of the LORD, according to their manner, under Aaron their father, as the LORD God of Iſrael had commanded him.

20 ¶ And the reſt of the ſons of Levi *were theſe:* Of the ſons of Amram; Shubael: of the ſons of Shubael; Jehdeiah.

21 Concerning Rehabiah: of the ſons of Rehabiah, the firſt *was* Iſſhiah.

22 Of the Izharites; Shelomoth: of the ſons of Shelomoth; Jahath.

23 And the ſons *of Hebron;* Jeraiah *the firſt,* Amariah the ſecond, Jahaziel the the third, Jekameam the fourth.

24 *Of* the ſons of Uzziel; Michah: of the ſons of Michah; Shamir.

25 The brother of Michah *was* Iſſhiah: of the ſons of Iſſhiah; Zechariah.

26 The ſons of Merari *were* Mahli, and Muſhi: the ſons of Jaaziah; Beno.

27 ¶ The ſons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli *came* Eleazar, who had no ſons.

29 Con-

Ver. 5. *Divided by lot.*] This method was taken, to remove all occaſion of complaint; it being ordered by a divine diſpoſition, according to the cuſtom of the moſt early ages.

One ſort with another.] That is, the ſons of Eleazar and Ithamar were thus choſen, and not one lineage preferred before another.

Ver. 6. *One principal houſhold being taken for Eleazar, and one for Ithamar.*] Theſe words are a little obſcure; it means, that one of the principal families of Eleazar was firſt taken, and then one of Ithamar's; and after that, one of Eleazar's again, and ſo on by turns.

Ver. 19. *Under Aaron their father.*] Under the inſpection of the high-prieſt, who being the ſucceſſor of Aaron, is called by his name.

Before Christ 1015.

29 Concerning Kiſh: the ſon of Kiſh *was* Jerahmeel.

30 The ſons alſo of Muſhi; Mahli, and Eder, and Jerimoth. Theſe *were* the ſons of the Levites, after the houſe of their fathers.

31 Theſe likewiſe caſt lots over againſt their brethren the ſons of Aaron, in the preſence of David the king, and Zadok and Ahimelech, and the chief of the fathers of the prieſts and Levites, even the principal fathers over againſt their younger brethren.

CHAP. XXV.

1 *The number and offices of the ſingers:* 8 *Their diviſion by lot, into four and twenty orders.*

MOreover, David and the captains of the hoſt ſeparated to the ſervice of the ſons of Aſaph, and of Heman, and of Jeduthun, who ſhould propheſy with harps, with pſalteries, and with cymbals: and the number of the workmen, according to their ſervice was:

2 Of the ſons of Aſaph; Zaccur, and Joſeph, and Nethaniah, and Aſarelah, the ſons of Aſaph under the hands of Aſaph, which propheſied according to the order of the king.

3 Of Jeduthun: the ſons of Jeduthun; Gedaliah, and Zeri, and Jeſhaiah, Haſhabiah, and Mattithiah, ſix, under the hands of their father Jeduthun, who propheſied with a harp, to give thanks and to praiſe the LORD.

Before Christ 1015.

4 Of Heman: the ſons of Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joſhbekaſhah, Mallothi, Hothir, *and* Mahazioth:

5 All theſe *were* the ſons of Heman the kings ſeer in the words of God, to lift up the horn. And God gave to Heman fourteen ſons and three daughters.

6 All theſe were under the hands of their father, for ſong *in* the houſe of the LORD with cymbals, pſalteries, and harps, for the ſervice of the houſe of God, according to the kings order, to Aſaph, Jeduthun, and Heman.

7 So the number of them, with their brethren that were inſtructed in the ſongs of the LORD, *even* all that were cunning, *was* two hundred fourſcore and eight.

8 ¶ And they caſt lots, ward againſt *ward*, as well the ſmall as the great, the teacher as the ſcholar.

9 Now the firſt lot came forth for Aſaph to Joſeph, the ſecond to Gedaliah, who with his brethren and ſons *were* twelve:

10 The

Ver. 31. *The principal fathers over againſt their younger brethren.*] This means, that both the elder and younger had their places by lot, not by ſeniority of houſes; they that were of greater dignity, drew lots againſt thoſe that were of leſs, and took their courſes according to the lot they drew.

NOTES on Chap. XXV.

Ver. 1. *David and the captains of the hoſt.*] That is, David, and the chief leaders of the companies of prieſts.

Who ſhould prophecy with harps.] That is, ſhould praiſe God, ſinging the pſalms which David, and other inſpired prophets, compoſed.

The number of the workmen.] This is better rendered, *The number of the men of the miniſtry*, i. e. thoſe who miniſtered in ſinging and playing upon inſtruments.

Ver. 2. *Under the hands of Aſaph.*] That is, under his direction, as their precentor.

Ver. 5. *To lift up the horn.*] They likewiſe uſed wind muſic in the temple, which many think to have been trumpets, made of horn.

Ver. 7. *Two hundred fourſcore and eight.*] This was the whole number of thoſe appointed to ſing, and under the perſons before mentioned; they were diſtributed into ſeveral courſes, after the ſame manner that the prieſts had been, with whom they were to attend in their order. Twelve of theſe ſingers, with their precentor or governor, were in waiting one whole week; at the end of which, they were ſucceeded by others of the ſame number, till the courſe was finiſhed, and then it began again where it did at the firſt.

Ver. 8. *As well the ſmall as the great, the teacher as the ſcholar.*] So that they did not begin, and ſucceed one another, according to the order of age, or ſuperiority in learning; but as God diſpoſed them by their lots. *By the teacher as the ſcholar*, we are to underſtand, *thoſe that were perfect, and thoſe who were learners*; and ſo the LXX. tranſlate it.

Before Chriſt 1015.

10 The third to Zaccur, *he*, his ſons and his brethren *were* twelve.

11 The fourth to Izri, *he*, his ſons and his brethren *were* twelve:

12 The fifth to Nethaniah, *he*, his ſons and his brethren *were* twelve:

13 The ſixth to Bukkiah, *he*, his ſons and his brethren *were* twelve:

14 The ſeventh to Jeſharelah, *he*, his ſons and his brethren *were* twelve:

15 The eighth to Jeſhaiah, *he*, his ſons and his brethren *were* twelve:

16 The ninth to Mattaniah, *he*, his ſons and his brethren *were* twelve:

17 The tenth to Shimei, *he*, his ſons and his brethren *were* twelve:

18 The eleventh to Azareel, *he*, his ſons and his brethren *were* twelve:

19 The twelfth to Haſhabiah, *he*, his ſons and his brethren *were* twelve:

20 The thirteenth to Shubael, *he*, his ſons and his brethren *were* twelve:

21 The fourteenth to Mattithiah, *he*, his ſons and his brethren *were* twelve:

22 The fifteenth to Jeremoth, *he*, his ſons and his brethren *were* twelve:

23 The ſixteenth to Hananiah, *he*, his ſons and his brethren *were* twelve:

24 The ſeventeenth to Joſhbekaſhah, *he*, his ſons and his brethren *were* twelve:

25 The eighteenth to Hanani, *he*, his ſons and his brethren *were* twelve:

26 The nineteenth to Mallothi, *he*, his ſons and his brethren *were* twelve:

27 The twentieth to Eliathah, *he*, his ſons and his brethren *were* twelve:

28 The one and twentieth to Hothir, *he*, his ſons and his brethren *were* twelve:

29 The two and twentieth to Giddalti, *he*, his ſons and his brethren *were* twelve:

Before Chriſt 1015.

30 The three and twentieth to Mahazioth, *he*, his ſons and his brethren *were* twelve:

31 The four and twentieth to Romamti-ezer, *he*, his ſons and his brethren *were* twelve.

CHAP. XXVI.

1 *The diviſions of the porters.* 13 *The gates aſſigned by lot.* 20 *The Levites that had charge of the treaſures.* 29 *Officers and judges.*

CONCERNING the diviſions of the porters: of the Korhites *was* Meſhelemiah the ſon of Kore, of the ſons of Aſaph.

2 And the ſons of Meſhelemiah, *were*, Zechariah, the firſt-born, Jediael the ſecond, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Jehohanan the ſixth, Elioenai the ſeventh.

4 Moreover, the ſons of Obed-edom *were*, Shemaiah the firſt-born, Jehozabad the ſecond, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the ſixth, Iſſachar the ſeventh, Peulthai the eighth: for God bleſſed him.

6 Alſo unto Shemaiah his ſon were ſons born, that ruled throughout the houſe of their father: for they *were* mighty men of valour.

7 The ſons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whoſe brethren *were* ſtrong men; Elihu and Semachiah.

8 All theſe of the ſons of Obed-edom: they and their ſons and their brethren, able

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NOTES on Chap. XXVI.

Ver. 1. *Concerning the diviſion of the porters.*] As ſome of the Levites were choſen to be ſingers, ſo others were appointed to be porters; and as this was an office of great dignity, men of the firſt quality were put into it, they having the charge of the holy things.

The ſons of Aſaph.] Not Aſaph the muſician, mentioned in the preceding chapter, (he being of the family of Gerſhom) but another Aſaph, called Eliaſaph, and ſometimes Jaſaph, of the line of Kohath.

Before Chriſt 1015.

men for ſtrength for the ſervice, *were* threeſcore and two of Obed-edom.

9 And Meſhelemiah had ſons and brethren, ſtrong men, eighteen.

10 Alſo Hoſah of the children of Merari, had ſons; Simri the chief, (for *though* he was not the firſt-born, yet his father made him the chief)

11 Hilkiah the ſecond, Tebaliah the third, Zechariah the fourth: all the ſons and brethren of Hoſah *were* thirteen.

12 Among theſe *were* the diviſions of the porters, *even* among the chief men, *having* wards one againſt another, to miniſter in the houſe of the Lord.

13 ¶ And they caſt lots as well the ſmall as the great, according to the houſe of their fathers for every gate.

14 And the lot eaſtward fell to Shelemiah; then for Zechariah his ſon (a wiſe counſellor) they caſt lots, and his lot came out northward.

15 To Obed-edom ſouthward, and to his ſons, the houſe of Aſuppim.

16 To Shuppim and Hoſah, *the lot came forth* weſtward, with the gate Shallecheth, by the cauſey of the going up, ward againſt ward.

17 Eaſtward *were* ſix Levites, northward four a day, ſouthward four a day, and toward Aſuppim two *and* two.

18 At Parbar weſtward, four at the cauſey, *and* two at Parbar.

19 Theſe *are* the diviſions of the porters among the ſons of Kore, and among the ſons of Merari.

20 And of the Levites, Ahijah *was* over the treaſures of the houſe of God, and over the treaſures of the dedicate things.

21 *As concerning* the ſons of Laadan: the ſons of the Gerſhonite Laadan, chief fathers, *even* of Laadan the Gerſhonite *were*, Jehieli.

22 The ſons of Jehieli; Zetham, and Joel his brother, *which were* over the treaſures of the houſe of the Lord.

23 Of the Amramites, *and* the Izharites, the Hebronites, *and* the Uzzielites:

24 And Shebuel the ſon of Gerſhon, the ſon of Moſes, *was* ruler of the treaſures.

25 And his brethren by Eliezer; Rehabiah his ſon, and Jeſhaiah his ſon, and Joram his ſon, and Zichri his ſon, and Shelomith his ſon.

26 Which Shelomith and his brethren, *were* over all the threaſures of the dedicate things, which David the king and the chief fathers, the captains over thouſands and hundreds, and the captains of the hoſt had dedicated.

27 Out of the ſpoils won in battels, did they dedicate to maintain the houſe of the Lord.

28 And all that Samuel the ſeer, and Saul the ſon of Kiſh, and Abner the ſon of Ner, and Joab the ſon of Zeruiah had dedicated, *and* whoſoever had dedicated *any thing*, *it was* under the hand of Shelomith, and of his brethren.

29 ¶ Of the Izharites, Chenaniah and his ſons *were* for the outward buſineſs over Iſrael, for officers and judges.

30 *And* of the Hebronites, Haſhabiah and his brethren, men of valour, a thouſand and ſeven hundred, *were* officers among

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Ver. 15. *The houſe of Aſuppim.*] Probably a place where the veſſels and treaſures of the temple were depoſited; for Obed-edom, whoſe ſons were placed at Aſuppim, is ſaid 2 Chron. xxv. 24. to have the cuſtody of the treaſures.

Ver. 16. *By the cauſey of the going up.*] It was by that aſcent, which Solomon made for his own paſſage, up from his own houſe to the temple. Joſephus ſays, that "a "gate led to the king's houſe from the temple, the val"ley between them being filled up for the paſſage."

Ver. 29. *For the outward buſineſs.*] That is, the buſineſs without the city of Jeruſalem, which belonged neither to the ſingers nor the porters; but of what nature this buſineſs was, is very uncertain; whether it related to the office of judges, and inferior magiſtrates, who did nothing but expound the law; or to the office of thoſe, whoſe buſineſs it was to provide abroad all ſuch things as were neceſſary for the building and maintenance of the temple, and God's ſervice. Bertram thinks, it conſiſted in their being aſſeſſors with the ordinary judges.

Before Christ 1015. among them of Iſrael on this ſide Jordan weſtward, in all buſineſs of the LORD, and in the ſervice of the king.

31 Among the Hebronites *was* Jerijah the chief, *even* among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David, they were ſought for, and there were found among them mighty men of valour, at Jazer of Gilead.

32 And his brethren, men of valour, *were* two thouſand and ſeven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manaſſeh, for every matter pertaining to God, and affairs of the king.

CHAP. XXVII.

1 *The twelve captains for every ſeveral month.* 16 *The princes of the twelve tribes.* 23 *The numbering of the people is hindered.* 25 *Davids ſeveral officers.*

NOW the children of Iſrael after their number, *to wit*, the chief fathers and captains of thouſands and hundreds, and their officers that ſerved the king in any matter of the courſes, which came in and went out month by month, throughout all the months of the year, of every courſe *were* twenty and four thouſand.

2 Over the firſt courſe for the firſt month, *was* Jaſhobeam the ſon of Zabdiel: and in his courſe *were* twenty and four thouſand. Before Christ 1015.

3 Of the children of Perez, *was* the chief of all the captains of the hoſt for the firſt month.

4 And over the courſe of the ſecond month, *was* Dodai an Ahohite, and of his courſe *was* Mikloth alſo the ruler: in his courſe likewiſe *were* twenty and four thouſand.

5 The third captain of the hoſt for the third month, *was* Benaiah the ſon of Jehoiada a chief prieſt: and in his courſe *were* twenty and four thouſand.

6 This is *that* Benaiah, *who was* mighty *among* the thirty, and above the thirty: and in his courſe *was* Ammizabad his ſon.

7 The fourth *captain* for the fourth month, *was* Aſahel the brother of Joab, and Zebadiah his ſon after him: and in his courſe *were* twenty and four thouſand.

8 The fifth captain for the fifth month, *was* Shamhuth the Izrahite: and in his courſe *were* twenty and four thouſand.

9 The ſixth *captain* for the ſixth month, *was* Ira the ſon of Ikkeſh the Tekoite: and in his courſe *were* twenty and four thouſand.

10 The ſeventh *captain* for the ſeventh month, *was* Helez the Pelonite, of the children

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NOTES on Chap. XXVII.

Ver. 1. *Now the children of Iſrael*, &c.] The eccleſiaſtical affairs being ſettled, here is now an account given, how the militia (as we may call it) of the kingdom, was diſpoſed, in order to render it ſerviceable on all occaſions. It was diſtributed into twelve legions, each of them conſiſted of 24,000 men, who were commanded by one of *the chief fathers*; under whom there were captains of thouſands, *i. e.* twenty-four, as it were colonels, in every legion, each of them commanding a thouſand men; they had alſo under them centurions, *i. e.* under every colonel, there were, as it were, ten captains, each of them commanding a hundred men; and under them again, were inferior officers, with leſſer commands. One of theſe legions, with their general and officers, were on duty a month at a time, for the ſecurity of the kingdom; at the end of which, they marched off, and another legion, with their general, ſucceeded; ſo that their courſe came round to them but once in a year, for one month, which made the duty the eaſier to them.

Ver. 5. *A chief prieſt.*] It ſhould rather be tranſlated, *a chief prince*, as the original frequently ſignifies: for, it is certain, that Benaiah was neither high-prieſt, nor *ſagan*, or ſecond prieſt; theſe offices being filled by Abiathar and Zadok.

Ver. 6. *And in his courſe was Ammizabad his ſon.*] He was his deputy, when his father could not attend this duty himſelf; being inveſted alſo with another office of greater dignity, as captain of the Cherethites and Pelethites.

Ver. 7. *The fourth captain was Aſahel.*] Upon this is founded the opinion, that theſe courſes were inſtituted in the beginnnig of the reign of David; for Aſahel was killed while David reigned in Hebron.

Before Christ 1015. children of Ephraim: and in his courſe *were* twenty and four thouſand.

11 The eighth *captain* for the eighth month, *was* Sibbecai the Huſhathite, of the Zarhites: and in his courſe *were* twenty and four thouſand.

12 The ninth *captain* for the ninth month, *was* Abiezer the Anetothite, of the Benjamites: and in his courſe *were* twenty and four thouſand.

13 The tenth *captain* for the tenth month, *was* Maharai the Netophathite, of the Zarhites: and in his courſe *were* twenty and four thouſand.

14 The eleventh *captain* for the eleventh month, *was* Benaiah the Pirathonite, of the children of Ephraim: and in his courſe *were* twenty and four thouſand.

15 The twelfth *captain* for the twelfth month, *was* Heldai the Netophathite, of Othniel: and in his courſe *were* twenty and four thouſand.

16 ¶ Furthermore, over the tribes of Iſrael: the ruler of the Reubenites *was* Eliezer the ſon of Zichri: of the Simeonites, Shephatiah the ſon of Maachah:

17 Of the Levites, Haſhabiah the ſon of Kemuel: of the Aaronites, Zadok.

18 Of Judah, Elihu *one* of the brethren of David: of Iſſachar, Omri the ſon of Michael:

19 Of Zebulun, Iſhmaiah the ſon of Obadiah: of Naphtali, Jerimoth the ſon of Azriel:

20 Of the children of Ephraim, Hoſhea the ſon of Azaziah: of the half-tribe of Manaſſeh, Joel the ſon of Pedaiah:

21 Of the half-*tribe* of Manaſſeh in Gilead, Iddo the ſon of Zechariah: of Benjamin, Jaaſiel the ſon of Abner: Before Christ 1015.

22 Of Dan, Azareel the ſon of Jeroham. Theſe *were* the princes of the twelve of Iſrael.

23 ¶ But David took not the number of them from twenty years old and under: becauſe the LORD had ſaid, he would increaſe Iſrael like to the ſtars of the heavens.

24 Joab the ſon of Zeruiah began to 1017. number, but he finiſhed not, becauſe there fell wrath for it againſt Iſrael, neither was the number put in the account of the chronicles of king David.

25 ¶ And over the kings treaſures *was* Azmaveth the ſon of Adiel: and over the ſtore-houſes in the fields, in the cities, and in the villages, and in the caſtles, *was* Jehonathan the ſon of Uzziah.

26 And over them that did the work of the field for tillage of the ground, *was* Ezri the ſon of Chelub.

27 And over the vineyards *was* Shimei the Ramathite: over the increaſe of the vineyards for the wine-cellars, *was* Zabdi the Shiphmite.

28 And over the olive-trees and the ſycomore-trees that *were* in the low plains, *was* Baal-hanan the Gederite: and over the cellars of oil *was* Joaſh.

29 And over the herd that fed in Sharon, *was* Shitrai the Sharonite: and over the herds *that were* in the valleys, *was* Shaphat the ſon of Adlai.

30 Over

Ver. 16. *Furthermore, over the tribes of Iſrael,* &c.] Beſides the twelve great captains before mentioned, who commanded each of them 24,000 men, every tribe had a ruler (who in ver. 22.) are called *the princes of the tribes of Iſrael,* who had the chief authority among them, under the king.

Ver. 17. *The Aaronites.*] The Aaronites were not a diſtinct tribe, but of a diſtinct order from the reſt of the Levites; and therefore had a peculiar chief to preſide over them.

Ver. 22. *Of the tribes of Iſrael.*] It is obſervable, that Gad and Aſher are here omitted, of which no certain account can be given; perhaps they were under the government of the ruler of ſome neighbouring tribe: for Aſher, dwelling in very narrow bounds, between Naphtali and Zebulon, might be under the government of him who governed either of them; and Gad, ſome think, might be comprehended under the Reubenites.

Before Chriſt 1015.

30 Over the camels alſo, *was* Obil the Iſhmeelite: and over the aſſes, *was* Jehdeiah the Meronothite.

31 And over the flocks, *was* Jaziz the Hagerite. All theſe *were* the rulers of the ſubſtance which *was* king Davids.

32 Alſo Jonathan Davids uncle was a counſellor, a wiſe man, and a ſcribe: and Jehiel the ſon of Hachmoni *was* with the kings ſons.

33 And Ahithophel *was* the kings counſellor, and Huſhai the Archite *was* the kings companion.

34 And after Ahithophel, *was* Jehoiada the ſon of Benaiah, and Abiathar: and the general of the kings army *was* Joab.

CHAP. XXVIII.

1 *David in a ſolemn aſſembly, having declared Gods favour to him, and promiſe to his ſon Solomon, exhorteth them to fear God:* 9, 20 *He encourageth Solomon to build the temple.* 11 *He giveth him patterns for the form, and gold and ſilver for the materials.*

AND David aſſembled all the princes of Iſrael, the princes of the tribes, and the captains of the companies that miniſtered to the king by courſe, and the captains over the thouſands, and captains over the hundreds, and the ſtewards over all the ſubſtance and poſſeſſion of the king, and of his ſons, with the officers, and with the mighty men, and with all the valiant men unto Jeruſalem.

2 Then David the king ſtood up upon his feet, and ſaid, Hear me, my brethren, and my people, *As for me,* I had in mine heart to build an houſe of reſt for the ark of the covenant of the LORD, and for the footſtool of our God, and had made ready for the building:

Before Chriſt 1015.

3 But God ſaid unto me, Thou ſhalt not build an houſe for my name, becauſe thou *haſt been* a man of war, and haſt ſhed blood.

4 Howbeit, the LORD God of Iſrael choſe me before all the houſe of my father, to be king over Iſrael for ever: for he hath choſen Judah *to be* the ruler; and of the houſe of Judah, the houſe of my father; and among the ſons of my father, he liked me to make *me* king over all Iſrael:

5 And of all my ſons (for the LORD hath given me many ſons) he hath choſen Solomon my ſon, to ſit upon the throne of the kingdom of the LORD over Iſrael.

6 And he ſaid unto me, Solomon thy ſon, he ſhall build my houſe and my courts: for I have choſen him *to be* my ſon, and I will be his father.

7 Moreover, I will eſtabliſh his kingdom for ever, if he be conſtant to do my commandments and my judgments, as at this day.

8 Now therefore in the ſight of all Iſrael the congregation of the LORD, and in the audience of our God, keep and ſeek for all the commandments of the LORD your God: that ye may poſſeſs this good land, and leave *it* for an inheritance for your children after you for ever.

9 ¶ And thou, Solomon my ſon, know thou the God of thy father, and ſerve him with a perfect heart, and with a willing mind: for the LORD ſearcheth all hearts, and underſtandeth the imaginations of the

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NOTES on Chap. XXVIII.

Ver. 2. *The footſtool of our God.*] That is, the divine glory, ſitting upon the wings of the cherubims, over the mercy-ſeat; his feet, as we ſpeak after the manner of men, reſted upon the ark; and therefore the ark is here called, *The foot-ſtool of God.*

Ver. 8. *Keep and ſeek for all the commandments of the Lord.*] It is not enough to know the will of God, we muſt alſo keep it; *i. e.* we muſt obey his commands, and practiſe the duties he hath enjoined. But, in order to know his commands, we muſt ſeek and ſtudy them; for no man ſhall be excuſed for a ſupine ignorance.

Ver. 9. *Know thou the God of thy father.*] *To know God,* is, in ſcripture language, to acknowledge and love him.

Serve him with a perfect heart, &c.] He was to expreſs his love by an entire obedience to God, in the moſt chearful and exemplary manner.

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the thoughts: if thou ſeek him, he will be found of thee; but if thou forſake him, he will caſt thee off for ever.

10 Take heed now, for the LORD hath choſen thee to build an houſe for the ſanctuary: be ſtrong and do *it*.

11 ¶ Then David gave to Solomon his ſon the pattern of the porch, and of the houſes thereof, and of the treaſuries thereof, and of the upper chambers thereof, and of the inner parlour thereof, and of the place of the mercy-ſeat.

12 And the pattern of all that he had by the ſpirit, of the courts of the houſe of the LORD, and of all the chambers round about, of the treaſuries of the houſe of God, and of the treaſuries of the dedicate things.

13 Alſo for the courſes of the prieſts and the Levites, and for all the work of the ſervice of the houſe of the LORD, and for all the veſſels of ſervice in the houſe of the LORD.

14 *He gave* of gold by weight, for *things* of gold, for all inſtruments of all manner of ſervice, *ſilver alſo* for all inſtruments of every kind of ſervice:

15 Even the weight for the candleſticks of gold, and for their lamps of gold, by weight for every candleſtick, and for the lamps thereof: and for the candleſticks of ſilver by weight, *both* for the candleſtick and *alſo* for the lamps thereof, according to the uſe of every candleſtick.

16 And by weight *he gave* gold for the tables of ſhew-bread, for every table, and *likewiſe* ſilver for the tables of ſilver;

17 Alſo pure gold for the fleſh-hooks, and the bowls and the cups: and for the golden baſons *he gave gold* by weight for every baſon; and *likewiſe ſilver* by weight for every baſon of ſilver:

Before Christ 1015.

18 And for the altar of incenſe, refined gold by weight; and gold for the pattern of the chariot of the cherubims, that ſpread out *their wings*, and covered the ark of the covenant of the LORD.

19 All *this, ſaid David,* the LORD made me underſtand in writing by *his* hand upon me, *even* all the works of this pattern.

20 And David ſaid to Solomon his ſon, Be ſtrong and of good courage, and do *it:* fear not, nor be diſmayed, for the LORD God, *even* my God, *will be* with thee, he will not fail thee, nor forſake thee, until thou haſt finiſhed all the work for the ſervice of the houſe of the LORD.

21 And behold, the courſes of the prieſts and the Levites, *even they ſhall be with thee* for all the ſervice of the houſe of God, and *there ſhall be* with thee for all manner of workmanſhip, every willing ſkilful man, for any manner of ſervice: alſo the princes and all the people *will be* wholly at thy commandment.

CHAP. XXIX.

1 *David by his example and intreaty,* 6
cauſeth the princes and people to offer wil-
lingly. 10 *Davids thankſgiving and*
prayer. 20 *The people having bleſſed*
God, and ſacrificed, make Solomon king.
26 *Davids reign and death.*

FUrthermore, David the king ſaid unto all the congregation, Solomon my ſon, whom alone God hath choſen, *is yet* young

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Ver. 11. *The pattern of the porch.*] The word tranſlated *porch*, is underſtood to comprehend the whole houſe.

Ver. 12. *The pattern of all that he had by the ſpirit.*] That is, of all that was inſpired into him: the temple being of divine contrivance, as was the tabernacle, built by Moſes.

Ver. 18. *The chariot of the cherubims.*] They are called *the chariot*, becauſe God is ſaid not only to ſit, but alſo to *ride upon the cherubims*, Pſam xviii. 10.

Ver. 19. *The Lord made me underſtand in writing by his hand upon me.*] The Lord revealed it to him, as diſtinctly as if it had been written on his mind, as the ten commandments were on the tables of ſtone.

Before Chriſt 1015. young and tender, and the work *is* great: for the palace *is* not for man, but for the LORD God.

2 Now I have prepared with all my might for the houſe of my God, the gold for *things to be made* of gold, and the ſilver for *things* of ſilver, and the braſs for *things* of braſs, the iron for *things* of iron, and wood for *things* of wood; onyx-ſtones, and *ſtones* to be ſet, gliſtering-ſtones, and of divers colours, and all manner of precious ſtones, and marble-ſtones in abundance.

3 Moreover, becauſe I have ſet my affection to the houſe of my God, I have of mine own proper good, of gold and ſilver, *which* I have given to the houſe of my God, over and above all that I have prepared for the holy houſe,

4 *Even* three thouſand talents of gold, of the gold of Ophir, and ſeven thouſand talents of refined ſilver, to overlay the walls of the houſes *withal:*

5 The gold for *things* of gold, and the ſilver for *things* of ſilver, and for all manner of work *to be made* by the hands of artificers. And who *then* is willing to conſecrate his ſervice this day unto the LORD?

6 ¶ Then the chief of the fathers and princes of the tribes of Iſrael, and the captains of thouſands, and of hundreds, with the rulers over the kings work offered willingly.

7 And gave for the ſervice of the houſe of God, of gold, five thouſand talents, and ten thouſand drams; and of ſilver, ten thouſand talents; and of braſs, eighteen thouſand talents; and one hundred thouſand talents of iron.

Before Chriſt 1015. 8 And they with whom *precious* ſtones were found, gave *them* to the treaſure of the houſe of the LORD, by the hand of Jehiel the Gerſhonite.

9 Then the people rejoiced, for that they offered willingly, becauſe with perfect heart they offered willingly to the LORD: and David the king alſo rejoiced with great joy.

10 ¶ Wherefore David bleſſed the LORD before all the congregation: and David ſaid, Bleſſed *be* thou, LORD God of Iſrael our father, for ever, and ever.

11 Thine, O LORD, *is* the greatneſs, and the power, and the glory, and the victory, and the majeſty: for all *that is* in the heaven and in the earth, *is thine*; thine *is* the kingdom, O LORD, and thou art exalted as head above all.

12 Both riches and honour *come* of thee, and thou reigneſt over all, and in thine hand *is* power and might, and in thine hand *it is* to make great, and to give ſtrength unto all.

13 Now therefore, our God, we thank thee, and praiſe thy glorious name.

14 But who *am* I, and what *is* my people, that we ſhould be able to offer ſo willingly after this ſort? for all things *come* of thee, and of thine own have we given thee.

15 For we *are* ſtrangers before thee, and ſojourners, as *were* all our fathers: our days on the earth *are* as a ſhadow, and *there is* none abiding.

16 O LORD our God, all this ſtore that we have prepared to build thee an houſe for thine holy name, *cometh* of thine hand, and *is* all thine own.

NOTES on Chap. XXIX.

Ver. 4. *Three thouſand talents of gold*, &c.] Dean Prideaux obſerves two things, concerning this immenſe quantity of gold which God dedicated to the temple; firſt, that it was that of Ophir, therefore he muſt have eſtabliſhed a navigation in his time; ſecondly, that the ſum was ſo prodigious, that it is probable, it was reckoned by a ſort of talents of leſs value than the Moſaic; for what David gave, chap. xxii 14. and what is afterwards reckoned in this chapter, if valued by theſe talents, was enough, wherewith to have built all the temple of ſolid ſilver.

Before Christ 1015.

17 I know alſo, my God, that thou trieſt the heart, and haſt pleaſure in uprightneſs. As for me, in the uprightneſs of mine heart I have willingly offered all theſe things: and now have I ſeen with joy, thy people which are preſent here, to offer willingly unto thee.

18 O LORD God of Abraham, Iſaac, and of Iſrael our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee.

19 And give unto Solomon my ſon a perfect heart to keep thy commandments, thy teſtimonies, and thy ſtatutes, and to do all *theſe things,* and to build the palace *for* the which I have made proviſion.

20 ¶ And David ſaid to all the congregation, Now bleſs the LORD your God. And all the congregation bleſſed the LORD God of their fathers, and bowed down their heads, and worſhipped the LORD and the king.

21 And they ſacrificed ſacrifices unto the LORD, and offered burnt-offerings unto the LORD on the morrow after that day, *even* a thouſand bullocks, a thouſand rams, *and* a thouſand lambs, with their drink-offerings, and ſacrifices in abundance for all Iſrael:

22 And did eat and drink before the LORD on that day with great gladneſs, and they made Solomon the ſon of David king the ſecond time, and anointed *him* unto the LORD *to be* the chief governor, and Zadok *to be* prieſt.

Before Christ, 1015.

23 Then Solomon ſat on the throne of the LORD as king in ſtead of David his father, and proſpered, and all Iſrael obeyed him.

24 And all the princes and the mighty men, and all the ſons likewiſe of king David ſubmitted themſelves unto Solomon the king.

25 And the LORD magnified Solomon exceedingly in the ſight of all Iſrael, and beſtowed upon him *ſuch* royal majeſty as had not been on any king before him in Iſrael.

26 ¶ Thus David the ſon of Jeſſe, reigned over all Iſrael.

27 And the time that he reigned over Iſrael, *was* forty years; ſeven years reigned he in Hebron, and thirty and three *years* reigned he in Jeruſalem.

28 And he died in a good old age, full of days, riches, and honour: and Solomon his ſon reigned in his ſtead.

29 Now the acts of David the king, firſt and laſt, behold they *are* written in the book of Samuel the ſeer, and in the book of Nathan the prophet, and in the book of Gad the ſeer,

30 With all his reign and his might, and the times that went over him, and over Iſrael, and over all the kingdoms of the countries.

Ver. 20. *And worſhipped the Lord, and the king.*] Worſhipped God with a religious worſhip, giving him thanks for all his bleſſings; and the king with a civil; thanking him for his care in their poſterity.

Ver. 21. *Sacrifices in abundance for all Iſrael.*] To wit, peace-offerings, ſufficient for the entertainment of all the Iſraelites, who were there preſent, to feaſt upon.

Ver. 24. *Submitted themſelves,* &c.] That is, ſwore allegiance.

Ver. 30. *The times that went over him, and over Iſrael.*] All the troubles which he endured, and which befel the people of Iſrael: or, the meaning may be, all the revolutions that were in public affairs in his days.

5 MA 56

The End of the Firſt Book of CHRONICLES.

The Second Book of the
CHRONICLES.

The ARGUMENT.

In this book is contained, an account of the kingdom of Judah, *from the beginning of* Solomon's *reign, till the* Iſraelites *return from the* Babyloniſh *captivity. There are ſeveral things here omited, which are recorded in the book of* Kings, *and others contained in this book, of which no mention is made there; particularly in the hiſtory of* Jehoſhaphat *and* Hezekiah.

CHAP. I.

1 *The ſolemn offering of Solomon at Gibeon.*

Before Christ 1015. AND Solomon the ſon of David was ſtrengthened in his kingdom, and the LORD his God *was* with him, and magnified him exceedingly.

2 Then Solomon ſpake unto all Iſrael, to the captains of thouſands and of hundreds, and to the judges, and to every governor in all Iſrael, the chief of the fathers.

3 So Solomon and all the congregation with him, went to the high place that *was* at Gibeon, for there was the tabernacle of the congregation of God, which Moſes the ſervant of the LORD had made in the wilderneſs. Before Chriſt 1015.

4 But the ark of God had David brought up from Kirjath-jearim, to *the place which* David had prepared for it: for he had pitched a tent for it at Jeruſalem. 1045.

5 Moreover, the brazen altar that Bezaleel the ſon of Uri, the ſon of Hur, had made, he put before the tabernacle of

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NOTES on Chap. I.

Ver. 3. *Solomon went to the high place that was at Gibeon,* &c.] The ark of the covenant was in the city of David, though the tabernacle and altar, which Moſes made in the wilderneſs, were now at Gibeon. The reaſon of their being ſeparated, according to Con. Pelicanus, was, that even in thoſe days, God intimated to the Iſraelites, that he did not regard the ceremonial worſhip, when the people were under the government of ſuch men as Samuel and David; nor exact ſo many legal ſervices as he did in time of peace and proſperity, when they were liable to fall into ſuperſtition, and to be tainted with the idolatry of the heathens.

Ver. 5. *He put before the tabernacle of the Lord.*] It is better tranſlated in the margin, *Was there before,* &c. for the expreſſion *put before,* ſeems to imply, that the altar did not ſtand in its right place, till Solomon ſet it where it uſed to ſtand, Before Christ 1015. the LORD: and Solomon and the congregation ſought unto it.

6 And Solomon went up thither to the brazen altar before the LORD, which *was* at the tabernacle of the congregation, and offered a thouſand burnt-offerings upon it.

7 ¶ In that night did God appear unto Solomon, and ſaid unto him, Aſk what I ſhall give thee.

8 And Solomon ſaid unto God, Thou haſt ſhewed great mercy unto David my father, and haſt made me to reign in his ſtead.

9 Now, O LORD God, let thy promiſe unto David my father be eſtabliſhed: for thou haſt made me king over a people, like the duſt of the earth in multitude.

10 Give me now wiſdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, *that is ſo* great?

11 And God ſaid to Solomon, Becauſe this was in thine heart, and thou haſt not aſked riches, wealth, or honour, nor the life of thine enemies, neither yet haſt aſked long life; but haſt aſked wiſdom and knowledge for thyſelf, that thou mayeſt judge my people, over whom I have made thee king:

12 Wiſdom and knowledge *is* granted unto thee, and I will give thee riches and wealth, and honour, ſuch as none of the kings have had, that *have been* before thee, neither ſhall there any after thee have the like.

13 ¶ Then Solomon came *from his journey* to the high place that *was* at Gibeon, to Jeruſalem, from before the tabernacle of the congregation, and reigned over Iſrael.

Before Christ 1015. 14 And Solomon gathered chariots and horſemen: and he had a thouſand and four hundred chariots, and twelve thouſand horſemen, which he placed in the chariot-cities, and with the king at Jeruſalem.

15 And the king made ſilver and gold at Jeruſalem *as plenteous* as ſtones, and cedar-trees made he as the ſycomore-trees that *are* in the vale for abundance.

16 And Solomon had horſes brought out of Egypt, and linen yarn: the kings merchants received the linen yarn at a price.

17 And they fetcht up, and brought forth out of Egypt a chariot for ſix hundred *ſhekels* of ſilver, and an horſe for an hundred and fifty: and ſo brought they out *horſes* for all the kings of the Hittites, and for the kings of Syria by their means.

CHAP. II.

1, 17 *Solomons labourers for the building of the temple:* 3 *His embaſſage to Huram for workmen and proviſion of ſtuff.* 11 *Huram ſendeth him a kind anſwer.*

AND Solomon determined to build an houſe for the name of the LORD, and an houſe for his kingdom.

2 And Solomon told out threeſcore and ten thouſand men to bear burdens, and fourſcore thouſand to hew in the mountain, and three thouſand and ſix hundred to over ſee them.

3 ¶ And Solomon ſent to Huram the king of Tyre, ſaying, As thou didſt deal with David my father, and didſt ſend him cedars to build him an houſe to dwell therein, *even ſo deal with me.*

4 Behold, I build an houſe to the name of the LORD my God, to dedicate *it* to him,

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Ver. 10. *That I may go out and come in.*] This is a proverbial expreſſion, (Deut. xxxi. 2.) for governing the people, both at home and abroad, in peace and in war.

Who can judge this thy people.] Without the aſſiſtance of the divine ſpirit. See 1 Kings iii. 9.

Ver. 13. *Then Solomon came from his journey to the high place.*] It might be better tranſlated, *Then Solomon came from the high place,* &c.] The words *from his journey* are needleſs.

Ver. 14. *The chariot cities.*] That is, thoſe in which there was good paſturage for horſes.

Ver. 15. *Cedar trees made he as the ſycomore trees.*] See 1 Kings x.

Before Christ 1015. him, *and* to burn before him ſweet incenſe, and for the continual ſhew-bread, and for the burnt-offerings morning and evening, on the ſabbaths, and on the new-moons, and on the ſolemn feaſt of the LORD our God. This *is an ordinance* for ever to Iſrael.

5 And the houſe which I build *is* great: for great *is* our God above all gods.

6 But who is able to build him an houſe, ſeeing the heaven, and heaven of heavens cannot contain him? who *am* I then that I ſhould build him an houſe, ſave only to burn ſacrifice before him?

7 Send me now therefore a man, cunning to work in gold, and in ſilver, and in braſs, and in iron, and in purple, and crimſon, and blue, and that can ſkill to grave with the cunning men that *are* with me in Judah and in Jeruſalem, whom David my father did provide.

8 Send me alſo cedar-trees, fir-trees, and algum-trees out of Lebanon: (for I know that thy ſervants can ſkill to cut timber in Lebanon) and behold, my ſervants *ſhall be* with thy ſervants,

9 Even to prepare me timber in abundance: for the houſe which I am about to build, *ſhall be* wonderful great.

10 And behold, I will give to thy ſervants, the hewers that cut timber, twenty thouſand meaſures of beaten wheat, and twenty thouſand meaſures of barley, and twenty thouſand baths of wine, and twenty thouſand baths of oil.

11 ¶ Then Huram the king of Tyre anſwered in writing, which he ſent to Solomon, Becauſe the LORD hath loved his people, he hath made thee king over them. Before Christ 1015.

12 Huram ſaid moreover, Bleſſed *be* the LORD God of Iſrael that made heaven and earth, who hath given to David the king a wiſe ſon, endued with prudence and underſtanding, that might build an houſe for the LORD, and an houſe for his kingdom.

13 And now I have ſent a cunning man (endued with underſtanding) of Huram my fathers;

14 The ſon of a woman of the daughters of Dan, and his father *was* a man of Tyre, ſkilful to work in gold, and in ſilver, in braſs, in iron, in ſtone, and in timber, in purple, in blue, and in fine linen, and in crimſon: alſo to grave any manner of graving, and to find out every device which ſhall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore the wheat, and the barley, the oil, and the wine which my lord hath ſpoken of, let him ſend unto his ſervants:

16 And we will cut wood out of Lebanon, as much as thou ſhalt need, and we will bring it to thee in flotes by ſea to Joppa, and thou ſhalt carry it to Jeruſalem.

17 ¶ And Solomon numbered all the ſtrangers that *were* in the land of Iſrael, after

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NOTES on Chap. II.

Ver. 6. *Seeing the heaven of heavens cannot contain him.*] Solomon would not have Huram (or as he is called Hiram in Kings) imagine, that he had ſuch low conceptions of God, as to think, that the ſupreme being, who is beyond all conception immenſe, could be confined, and comprehended within any building.

Ver. 8. *Algum trees.*] See the note on 1 Kings x. 11. and likewiſe the 5th and 7th chapters of the ſame book, where moſt of theſe tranſactions are recorded.

Ver. 10. *Beaten wheat.*] Wheat ground, or fine flour.

Ver. 12. *Huram ſaid moreover, Bleſſed be the Lord,* &c.] Hence Huram is thought to have been a proſelyte to the true religion, becauſe he owns the God of Iſrael to be Jehovah, the maker of heaven and earth, and congratulates the Iſraelites upon the happineſs they enjoyed under ſuch a king, and declared his love to the church, not only in embaſſies and letters, but in real acts of kindneſs, ſending to Solomon both materials, and the moſt ſkilful artificers.

Ver. 16. *In flotes.*] That is, timber bound together in rafts.

Ver. 17. *Solomon numbered all the ſtrangers,* &c.] Theſe were the remainder of the Amorites, Hittites, &c. who had

Before Christ 1015. after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thouſand and three thouſand and ſix hundred.

18 And he ſet threeſcore and ten thouſand of them *to be* bearers of burdens, and fourſcore thouſand *to be* hewers in the mountain, and three thouſand and ſix hundred overſeers to ſet the people a work.

CHAP. III.

1 *The place and time of building the temple.* 3 *The meaſure and ornaments of the houſe.* 11 *The cherabims.* 14 *The vail and pillars.*

1012. THen Solomon began to build the houſe of the LORD at Jeruſalem in mount Moriah, where *the LORD* appeared unto David his father, in the place that David had prepared in the threſhing-floor of Ornan the Jebuſite.

2 And he began to build in the ſecond *day* of the ſecond month, in the fourth year of his reign.

3 ¶ Now theſe *are the things wherein* Solomon was inſtructed for the building of the houſe of God. The length by cubits after the firſt-meaſure *was* threeſcore cubits, and the breadth twenty cubits.

4 And the porch that *was* in the front *of the houſe*, the length *of it was* according to the breadth of the houſe, twenty cubits, and the height *was* an hundred and twenty: and he overlaid it within with pure gold.

Before Christ 1012. 5 And the greater houſe he cieled with fir-tree. which he overlaid with fine gold, and ſet thereon palm-trees and chains.

6 And he garniſhed the houſe with precious ſtones for beauty: and the gold *was* gold of Parvaim.

7 He overlaid alſo the houſe, the beams, the poſts, and the walls thereof, and the doors thereof with gold, and graved cherubims on the walls.

8 And he made the moſt holy houſe, the length whereof *was* according to the breadth of the houſe, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold *amounting* to ſix hundreds talents.

9 And the weight of the nails *was* fifty ſhekels of gold: and he overlaid the upper chambers with gold.

10 And in the moſt holy houſe he made two cherubims of image-work, and overlaid them with gold.

11 ¶ And the wings of the cherubims *were* twenty cubits long: one wing *of the one cherub was* five cubits, reaching to the wall of the houſe: and the other wing *was likewiſe* five cubits, reaching to the wing of the other cherub.

12 And *one* wing of the other cherub *was*

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had embraced the Jewiſh religion. David had before numbered them, that he might know their ſtrength and condition, and diſtinguiſh them from the Jews, by employing them in ſuch offices as he did not think fit for the Iſraelites.

NOTES on Chap. III.

Ver. 1. *Mount Moriah.*] This was the place where Abraham attempted to offer his ſon Iſaac. See the note on Gen. xxii. 2.

Ver. 3. *Theſe are the things wherein Solomon was inſtructed for the building of the houſe of God.*] The Targum tranſlates it, *Theſe are the dimenſions of the foundation of the temple, which Solomon began to build.*

Ver. 4. *The height was an hundred and twenty.*] This is greatly different from the account in 1 Kings vi. 2. where it is ſaid to be thirty cubits. Kimchi thinks, that the porch was but thirty cubits high; whereas the temple itſelf, was one hundred and twenty.

Ver. 5. *The greater houſe.*] By *the greater houſe*, is meant *the ſanctuary or holy place*, which was larger than the moſt holy.

Ver. 6. *Gold of Parvaim.*] It has been obſerved by ſome learned commentators, that *Parvaim* was another name for the iſland *Taprobanes*, which is now called *Sumatra*, and abounds with fine gold.

Ver. 9. *The upper chambers.*] By this, we are to underſtand, the upper floor, the roof or ceiling, of the holy and moſt holy place; which were every where overlaid with gold, both the floor on which they trod, and the walls, and the roof over-head.

Ver. 10. *Overlaid them with gold.*] They were made of olive-wood, and were not like thoſe of Moſes, of beaten gold.

Before Chriſt 1012. *was* five cubits, reaching to the wall of the houſe: and the other wing *was* five cubits *alſo*, joining to the wing of the other cherub.

13 The wings of theſe cherubims ſpread themſelves forth twenty cubits: and they ſtood on their feet, and their faces *were* inward.

14 ¶ And he made the vail *of* blue, and purple, and crimſon, and fine linen, and wrought cherubims thereon.

15 Alſo he made before the houſe two pillars of thirty and five cubits high, and the chapiter that *was* on the top of each of them *was* five cubits.

16 And he made chains, *as* in the oracle, and put *them* on the heads of the pillars, and made an hundred pomegranates, and put *them* on the chains.

17 And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand, Jachin, and the name of that on the left, Boaz.

CHAP. IV.

1 *The altar of braſs.* 2 *The molten ſea upon twelve oxen.* 6 *The ten lavers, candleſticks, and tables.* 9 *The courts, and the inſtruments of braſs.* 19 *The inſtruments of gold.*

MOreover, he made an altar of braſs, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

2 ¶ Alſo he made a molten ſea of ten cubits, from brim to brim, round in compaſs, and five cubits the height thereof, and a line of thirty cubits did compaſs it round about.

Before Chriſt 1012.

3 And under it *was* the ſimilitude of oxen, which did compaſs it round about: ten in a cubit compaſſing the ſea round about. Two rows of oxen *were* caſt, when it was caſt.

4 It ſtood upon twelve oxen, three looking toward the north, and three looking toward the weſt, and three looking toward the ſouth, and three looking toward the eaſt: and the ſea *was ſet* above upon them, and all their hinder parts *were* inward.

5 And the thickneſs of it *was* an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; *and* it received, and held three thouſand baths.

6 ¶ He made alſo ten lavers, and put five on the right hand, and five on the left, to waſh in them; ſuch things as they offered for the burnt-offering, they waſhed in them; but the ſea *was* for the prieſts to waſh in.

7 And he made ten candleſticks of gold according to their form, and ſet *them* in the temple, five on the right hand, and five on the left.

8 He made alſo ten tables, and placed *them* in the temple, five on the right ſide, and five on the left: and he made an hundred baſons of gold.

9 ¶ Furthermore, he made the court of the prieſts and the great court, and doors for the court, and overlaid the doors of them with braſs.

NOTES on Chap. IV.

Ver. 1. *He made an altar of braſs,* &c.] This was much larger than that made by Moſes, and executed, no doubt, according to the direction of God, who had informed David in what manner all ſuch things ſhould be made. For the particulars of this chapter, ſee 1 Kings vii.

Ver. 3. *Two rows of oxen were caſt, when it was caſt.*] The oxen and the ſea were caſt together, and not faſtened afterwards. Kimchi.

Ver. 5. *It held three thouſand baths.*] In 1 Kings vii. 26. it ſays, it held only two thouſand baths. To reconcile theſe paſſages, therefore, we may ſuppoſe, that the quantity of water, which was commonly in it, was two thouſand baths; but if filled to the brim, it would contain three thouſand.

Ver. 7. *According to their form.*] According to the form or pattern which David gave them.

Before Chriſt 1012.

10 And he ſet the ſea on the right ſide of the eaſt-end, over againſt the ſouth.

11 And Huram made the pots, and the ſhovels, and the baſons, and Huram finiſhed the work that he was to make for king Solomon for the houſe of God:

12 *To wit*, the two pillars, and the pommels, and the chapiters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters which *were* on the top of the pillars:

13 And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters, which *were* upon the pillars.

14 He made alſo baſes; and lavers made he upon the baſes;

15 One ſea, and twelve oxen under it:

16 The pots alſo, and the ſhovels, and the fleſh-hooks, and all their inſtruments did Huram his father make to king Solomon for the houſe of the LORD, of bright braſs.

17 In the plain of Jordan did the king caſt them, in the clay-ground between Succoth and Zeredathah.

18 Thus Solomon made all theſe veſſels in great abundance: for the weight of the braſs could not be found out.

19 And Solomon made all the veſſels that *were* for the houſe of God, the golden altar alſo, and the tables whereon the ſhew-bread *was ſet*;

20 Moreover, the candleſticks with their lamps, that they ſhould burn after the manner, before the oracle, of pure gold; Before Chriſt 1012.

21 And the flowers, and the lamps, and the tongs *made he of* gold, *and* that perfect gold.

22 And the ſnuffers, and the baſons, and the ſpoons, and the cenſers, *of* pure gold: and the entry of the houſe, the inner doors thereof for the moſt holy *place*, and the doors of the houſe of the temple, *were of* gold.

CHAP. V.

1 *The dedicated treaſures.* 2 *The ſolemn induction of the ark into the oracle.* 11 *God being praiſed, giveth a viſible ſign of his favour.*

THus all the work that Solomon made for the houſe of the LORD, was finiſhed: and Solomon brought in *all* the things that David his father had dedicated; and the ſilver, and the gold, and all the inſtruments, put he among the treaſures of the houſe of God. 1005.

2 ¶ Then Solomon aſſembled the elders of Iſrael, and all the heads of the tribes, the chief of the fathers of the children of Iſrael, unto Jeruſalem, to bring up the ark of the covenant of the LORD, out of the city of David, which *is* Zion.

3 Wherefore all the men of Iſrael aſſembled themſelves unto the king in the feaſt, which *was* in the ſeventh month. 1004.

4 And all the elders of Iſrael came, and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle

Ver. 16. *Huram his father.*] Solomon calls Huram his father, either out of reſpect to him, or elſe, becauſe he was the inventor of all this excellent work; or, it may ſignify, *Huram and his father*.

Ver. 19. *The table whereon the ſhew-bread was ſet.*] Moſes made only one table, but Solomon made ten, for the greater convenience of the prieſts in their miniſtration. But, it is not improbable, that here *tables* in the plural, is put for *table* in the ſingular; and that he ſpeaks of that on which the bread ſtood before the Lord.

Ver. 22. *Were of gold.*] Not entirely of maſſy gold, but of wood, covered with plates of gold.

NOTES on Chap. V.

Ver. 1. *And the ſilver, and the gold, and all the inſtruments, &c.*] David had made ſuch vaſt preparations for the building, that there was more than ſufficient for the whole work; and therefore Solomon depoſited the ſurplus in the treaſury of the temple. The reader is referred to the 1 Kings viii. which contains nearly the ſame account with this chapter.

Before Christ 1004.

tabernacle of the congregation, and all the holy veſſels that *were* in the tabernacle, theſe did the prieſts *and* the Levites bring up.

6 Alſo king Solomon and all the congregation of Iſrael that were aſſembled unto him before the ark, ſacrificed ſheep and oxen, which could not be told nor numbered for multitude.

7 And the prieſts brought in the ark of the covenant of the LORD unto his place, to the oracle of the houſe into the moſt holy *place, even* under the wings of the cherubims.

8 For the cherubims ſpread forth *their* wings over the place of the ark, and the cherubims covered the ark and the ſtaves thereof, above.

9 And they drew out the ſtaves *of the ark*, that the ends of the ſtaves were ſeen from the ark before the oracle, but they were not ſeen without. And there it is unto this day.

10 *There was* nothing in the ark ſave the two tables which Moſes put *therein* at Horeb, when the LORD made *a covenant* with the children of Iſrael, when they came out of Egypt.

11 ¶ And it came to paſs when the prieſts were come out of the holy *place*: (for all the prieſts *that were* preſent were ſanctified, *and* did not *then* wait by courſe.

12 Alſo the Levites *which were* the ſingers, all of them of Aſaph, of Heman, of Jeduthun, with their ſons, and their brethren; *being* arayed in white linen, having cymbals, and pſalteries, and harps, ſtood at the eaſt-end of the altar, and with them an hundred and twenty prieſts, ſounding with trumpets)

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13 It came even to paſs, as the trumpeters and ſingers *were* as one, to make one ſound to be heard in praiſing and thanking the LORD; and when they lift up *their* voice with the trumpets and cymbals, and inſtruments of muſick, and praiſed the LORD, *ſaying*, For *he is* good, for his mercy *endureth* for ever: that *then* the houſe was filled with a cloud, *even* the houſe of the LORD;

14 So that the prieſts could not ſtand to miniſter by reaſon of the cloud: for the glory of the LORD had filled the houſe of God.

CHAP. VI.

1 *Solomon having bleſſed the people, bleſſeth God.* 12 *Solomons prayer at the conſecration of the temple, upon the brazen ſcaffold.*

THen ſaid Solomon, The LORD hath ſaid that he would dwell in the thick darkneſs.

2 But I have built an houſe of habitation for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and bleſſed the whole congregation of Iſrael, (and all the congregation of Iſrael ſtood)

4 And he ſaid, Bleſſed *be* the LORD God of Iſrael, who hath with his hands

fulfilled

Ver. 9. *There it is unto this day.*] Or, *they are there*, as it is in the margin, out of 1 Kings viii. 8. which words were exactly true, when that book was written; but when this author tranſcribed them into this book, after the captivity, there was then neither ſtaves nor ark remaining. Therefore, he only relates how Solomon ſettled theſe things.

Ver. 11. *And did not then wait by courſe.*] Upon this extraordinary occaſion, all the prieſts attended, though it was not in their courſe; and they were ſanctified to do the duties of this great day. For there were ſuch a number of ſacrifices offered, that the attendance and ſervice of them all was neceſſary.

NOTES on Chap. VI.

Ver. 1. *That he would dwell in the thick darkneſs.*] Juſtin Martyr obſerves, that Orpheus, and another ancient writer, call God *Pankruphon*, altogether hid; and the Lacedemonians, who pretend to be of kin to the Jews, had a temple dedicated to *Zeus Skotinos*, Jupiter the dark. The notion of God's dwelling *in the thick darkneſs*, then, among the heathens, was certainly learned from hence. See 1 Kings viii. 12, &c.

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fulfilled that which he ſpake with his mouth to my father David, ſaying,

5 Since the day that I brought forth my people out of the land of Egypt, I choſe no city among all the tribes of Iſrael to build an houſe in, that my name might be there, neither choſe I any man to be a ruler over my people Iſrael:

6 But I have choſen Jeruſalem, that my name might be there, and have choſen David to be over my people Iſrael.

7 Now it was in the heart of David my father to build an houſe for the name of the LORD God of Iſrael.

8 But the LORD ſaid to David my father, Foraſmuch as it was in thine heart to build an houſe for my name, thou didſt well in that it was in thine heart:

9 Notwithſtanding, thou ſhalt not build the houſe, but thy ſon which ſhall come forth out of thy loins, he ſhall build the houſe for my name.

10 The LORD therefore hath performed his word that he hath ſpoken: for I am riſen up in the room of David my father, and am ſet on the throne of Iſrael, as the LORD promiſed, and have built the houſe for the name of the LORD God of Iſrael.

11 And in it have I put the ark, wherein *is* the covenant of the LORD, that he made with the children of Iſrael.

12 ¶ And he ſtood before the altar of the LORD, in the preſence of all the congregation of Iſrael, and ſpread forth his hands;

13 (For Solomon had made a braſen ſcaffold, of five cubits long, and five cubits broad, and three cubits high, and had ſet it in the midſt of the court, and upon it he ſtood, and kneeled down upon his knees before all the congregation of Iſrael, and ſpread forth his hands towards heaven)

Before Christ 1004.

14 And ſaid, O LORD God of Iſrael, *there is* no God like thee in the heaven, nor in the earth; which keepeſt covenant, and *ſheweſt* mercy unto thy ſervants, that walk before thee with all their hearts:

15 Thou which haſt kept with thy ſervant David my father, that which thou haſt promiſed him; and ſpakeſt with thy mouth, and haſt fulfilled *it* with thine hand, as *it is* this day.

16 Now therefore, O LORD God of Iſrael, keep with thy ſervant David my father, that which thou haſt promiſed him, ſaying, There ſhall not fail thee a man in my ſight to ſit upon the throne of Iſrael; yet ſo, that thy children take heed to their way to walk in my law, as thou haſt walked before me.

17 Now then, O LORD God of Iſrael, let thy word be verified, which thou haſt ſpoken unto thy ſervant David.

18 (But will God in very deed dwell with men on the earth? behold, heaven, and the heavens of heavens cannot contain thee; how much leſs this houſe which I have built?)

19 Have reſpect therefore to the prayer of thy ſervant, and to his ſupplication, O LORD my God, to hearken unto the cry and the prayer which thy ſervant prayeth before thee:

20 That thine eyes may be open upon this houſe day and night, upon the place whereof thou haſt ſaid, that thou wouldeſt put thy name there; to hearken unto the prayer, which thy ſervant prayeth towards this place.

21 Hearken therefore unto the ſupplications of thy ſervant, and of thy people Iſrael, which they ſhall make towards this place:

Ver. 5. *Neither choſe I any man to be ruler over my people,* &c.] That is, till I choſe David: for till his time there was no ſettled ſucceſſion of a ruler, that he and his poſterity ſhould reign over them; but God raiſed up judges, of what tribe and family he pleaſed.

Ver. 13. *A braſen ſcaffold.*] That is, the king's throne, which ſtood juſt within the entrance into *the courts of the prieſts*, on the right hand as you come in at the eaſt-gate.

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place: hear thou from thy dwelling-place, *even* from heaven; and when thou heareſt, forgive.

22 ¶ If a man ſin againſt his neighbour, and an oath be laid upon him, to make him ſwear, and the oath come before thine altar in this houſe:

23 Then hear thou from heaven, and do, and judge thy ſervants by requiting the wicked, by recompenſing his way upon his own head, and by juſtifying the righteous, by giving him according to his righteouſneſs.

24 ¶ And if thy people Iſrael be put to the worſe before the enemy, becauſe they have ſinned againſt thee; and ſhall return and confeſs thy name, and pray and make ſupplication before thee in this houſe:

25 Then hear thou from the heavens, and forgive the ſin of thy people Iſrael, and bring them again unto the land which thou gaveſt to them, and to their fathers.

26 ¶ When the heaven is ſhut up, and there is no rain, becauſe they have ſinned againſt thee; *yet* if they pray towards this place, and confeſs thy name, and turn from their ſin, when thou doſt afflict them:

27 Then hear thou from heaven, and forgive the ſin of thy ſervants, and of thy people Iſrael, when thou haſt taught them the good way, wherein they ſhould walk; and ſend rain upon thy land which thou haſt given unto thy people for an inheritance.

28 ¶ If there be dearth in the land, if there be peſtilence, if there be blaſting, or mildew, locuſts, or caterpillars; if their enemies beſiege them in the cities of their land; whatſoever ſore, or whatſoever ſickneſs *there be:*

29 *Then* what prayer, *or* what ſupplication ſoever ſhall be made of any man, or of all thy people Iſrael, when every one ſhall know his own ſore, and his own grief, and ſhall ſpread forth his hands in this houſe:

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30 Then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways, whoſe heart thou knoweſt: (for thou only knoweſt the hearts of the children of men)

31 That they may fear thee, to walk in thy ways ſo long as they live in the land which thou gaveſt unto our fathers.

32 ¶ Moreover, concerning the ſtranger, which is not of thy people Iſrael, but is come from a far country for thy great names ſake, and thy mighty hand, and thy ſtretched out arm; if they come and pray in this houſe:

33 Then hear thou from the heavens, *even* from thy dwelling-place, and do according to all that the ſtranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Iſrael, and may know that this houſe which I have built, is called by thy name.

34 If thy people go out to war againſt their enemies by the way that thou ſhalt ſend them, and they pray unto thee toward this city which thou haſt choſen, and the houſe which I have built for thy name:

39 Then hear thou from the heavens their prayer and their ſupplication, and maintain their cauſe.

36 If they ſin againſt thee, (for *there is* no man which ſinneth not) and thou be angry with them, and deliver them over before *their* enemies, and they carry them away captives unto a land far off or near;

37 Yet, *if* they bethink themſelves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, ſaying, We have ſinned,

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ned, we have done amiſs, and have dealt wickedly;

38 If they return to thee with all their heart, and with all their ſoul, in the land of their captivity, whither they have carried them captives, and pray toward their land which thou gaveſt unto their fathers, and *toward* the city which thou haſt choſen, and toward the houſe which I have built for thy name:

39 Then hear thou from the heavens, *even* from thy dwelling-place, their prayer and their ſupplications, and maintain their cauſe, and forgive thy people which have ſinned againſt thee.

40 Now, my God, let (I beſeech thee) thine eyes be open, and *let* thine ears *be* attent unto the prayer *that is made* in this place.

41 Now therefore ariſe, O LORD God, into thy reſting-place, thou, and the ark of thy ſtrength: let thy prieſts, O LORD God, be clothed with ſalvation, and let thy ſaints rejoice in goodneſs.

42 O LORD God, turn not away the face of thine anointed: remember the mercies of David thy ſervant.

CHAP. VII.

1 *God having given teſtimony to Solomons prayer by fire from heaven, and glory in the temple, the people worſhip him.* 12 *God appearing to Solomon, giveth him promiſes upon condition.*

NOW when Solomon had made an end of praying, the fire came down from heaven, and conſumed the burnt-offering and the ſacrifices; and the glory of the LORD filled the houſe.

2 And the prieſts could not enter into the houſe of the LORD, becauſe the glory of the LORD had filled the LORDS houſe.

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3 And when all the children of Iſrael ſaw how the fire came down, and the glory of the Lord upon the houſe, they bowed themſelves with their faces to the ground upon the pavement, and worſhipped, and praiſed the LORD, *ſaying,* For *he is* good, for his mercy *endureth* for ever.

4 ¶ Then the king and all the people offered ſacrifices before the LORD.

5 And king Solomon offered a ſacrifice of twenty and two thouſand oxen, an hundred and twenty thouſand ſheep: ſo the king and all the people dedicated the houſe of God.

6 And the prieſts waited on their offices: the Levites alſo with inſtruments of muſick of the LORD, which David the king had made to praiſe the LORD, becauſe his mercy *endureth* for ever, when David praiſed by their miniſtry: and the prieſts ſounded trumpets before them, and all Iſrael ſtood.

7 Moreover, Solomon hallowed the middle of the court that *was* before the houſe of the LORD: for there he offered burnt-offerings, and the fat of the peace-offerings, becauſe the brazen altar which Solomon had made, was not able to receive the burnt-offerings, and the meat-offerings, and the fat.

8 ¶ Alſo at the ſame time Solomon kept the feaſt ſeven days, and all Iſrael with him, a very great congregation, from the entering in of Hamath, unto the river of Egypt.

9 And in the eighth day they made a ſolemn aſſembly: for they kept the dedication of the altar ſeven days, and the feaſt ſeven days.

10 And on the three and twentieth day of

Ver. 41. *Now therefore ariſe,* &c.] Theſe words are a part of the 132d Pſalm, with a little alteration.

NOTES on Chap. VII.

Ver. 1. *Fire came down, and conſumed the burnt ſacrifice.*] This is an addition to what is recorded, 1 Kings viii. 11. to ſhew God's acceptation of Solomon's prayer and ſacrifices, and give him aſſurance, that he would be preſent in this place, and grant all their petitions.

Before Chriſt 1004. of the ſeventh month, he ſent the people away into their tents, glad and merry in heart for the goodneſs that the LORD had ſhewed unto David, and to Solomon, and to Iſrael his people.

11 Thus Solomon finiſhed the houſe of the LORD, and the kings houſe: and all that came into Solomons heart to make in the houſe of the LORD, and in his own houſe he proſperouſly effected.

12 ¶ And the LORD appeared to Solomon by night, and ſaid unto him, I have heard thy prayer, and have choſen this place to myſelf for an houſe of ſacrifice.

13 If I ſhut up heaven that there be no rain, or if I command the locuſts to devour the land, or if I ſend peſtilence among my people;

14 If my people which are called by my name, ſhall humble themſelves and pray, and ſeek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their ſin, and will heal their land.

15 Now mine eyes ſhall be open, and mine ears attent unto the prayer *that is made* in this place.

16 For now have I choſen and ſanctified this houſe, that my name may be there for ever: and mine eyes and mine heart ſhall be there perpetually.

17 And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and ſhalt obſerve my ſtatutes and my judgments:

18 Then will I eſtabliſh the throne of thy kingdom, according as I have covenanted with David thy father, ſaying, There ſhall not fail thee a man *to be* ruler in Iſrael.

19 But if ye turn away and forſake my ſtatutes and my commandments which I have ſet before you, and ſhall go and ſerve other gods, and worſhip them: Before Chriſt 1004.

20 Then will I pluck them up by the roots out of my land which I have given them; and this houſe which I have ſanctified for my name, will I caſt out of my ſight, and will make it *to be* a proverb, and a by-word among all nations.

21 And this houſe which is high, ſhall be an aſtoniſhment to every one that paſſeth by it; ſo that he ſhall ſay, Why hath the LORD done thus unto this land, and unto this houſe?

22 And it ſhall be anſwered, Becauſe they forſook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods and worſhipped them, and ſerved them: therefore hath he brought all this evil upon them.

CHAP. VIII.

1 *Solomons buildings.* 7 *The Gentiles which were left, Solomon made tributaries; but the Iſraelites rulers.* 11 *Pharaohs daughter removeth to her houſe.* 12 *Solomons yearly ſolemn ſacrifice.*

AND it came to paſs (at the end of twenty years, wherein Solomon had built the houſe of the LORD, and his own houſe) 992.

2 That the cities which Huram had reſtored to Solomon, Solomon built them, and cauſed the children of Iſrael to dwell there.

3 And Solomon went to Hamoth-zobah, and prevailed againſt it.

4 And he built Tadmor in the wilderneſs,

Ver. 13. *If I ſhut up heaven,* &c.] Famine and peſtilence were the two grievous judgments God inflicted on them for their ſins; the former was ſometimes cauſed for want of rain, and ſometimes by locuſts. This chapter is contained in the 8th and 9th chapters of 1 Kings.

NOTES on Chap. VIII.

Ver. 3. *Hamath-zobah.*] This country lay between Euphrates, its eaſtern boundary, and Damaſcus the weſtern.

Before Chriſt 992. neſs, and all the ſtore-cities, which he built in Hamath.

5 Alſo he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates and bars:

6 And Baalath, and all the ſtore-cities that Solomon had, and all the chariot-cities, and the cities of the horſemen, and all that Solomon deſired to build in Jeruſalem, and in Lebanon, and throughout all the land of his dominion.

7 ¶ *As for* all the people *that were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites which *were* not of Iſrael;

8 *But* of their children who were left after them in the land, whom the children of Iſrael conſumed not; them did Solomon make to pay tribute, until this day.

9 But of the children of Iſrael did Solomon make no ſervants for his work: but they *were* men of war, and chief of his captains, and captains of his chariots and horſemen.

10 And theſe *were* the chief of king Solomon's officers, *even* two hundred and fifty that bare rule over the people.

11 ¶ And Solomon brought up the daughter of Pharaoh, out of the city of David, unto the houſe that he had built for her: for he ſaid, My wife ſhall not dwell in the houſe of David king of Iſrael, becauſe *the places are* holy, whereunto the ark of the LORD hath come.

12 ¶ Then Solomon offered burnt-offerings unto the LORD on the altar of the LORD, which he had built before the porch:

13 Even after a certain rate every day, offering according to the commandment of Moſes, on the ſabbaths, and on the new-moons, and on the ſolemn feaſts, three times in the year, *even* in the feaſt of unleavened bread, and in the feaſt of weeks, and in the feaſt of tabernacles.

Before Chriſt, 992.

14 ¶ And he appointed, according to the order of David his father, the courſes of the prieſts to their ſervice, and the Levites to their charges, to praiſe and miniſter before the prieſts, as the duty of every day required: the porters alſo by their courſes, at every gate: for ſo had David the man of God commanded.

15 And they departed not from the commandment of the king unto the prieſts and Levites, concerning any matter, or concerning the treaſures.

16 Now all the work of Solomon was prepared unto the day of the foundation of the houſe of the LORD, and until it was finiſhed: *ſo* the houſe of the LORD was perfected.

17 ¶ Then went Solomon to Ezion-geber, and to Eloth, at the ſea-ſide in the land of Edom.

18 And Huram ſent him by the hands of his ſervants, ſhips, and ſervants that had knowledge of the ſea; and they went with the ſervants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought *them* to king Solomon.

CHAP. IX.

1 *The queen of Sheba admireth the wiſdom of Solomon.* 13 *Solomon's gold:* 15 *His targets:* 17 *The throne of ivory:* 20 *His veſſels:* 23 *His preſents:* 25 *His chariots and horſe:* 26 *His tributes:* 29 *His reign and death.*

AND when the queen of Sheba heard of the fame of Solomon, ſhe came to

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Ver. 4. *He built Tadmor in the wilderneſs.*] See note on 1 Kings ix. 18.

Ver. 5. *Beth-horon the upper, and Beth-horon the nether.*] Only the nether Beth-horon is mentioned, 1 Kings ix. 17. They were both built before this time; that Solomon only repaired and beautified them.

Ver. 17. *Then went Solomon to Ezion-geber,* &c.] After he had finiſhed the temple, and built his own houſe, and ſome cities, he propoſed to improve navigation; and to that end went to theſe places on the Red-ſea.

Before Chriſt 992.

to prove Solomon with hard queſtions at Jeruſalem, with a very great company, and camels that bare ſpices, and gold in abundance, and precious ſtones: and when ſhe was come to Solomon, ſhe communed with him of all that was in heart.

2 And Solomon told her all her queſtions: and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had ſeen the wiſdom of Solomon, and the houſe that he had built,

4 And the meat of his table, and the ſitting of his ſervants, and the attendance of his miniſters, and their apparel, his cup-bearers alſo, and their apparel, and his aſcent by which he went up into the houſe of the LORD; there was no more ſpirit in her.

5 And ſhe ſaid to the king, *It was* a true report, which I heard in mine own land, of thine acts, and of thy wiſdom:

6 Howbeit, I believed not their words, until I came, and mine eyes had ſeen *it*: and behold, the one half of the greatneſs of thy wiſdom was not told me: *for* thou exceedeſt the fame that I heard.

7 Happy *are* thy men, and happy *are* theſe thy ſervants, which ſtand continually before thee, and hear thy wiſdom.

8 Bleſſed be the LORD thy God, which delighted in thee to ſet thee on his throne, *to be* king for the LORD thy God: becauſe thy God loved Iſrael, to eſtabliſh them for ever, therefore made he thee king over them, to do judgment and juſtice.

9 And ſhe gave the king an hundred and twenty talents of gold, and of ſpices great abundance, and precious ſtones: neither was there any ſuch ſpice as the queen of Sheba gave king Solomon.

Before Chriſt 992.

10 And the ſervants alſo of Huram, and the ſervants of Solomon, which brought gold from Ophir, brought algum-trees, and precious ſtones.

11 And the king made *of* the algum-trees, terriſes to the houſe of the LORD, and to the kings palace, and harps and pſalteries for ſingers: and there were none ſuch ſeen before in the land of Judah.

12 And king Solomon gave to the queen of Sheba, all her deſire, whatſoever ſhe aſked, beſides *that* which ſhe had brought unto the king: ſo ſhe turned, and went away to her own land, ſhe and her ſervants.

13 ¶ Now the weight of gold that came to Solomon in one year, was ſix hundred and threeſcore and ſix talents of gold;

14 Beſides *that which* chapmen and merchants brought: and all the kings of Arabia, and governors of the country, brought gold and ſilver to Solomon.

15 ¶ And king Solomon made two hundred targets *of* beaten gold: ſix hundred *ſhekels* of beaten gold went to one target.

16 And three hundred ſhields *made he of* beaten gold: three hundred *ſhekels* of gold went to one ſhield: and the king put them in the houſe of the foreſt of Lebanon.

17 ¶ Moreover, the king made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* ſix ſteps to the throne, with a foot-ſtool of gold, *which were* faſt-

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Notes on Chap. IX.

Ver. 2. *Solomon told her all her queſtions.*] The queſtions which ſhe came to aſk, were not curious inquiries into the ſecrets of natural things, or the maxims of political government; but only about things relating to piety and the ſervice of God; for our Saviour ſays, ſhe came *to hear the wiſdom of Solomon*, and ſhould therefore riſe up in judgment againſt that generation, who would not receive the inſtructions of one who was greater than Solomon. It is ſaid, 1 Kings x. 1. that the fame ſhe heard of Solomon, was *concerning the name of the Lord*. This chapter is little more than a repetition of what is there related.

Before Christ 992. ened to the throne, and ſtays on each ſide of the ſitting place, and two lions ſtanding by the ſtays.

19 And twelve lions ſtood there on the one ſide and on the other, upon the ſix ſteps. There was not the like made in any kingdom.

20 ¶ And all the drinking-veſſels of king Solomon *were of* gold, and all the veſſels of the houſe of the foreſt of Lebanon *were of* pure gold: none *were of* ſilver; it was *not* any thing accounted of in the days of Solomon.

21 For the kings ſhips went to Tarſhiſh with the ſervants of Huram: every three years once came the ſhips of Tarſhiſh bringing gold and ſilver, ivory, and apes, and peacocks.

22 And king Solomon paſſed all the kings of the earth in riches and wiſdom.

23 ¶ And all the kings of the earth ſought the preſence of Solomon, to hear his wiſdom, that God had put in his heart.

24 And they brought every man his preſent, veſſels of ſilver, and veſſels of gold, and raiment, harneſs, and ſpices, horſes, and mules, a rate year by year.

25 ¶ And Solomon had four thouſand ſtalls for horſes and chariots, and twelve thouſand horſemen, whom he beſtowed in the chariot-cities, and with the king at Jeruſalem.

26 ¶ And he reigned over all the kings, from the river, even unto the land of the Philiſtines, and to the border of Egypt. Before Christ 992.

27 And the king made ſilver in Jeruſalem as ſtones, and cedar-trees made he as the ſycomore-trees, that *are* in the low plains, in abundance.

28 And they brought unto Solomon horſes out of Egypt, and out of all lands.

29 ¶ Now the reſt of the Acts of Solomon, firſt and laſt, *are* they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the viſions of Iddo the ſeer, againſt Jeroboam the ſon of Nebat?

30 And Solomon reigned in Jeruſalem over all Iſrael forty years.

31 And Solomon ſlept with his fathers, and he was buried in the city of David his father, and Rehoboam his ſon reigned in his ſtead. 975.

CHAP. X.

1 The Iſraelites aſſembled at Shechem to crown Rehoboam, by Jeroboam make a ſuit of relaxation unto him. 6 Rehoboam refuſing the old mens counſel, by the advice of young men anſwereth them roughly.

AND Rehoboam went to Shechem: for to Shechem were all Iſrael come to make him king.

2 And

Ver. 21. *Apes and peacocks.*] It is thought, that inſtead of *apes and peacocks* here, the greek tranſlators of the book of Kings, more properly underſtood them to mean ſome kind of precious ſtones; but of what particular ſort, it would be in vain to enquire.

Ver 25. *Twelve thouſand horſemen,* &c.] They had no horſes in David's time, for himſelf rode upon a mule; and ſo did Abſalom, when he loſt the battle. The country did not produce horſes, but Solomon had them out of Egypt, and maintained a great number of chariots; their chariots reſembled thoſe of the Grecians, *i. e.* they were ſmall, with two wheels a-piece, carrying a man or two, ſtanding or leaning forward.

Ver. 27. *The king made ſilver in Jeruſalem as ſtones.*] An hyperbolical expreſſion; and ſignifies that there was ſuch abundance of it as exceeded all belief.

Cedar trees made he as the ſycomore trees, that are in the low plains, in abundance.] The *ſycomore* is a wild fig-tree, with which thoſe countries abound, bearing fruit not unlike to figs, but much ſweeter, and without thoſe little ſeeds; they were not eſteemed, and therefore commonly ſold only to the poorer ſort of people.

Ver. 29. *Are they not written in the book of Nathan the prophet,* &c.] Abarbinel is of opinion, that there were two books of the acts of Solomon; one containing an account of the beginning of his reign, his noble buildings, and the ſplendor in which he lived, written by Nathan the prophet; the other, an account of what paſſed in the latter part of his life, how he fell into idolatry, and the puniſhments with which he was threatened, written by Ahijah the Shilonite, and Iddo the Seer; for the latter wrote the acts of Jeroboam, which could not be well related, without touching upon ſome part of Solomon's reign.

NOTES on Chap. X.

Ver. 1. *Rehoboam went to Shechem,* &c.] The reader is referred to 1 Kings xii. for an account of this tranſaction.

Before Chriſt 975.

2 And it came to paſs when Jeroboam the ſon of Nebat (who *was* in Egypt, whither he had fled from the preſence of Solomon the king) heard *it*, that Jeroboam returned out of Egypt.

3 And they ſent and called him: ſo Jeroboam and all Iſrael came and ſpake to Rehoboam, ſaying,

4 Thy father made our yoke grievous, now therefore eaſe thou ſomewhat the grievous ſervitude of thy father, and his heavy yoke that he put upon us, and we will ſerve thee.

5 And he ſaid unto them, Come again unto me after three days. And the people departed.

6 ¶ And king Rehoboam took counſel with the old men that had ſtood before Solomon his father while he yet lived, ſaying, What counſel give ye *me*, to return anſwer to this people?

7 And they ſpake unto him, ſaying, If thou be kind to this people, and pleaſe them, and ſpeak good words to them, they will be thy ſervants for ever.

8 But he forſook the counſel which the old men gave him, and took counſel with the young men that were brought up with him, that ſtood before him.

9 And he ſaid unto them, What advice give ye, that we may return anſwer to this people, which have ſpoken to me, ſaying, Eaſe ſomewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him, ſpake unto him, ſaying, Thus ſhalt thou anſwer the people that ſpake unto thee, ſaying, Thy father made our yoke heavy, but make thou *it* ſomewhat lighter for us: thus ſhalt thou ſay unto them, My little *finger* ſhall be thicker than my fathers loins.

Before Chriſt 975.

11 For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chaſtiſed you with whips, but I *will chaſtiſe you* with ſcorpions.

12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, ſaying, Come again to me on the third day.

13 And the king anſwered them roughly; and king Rehoboam forſook the counſel of the old men,

14 And anſwered them after the advice of the young men, ſaying, My father made your yoke heavy, but I will add thereto: my father chaſtiſed you with whips, but I *will chaſtiſe you* with ſcorpions.

15 So the king hearkened not unto the people, for the cauſe was of God, that the Lord might perform his word, which he ſpake by the hand of Ahijah the Shilonite to Jeroboam the ſon of Nebat.

16 ¶ And when all Iſrael *ſaw* that the king would not hearken unto them, the people anſwered the king, ſaying, What portion have we in David? and *we have* none inheritance in the ſon of Jeſſe: every man to your tents, O Iſrael: *and* now David ſee to thine own houſe. So all Iſrael went to their tents.

17 But *as for* the children of Iſrael that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam ſent Hadoram that *was* over the tribute, and the children of Iſrael ſtoned him with ſtones, that he died: but king Rehoboam made ſpeed to get him up to *his* chariot, to flee to Jeruſalem.

19 And Iſrael rebelled againſt the houſe of David unto this day.

CHAP.

Ver. 4. *Thy father made our yoke grievous.*] If this complaint againſt Solomon was true, it is probable, that it was leſs owing to his idolatry, than his oppreſſion; for being unable to ſupport the vaſt expences of ſo many wives and concubines, and alſo of building them temples for the worſhip of their gods, he had recourſe to oppreſſive meaſures, and loaded the people with heavy taxes.

Before Christ 975.

CHAP. XI.

1 *Rehoboam raiſing an army to ſubdue Iſrael, is forbidden by Shemaiah:* 5 *He ſtrengtheneth his kingdom with forts and proviſion.*

AND when Rehoboam was come to Jeruſalem, he gathered of the houſe of Judah and Benjamin, an hundred and fourſcore thouſand choſen *men* which were warriors, to fight againſt Iſrael, that he might bring the kingdom again to Rehoboam.

2 But the word of the LORD came to Shemaiah the man of God, ſaying,

3 Speak unto Rehoboam the ſon of Solomon king of Judah, and to all Iſrael in Judah and Benjamin, ſaying,

4 Thus ſaith the LORD, Ye ſhall not go up, nor fight againſt your brethren: return every man to his houſe, for this thing is done of me. And they obeyed the words of the LORD, and returned from going againſt Jeroboam.

5 ¶ And Rehoboam dwelt in Jeruſalem, and built cities for defence in Judah.

6 He built even Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Mareſhah, and Ziph,

9 And Adoraim, and Lachiſh, and Azekah,

10 And Zorah, and Aijalon, and Hebron, which *are* in Judah, and in Benjamin, fenced cities.

11 And he fortified the ſtrong holds, and put captains in them, and ſtore of victual, and of oil and wine.

12 And in every ſeveral city *he put* ſhields and ſpears, and made them exceeding ſtrong, having Judah and Benjamin on his ſide. Before Christ 975.

13 ¶ And the prieſts and the Levites *were* in all Iſrael, reſorted to him out of all their coaſts. 974.

14 (For the Levites left their ſuburbs, and their poſſeſſion, and came to Judah and Jeruſalem: for Jeroboam and his ſons had caſt them off from executing the prieſts office unto the LORD.

15 And he ordained him prieſts for the high places, and for the devils, and for the calves which he had made.)

16 And after them out of all the tribes of Iſrael, ſuch as ſet their hearts to ſeek the LORD God of Iſrael, came to Jeruſalem, to ſacrifice unto the LORD God of their fathers.

17 So they ſtrengthened the kingdom of Judah, and made Rehoboam the ſon of Solomon ſtrong, three years: for three years, they walked in the way of David and Solomon.

18 ¶ And Rehoboam took him Mahalath the daughter of Jerimoth the ſon of David to wife, *and* Abihail the daughter of Eliab the ſon of Jeſſe:

19 Which bare him children; Jeuſh, and Shamariah, and Zaham.

20 And after her, he took Maachah the daughter of Abſalom, which bare him Abijah, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maachah the daughter of Abſalom, above all his wives and his concubines: (for he took eighteen wives,

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NOTES on Chap. XI.

Ver. 13. *The prieſts and the Levites—reſorted to him out of all their coaſts.*] Thus the tribe of Levi was added to that of Judah, the tribe of Simeon too, ſeems to have been partly united with Judah; for we read, verſe 6. that Rehoboam built Etam, which was a tribe in the town of Simeon.

Ver. 17. *Three years they walked in the way of David and Solomon.*] While they kept the commandments of the Lord, and worſhipped him in the beauty of holineſs, they had nothing to fear; but when they forſook the God of their fathers, and introduced the idolatry of the heathen, they became a prey to their enemies, and were at laſt carried away captive by Nebuchadnezzar. Solomon's being here mentioned with David, as an example of piety, is to be underſtood of the greater part of his reign only.

Before Chriſt 974. wives, and threeſcore concubines, and begat twenty and eight ſons, and threeſcore daughters)

22 And Rehoboam made Abijah the ſon of Maachah the chief, *to be* ruler among his brethren: for *he thought* to make him king.

23 And he dealt wiſely, and diſperſed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance: and he deſired many wives.

CHAP. XII.

1 Rehoboam forſaking the Lord, is puniſhed by Shiſhak: 5 He and the princes repenting at the preaching of Shemaiah, are delivered from deſtruction, but not from ſpoil. 13 The reign and death of Rehoboam.

972. AND it came to paſs when Rehoboam had eſtabliſhed the kingdom, and had ſtrengthened himſelf, he forſook the law of the LORD, and all Iſrael with him.

971. 2 And it came to paſs, *that* in the fifth year of king Rehoboam, Shiſhak king of Egypt came up againſt Jeruſalem, (becauſe they had tranſgreſſed againſt the LORD)

3 With twelve hundred chariots, and threeſcore thouſand horſemen: and the people *were* without number that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians.

4 And he took the fenced cities which *pertained* to Judah, and came to Jeruſalem.

5 ¶ Then came Shemaiah the prophet to Rehoboam, and *to* the princes of Judah, that were gathered together to Jeruſalem becauſe of Shiſhak, and ſaid unto them, Thus ſaith the LORD, Ye have forſaken me, and therefore have I alſo left you in the hand of Shiſhak. Before Chriſt 971.

6 Whereupon the princes of Iſrael, and the king humbled themſelves, and they ſaid, The LORD *is* righteous.

7 And when the LORD ſaw that they humbled themſelves, the word of the LORD came to Shemaiah, ſaying, They have humbled themſelves, *therefore* I will not deſtroy them, but I will grant them ſome deliverance, and my wrath ſhall not be poured out upon Jeruſalem by the hand of Shiſhak.

8 Nevertheleſs, they ſhall be his ſervants; that they may know my ſervice, and the ſervice of the kingdoms of the countries.

9 So Shiſhak king of Egypt came up againſt Jeruſalem, and took away the treaſures of the houſe of the LORD, and the treaſures of the kings houſe, he took all: he carried away alſo the ſhields of gold which Solomon had made.

10 In ſtead of which, king Rehoboam made ſhields of braſs, and committed *them* to the hands of the chief of the guard, that kept the entrance of the kings houſe.

11 And when the king entered into the houſe of the LORD, the guard came and ſet them, and brought them again into the guard-chamber.

12 And when he humbled himſelf, the

NOTES on Chap. XII.

Ver. 1. *He forſook the law of the Lord.*] He introduced the worſhip of falſe gods, which he derived from his mother, who was an Ammoniteſs.

Ver. 3. *The Lubims.*] They were a people of Lybia, a famous country of Africa, adjoining to Egypt.

The Sukkiims.] Then dwelt in caves and dens on the coaſt of the Red-ſea; they were from thence called Troglodites, agreeable to the ſignification of the Hebrew word SUCCHA, which imports not only *tabernacles*, but *caves* or *dens*.

The Ethiopians.] The people called *Cuſh*, which we tranſlate Ethiopians, were either inhabitants of a country on the ſouth of Egypt, or the Scenitæ in Arabia, for the name was common to both.

Ver. 8. *That they might know my ſervice*, &c.] He reſolved to let them experience the difference between him, and other lords and maſters, and how much more happy they were, while they continued to worſhip and ſerve him, than when they fell under a foreign yoke.

Before Christ 971. wrath of the LORD turned from him, that he would not deſtroy *him* altogether: and alſo in Judah things went well.

13 ¶ So king Rehoboam ſtrengthened himſelf in Jeruſalem, and reigned: for Rehoboam *was* one and forty years old when he began to reign, and he reigned ſeventeen years in Jeruſalem, the city which the LORD had choſen out of all the tribes of Iſrael, to put his name there: and his mothers name *was* Naamah an Ammoniteſs.

14 And he did evil, becauſe he prepared not his heart to ſeek the LORD.

15 Now the acts of Rehoboam, firſt and laſt, *are* they not written in the book of Shemaiah the prophet, and of Iddo the ſeer, concerning genealogies? And *there were* wars between Rehoboam and Jeroboam continually.

16 And Rehoboam ſlept with his fathers, and was buried in the city of David; and Abijah his ſon reigned in his ſtead.

CHAP. XIII.

1 *Abijah ſucceeding, maketh war againſt Jeroboam:* 13 *Truſting in God, he overcometh Jeroboam.*

958. NOW in the eighteenth year of king Jeroboam, began Abijah to reign over Judah.

2 He reigned three years in Jeruſalem: (his mothers name alſo *was* Michaiah the daughter of Uriel of Gibeah) and there was war between Abijah and Jeroboam.

957. 3 And Abijah ſet the battel in aray, with an army of valiant men of war, *even* four hundred thouſand choſen men: Jeroboam alſo ſet the battel in aray againſt him with eight hundred thouſand choſen men, *being* mighty men of valour. Before Christ 957.

4 ¶ And Abijah ſtood up upon mount Zemaraim, which *is* in mount Ephraim, and ſaid, Hear me, thou Jeroboam, and all Iſrael,

5 Ought you not to know, that the LORD God of Iſrael gave the kingdom over Iſrael to David for ever, *even* to him and to his ſons by a covenant of ſalt?

6 Yet Jeroboam the ſon of Nebat, the ſervant of Solomon the ſon of David, is riſen up, and hath rebelled againſt his lord.

7 And there are gathered unto him vain men the children of Belial, and have ſtrengthened themſelves againſt Rehoboam the ſon of Solomon, when Rehoboam was young and tender-hearted, and could not withſtand them.

8 And now ye think to withſtand the kingdom of the LORD, in the hand of the ſons of David; and ye *be* a great multitude, and *there are* with you golden calves which Jeroboam made you for gods.

9 Have ye not caſt out the prieſts of the LORD the ſons of Aaron, and the Levites, and have made you prieſts after the manner of the nations of *other* lands? ſo that whoſoever cometh to conſecrate himſelf with a young bullock and ſeven rams, *the ſame* may be a prieſt of *them that are* no gods.

10 But as for us, the LORD *is* our God, and we have not forſaken him; and the prieſts which miniſter unto the LORD, *are* the ſons of Aaron, and the Levites *wait* upon *their* buſineſs.

11 And they burn unto the LORD every morning

Ver. 14. *He did evil,* &c.] This ſeems to imply, that he relapſed again into his ſins, after his humiliation for them.

NOTES on Chap. XIII.

Ver. 3. *Four hundred thouſand—eight hundred thouſand.*] Theſe numbers ſeem incredible, and are probably corrupted by the addition of a cypher, and inſtead of 400,000 and 800,000, it was at firſt 40,000 and 80,000, as ſeveral manuſcripts and editions teſtify.

Ver. 5. *A covenant of ſalt.*] See the note on Numbers xviii. 19.

Before Chriſt 957. morning and every evening, burnt-ſacrifices and ſweet incenſe: the *ſhew*-bread alſo *ſet they in order* upon the pure table, and the candleſtick of gold with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forſaken him.

12 And behold, God himſelf *is* with us for *our* captain, and his prieſts with ſounding trumpets to cry alarm againſt you: O children of Iſrael, fight ye not againſt the LORD God of your fathers, for you ſhall not proſper.

13 ¶ But Jeroboam cauſed an ambuſhment to come about behind them: ſo they were before Judah, and the ambuſhment *was* behind them.

14 And when Judah looked back, behold, the battel *was* before and behind: and they cried unto the LORD, and the prieſts ſounded with the trumpets.

15 Then the men of Judah gave a ſhout: and as the men of Judah ſhouted, it came to paſs, that God ſmote Jeroboam and all Iſrael before Abijah and Judah.

16 And the children of Iſrael fled before Judah: and God delivered them into their hand.

17 And Abijah and his people ſlew them with a great ſlaughter: ſo there fell down ſlain of Iſrael, five hundred thouſand choſen men.

18 Thus the children of Iſrael were brought under at that time, and the children of Judah prevailed, becauſe they relied upon the LORD God of their fathers.

19 And Abijah purſued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeſhanah with the towns thereof, and Ephrain with the towns thereof.

20 Neither did Jeroboam recover ſtrength again in the days of Abijah: and the LORD ſtruck him, and he died. Before Chriſt 957.

21 ¶ But Abijah waxed mighty, and married fourteen wives, and begat twenty and two ſons, and ſixteen daughters.

22 And the reſt of the acts of Abijah, and his ways, and his ſayings, *are* written in the ſtory of the prophet Iddo.

CHAP. XIV.

1 *Aſa ſucceeding, deſtroyeth idolatry:* 6 *Having peace, he ſtrengtheneth his kingdom with forts and armies.* 9 *Calling on God, he overthroweth Zerah, and ſpoileth the Ethiopians.*

SO Abijah ſlept with his fathers, and they buried him in the city of David, and Aſa his ſon reigned in his ſtead: in his days the land was quiet ten years. 955.

2 And Aſa did *that which was* good and right in the eyes of the LORD his God.

3 For he took away the altars of the ſtrange *gods*, and the high places, and brake down the images, and cut down the groves: 951.

4 And commanded Judah to ſeek the LORD God of their fathers, and to do the law, and the commandment.

5 Alſo he took away out of all the cities of Judah, the high places and the images: and the kingdom was quiet before him.

6 ¶ And he built fenced cities in Judah: for the land had reſt, and he had no war in thoſe years; becauſe the LORD had given him reſt.

7 Therefore he ſaid unto Judah, Let us build theſe cities, and make about *them* walls, and towers, gates, and bars, while the land *is* yet before us; becauſe we have ſought the LORD our God, we have ſought

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Ver. 17. *Five hundred thouſand choſen men.*] This is the greateſt ſlaughter that we read of in hiſtory; but ſome learned men have thought, that a cypher has been, thro' negligence, added to this, and the numbers at the 3d ver.

Ver. 19. *Ephrain.*] There was a city, as well as a tribe, called *Ephraim*, which ſome think was the ſame with *Ophraph*.

Before Christ 951. *him*, and he hath given us reſt on every ſide: ſo they built and proſpered.

8 And Aſa had an army *of men* that bare targets and ſpears, out of Judah three hundred thouſand, and out of Benjamin, that bare ſhields, and drew bows, two hundred and fourſcore thouſand: all theſe *were* mighty men of valour.

941. 9 ¶ And there came out againſt them Zerah the Ethiopian, with an hoſt of a thouſand thouſand, and three hundred chariots, and came unto Mareſhah.

10 Then Aſa went out againſt him, and they ſet the battel in aray in the valley of Zephathah at Mareſhah.

11 And Aſa cried unto the LORD his God, and ſaid, LORD, *it is* nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we reſt on thee, and in thy name we go againſt this multitude: O LORD, thou *art* our God, let not man prevail againſt thee.

12 So the LORD ſmote the Ethiopians before Aſa, and before Judah, and the Ethiopians fled.

13 And Aſa and the people that *were* with him purſued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themſelves, for they were deſtroyed before the LORD, and before his hoſt; and they carried away very much ſpoil.

14 And they ſmote all the cities round about Gerar, for the fear of the LORD came upon them: and they ſpoiled all the cities, for there was exceeding much ſpoil in them. Before Christ 941.

15 They ſmote alſo the tents of cattle, and carried away ſheep and camels in abundance, and returned to Jeruſalem.

CHAP. XV.

1 *Aſa with Judah and many of Iſrael moved by the prophecy of Azariah the ſon of Oded, make a ſolemn covenant with God:* 16 *He putteth down Maachah his mother for her idolatry:* 18 *He bringeth dedicate things into the houſe of God, and enjoyeth a long peace.*

AND the ſpirit of God came upon Azariah the ſon of Oded.

2 And he went out to meet Aſa, and ſaid unto him, Hear ye me, Aſa, and all Judah and Benjamin, The LORD *is* with you, while ye be with him; and if ye ſeek him, he will be found of you; but if ye forſake him, he will forſake you.

3 Now for a long ſeaſon Iſrael *hath been* without the true God, and without a teaching prieſt, and without law.

4 But when they in their trouble did turn unto the LORD God of Iſrael, and ſought him, he was found of them.

5 And in thoſe times *there was* no peace to him that went out, nor to him that came in, but great vexations *were* upon all the inhabitants of the countries.

6 And nation was deſtroyed of nation, and city of city: for God did vex them with all adverſity.

7 Be ye ſtrong therefore, and let not your

NOTES on Chap. XIV.

Ver. 8. *Three hundred thouſand.*] It is probable, that the numbers here, as well as in the preceding chapter, have been likewiſe corrupted.

Ver. 9. *Zerah the Ethiopian.*] The king of the Arabians, as the original *Buſh* ſignifies.

Ver. 11. *Lord, it is nothing with thee to help*, &c.] Or, as the Targum renders it, "There is none beſides thee, "who helpeſt both the ſtrong and the weak."

Ver. 15. *And camels in abundance.*] The abundance of camels which was taken, ſhews that they were Arabians, whoſe country abounded with thoſe creatures.

NOTES on Chap. XV.

Ver. 3. *For a long ſeaſon Iſrael hath been without the true God.*] That is, it is long ſince the houſe of Iſrael departed from the houſe of David, becauſe of Jeroboam, in which they have not worſhipped God, but the golden calves.

Ver. 5. *In thoſe times there was no peace*, &c.] We do not read of ſuch troubles hitherto in the kingdom of Iſrael; therefore the words may be tranſlated, *in thoſe days there ſhall be no peace*, &c. and at the next verſe alſo, we ſhould read, *Nation ſhall be deſtroyed of nation*, &c.

Before Christ 941. your hands be weak: for your work ſhall be rewarded.

8 And when Aſa heard theſe words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the Lord that *was* before the porch of the Lord.

9 And he gathered all Judah and Benjamin, and the ſtrangers with them out of Ephraim and Manaſſeh, and out of Simeon: (for they fell to him out of Iſrael in abundance, when they ſaw that the Lord his God *was* with him.)

10 So they gathered themſelves together at Jeruſalem in the third month, in the fifteenth year of the reign of Aſa.

11 And they offered unto the Lord the ſame time, of the ſpoil *which* they had brought, ſeven hundred oxen, and ſeven thouſand ſheep.

12 And they entered into a covenant to ſeek the Lord God of their fathers, with all their heart, and with all their ſoul;

13 That whoſoever would not ſeek the Lord God of Iſrael, ſhould be put to death, whether ſmall or great, whether man or woman.

14 And they ſware unto the Lord with a loud voice, and with ſhouting, and with trumpets, and with cornets.

15 And all Judah rejoiced at the oath: for they had ſworn with all their heart, and ſought him with their whole deſire, and he was found of them: and the Lord gave them reſt round about.

16 ¶ And alſo *concerning* Maachah the mother of Aſa the king, he removed her from *being* queen, becauſe ſhe had made an idol in a grove: and Aſa cut down her idol, and ſtamped *it*, and burnt *it* at the brook Kidron. Before Christ 951.

17 But the high places were not taken away out of Iſrael: nevertheleſs, the heart of Aſa was perfect all his days.

18 ¶ And he brought into the houſe of God the things that his father had dedicated, and that he himſelf had dedicated, ſilver, and gold, and veſſels.

19 And there was no *more* war unto the five and thirtieth year of the reign of Aſa.

CHAP. XVI.

1 *Aſa, by the aid of the Syrians, diverteth Baaſha from building of Ramah.* 7 *Being reproved thereof by Hanani, he putteth him in priſon.* 11 *Among his other acts, in his diſeaſe he ſeekeeh not to God, but to the phyſicians:* 13 *His death and burial.*

IN the ſix and thirtieth year of the reign of Aſa, Baaſha king of Iſrael came up 940. againſt Judah, and built Ramah, to the intent that he might let none go out or come in to Aſa king of Judah.

2 Then Aſa brought out ſilver and gold out of the treaſures of the houſe of the Lord, and of the kings houſe, and ſent to Ben-hadad king of Syria, that dwelt at Damaſcus, ſaying,

3 *There is* a league between me and thee, as *there was* between my father and thy father: behold, I have ſent thee ſilver and gold; go, break thy league with

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Ver. 8. *The prophecy of Oded.*] That is, of Azariah, the ſon of Oded. See verſe 1.

Ver. 15. *They had ſworn with all their heart*, &c.] Without doubt, at that time, many of them actually determined to ſerve the Lord; but ſo fickle is the heart of man, that they quickly forgot their oath, and relapſed into their former idolatry.

Ver. 17. *The high places were not taken away out of Iſrael.*] He had taken away thoſe in Judah, as we read in the foregoing chapter; but thoſe of the territories he had conquered in the land of Iſrael, he was not able to remove.

Notes on Chap. XVI.

Ver. 1. *In the ſix and thirtieth year of the reign of Aſa, Baaſha king of Iſrael came up*, &c.] Seeing Baaſha died in the ſix and twentieth year of Aſa, the beſt authors are of opinion, that an error is crept into the text, by the careleſsneſs of ſome tranſcriber.

Before Christ 941. Baaſha king of Iſrael, that he may depart from me.

4 And Ben-hadad hearkened unto king Aſa, and ſent the captains of his armies againſt the cities of Iſrael; and they ſmote Ijon, and Dan, and Abel-maim, and all the ſtore-cities of Naphtali.

5 And it came to paſs, when Baaſha heard *it*, that he left off building of Ramah, and let his work ceaſe.

6 Then Aſa the king took all Judah, and they carried away the ſtones of Ramah, and the timber thereof, wherewith Baaſha was building, and he built therewith Geba and Mizpah.

7 ¶ And at that time Hanani the ſeer came to Aſa king of Judah, and ſaid unto him, Becauſe thou haſt relied on the king of Syria, and not relied on the Lord thy God, therefore is the hoſt of the king of Syria eſcaped out of thine hand.

8 Were not the Ethiopians and the Lubims a huge hoſt, with very many chariots, and horſemen? yet, becauſe thou didſt rely on the Lord, he delivered them into thine hand.

9 For the eyes of the Lord run too and fro throughout the whole earth, to ſhew himſelf ſtrong in the behalf of *them*, whoſe heart *is* perfect towards him. Herein thou haſt done fooliſhly; therefore from henceforth thou ſhalt have wars.

10 Then Aſa was wroth with the ſeer, and put him in a priſon-houſe; for *he was* in a rage with him, becauſe of this *thing*. And Aſa oppreſſed *ſome* of the people the ſame time.

11 ¶ And behold, the acts of Aſa, firſt and laſt, lo, they *are* written in the book of the kings of Judah and Iſrael. Before Chriſt. 941.

12 And Aſa, in the thirty and ninth year of his reign, was diſeaſed in his feet, until his diſeaſe *was* exceeding *great*: yet in his diſeaſe he ſought not to the Lord, but to the phyſicians.

13 ¶ And Aſa ſlept with his fathers, and died in the one and fortieth year of his reign. 914.

14 And they buried him in his own ſepulchers, which he had made for himſelf in the city of David, and laid him in the bed, which was filled with ſweet odours and divers kinds *of ſpices* prepared by the apothecaries art: and they made a very great burning for him.

CHAP. XVII.

1 *Jehoſhaphat ſucceeding Aſa, reigneth well, and proſpereth:* 7 *He ſendeth Levites with the princes to teach Judah:* 10 *His enemies being terrified by God, ſome of them bring him preſents and tribute:* 12 *His greatneſs, captains, and armies.*

AND Jehoſhaphat his ſon reigned in his ſtead, and ſtrengthened himſelf againſt Iſrael.

2 And he placed forces in all the fenced cities of Judah, and ſet garriſons in the land of Judah, and in the cities of Ephraim, which Aſa his father had taken.

3 And the Lord was with Jehoſhaphat, becauſe he walked in the firſt ways of his father David, and ſought not unto Baalim;

4 But ſought to the *LORD* God of his father,

Ver. 7. *Hanani the Seer,*] It ought to be Jehu, the ſon of Hanani. See 1 Kings xvi. 1.

Ver. 8. *The Lubims.*] Se chapter xii. verſe 3.

Ver. 12. *In his diſeaſe he ſought not to the Lord,* &c.] Aſa's fault did not lay in deſiring help of the phyſicians, but in truſting more to their ſkill, than to the power and goodneſs of God, which he neglected to implore; and continued in his former fault of puting confidence in man.

Ver. 14. *They made a very great burning for him.*] Both the Greeks and Romans burnt their dead bodies, throwing frankinceſs, myrrh, caſſia, and other flagrant things into the fire. It is likely the Iſraelites learned from them, the cuſtom of burning (not the bodies of the dead, for they never burnt them, but) ſpices at their funerals. This was firſt intended, probably, to overpower the offence which the ſmell of dead bodies might ſometimes give; but the vanity of ſome, cauſed them to exceed what was neceſſary.

Before Christ 914. father, and walked in his commandments, and not after the doings of Iſrael:

5 Therefore the LORD ſtabliſhed the kingdom in his hand, and all Judah brought to Jehoſhaphat preſents, and he had riches and honour in abundance.

6 And his heart was lift up in the
913. ways of the LORD: moreover, he took away the high places and groves out of Judah.

912. 7 ¶ Alſo in the third year of his reign, he ſent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah.

8 And with them *he ſent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Aſahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Eliſhama, and Jehoram, prieſts.

9 And they taught in Judah, and *had* the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

10 ¶ And the fear of the LORD fell upon all the kingdoms of the lands that *were* round about Judah, ſo that they made no war againſt Jehoſhaphat.

11 Alſo *ſome* of the Philiſtines brought Jehoſhaphat preſents, and tribute-ſilver; and the Arabians brought him flocks, ſeven thouſand and ſeven hundred rams, and ſeven thouſand and ſeven hundred he-goats. Before Christ 912.

12 ¶ And Jehoſhaphat waxed great exceedingly; and he built in Judah, caſtles, and cities of ſtore.

13 And he had much buſineſs in the cities of Judah: and the men of war, mighty men of valour, *were* in Jeruſalem.

14 And theſe *are* the numbers of them according to the houſe of their fathers: Of Judah, the captains of thouſands; Adnah the chief, and with him mighty men of valour, three hundred thouſand.

15 And next to him *was* Jehohanan the captain, and with him two hundred and fourſcore thouſand.

16 And next him *was* Amaſiah the ſon of Zichri, who willingly offered himſelf unto the LORD; and with him two hundred thouſand mighty men of valour.

17 And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and ſhield, two hundred thouſand.

18 And next him *was* Jehozabad, and with him an hundred and fourſcore thouſand, ready prepared for the war.

19 Theſe

Noees on Chap. XVII.

Ver. 7. *In the third year of his reign, he ſent to his princes —to teach in the cities of Judah.*] Various are the conjectures of the learned with reſpect to the buſineſs in which theſe princes were employed. Grotius is of opinion, that their commiſſion extended to the inſtruction of the people, which though in ordinary caſes was every man's buſineſs, it could never be done with greater probability of ſucceſs, than by ſuch as were members of the king's council, and inveſted with his authority. However, there is reaſon to think, that they did not act in the ſame capacity with the prieſts and Levites that attended them, but earneſtly admoniſhed the people ſtrictly to obſerve the laws of God, and left the particular explanation of thoſe laws, to that ſacred order whoſe province it was; ſupporting them, in the mean time, in the execution of their office, and obliging the people to receive them with reſpect, to hear them with attention, and to practiſe what they taught; for the Levites had been remiſs in their duty, and the people were grown ſo obſtinate in their ignorance, that a proper authority was wanting, to compel them to the obſervance of their duty; therefore Jehoſhaphat cannot be ſufficiently commended for his pious care of his people.

Ver. 18. *An hundred and fourſcore thouſand,* &c.] If we take the number of men mentioned in the four preceding verſes, and add them to this, the total will be ſurpriſingly large. It is ſo prodigious, that many have thought, there is an error in the text: but if we conſider, that the dominions of Judah, under Jehoſhaphat, were not confined to the narrow limits of Judah and Benjamin only, but extended into the tribes of Dan, Ephraim, and Simeon; into Arabia and the country of the Philiſtines; from Beerſheba to the mountains of Ephraim one way, and from Jordan to the Mediterranean-ſea the other; when it is conſidered, that this kingdom received vaſt acceſſion, when Jeroboam thruſt out the prieſts and Levites from the ſervice of the Lord, and multitudes of other piouſly diſ-

poſed

Before Christ 912. 19 Theſe waited on the king, beſides *thoſe* whom the king put into the fenced cities throughout all Judah.

CHAP. XVIII.

1 *Jehoſhaphat joined in affinity with Ahab, is perſuaded to go with him againſt Ramoth-gilead.* 4 *Ahab ſeduced by falſe prophets, according to the word of Micaiah, is ſlain there.*

NOW Jehoſhaphat had riches and honour in abundance, and joined affinity with Ahab.

897. 2 And after *certain* years he went down to Ahab to Samaria: and Ahab killed ſheep and oxen for him in abundance, and for the people that *he had* with him, and perſuaded him to go up *with him* to Ramoth-gilead.

3 And Ahab king of Iſrael ſaid unto Jehoſhaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he anſwered him, I *am* as thou *art*, and my people as thy people, and *we will be* with thee in the war.

4 ¶ And Jehoſhaphat ſaid unto the king of Iſrael, Enquire, I pray thee, at the word of the Lord to day.

5 Therefore the king of Iſrael gathered together of prophets four hundred men, and ſaid unto them, Shall we go to Ramoth-gilead to battel, or ſhall I forbear? And they ſaid, Go up; for God will deliver *it* into the kings hand.

6 But Jehoſhaphat ſaid, *Is there* not here a prophet of the Lord beſides, that we might enquire of him?

Before Christ 897. 7 And the king of Iſrael ſaid unto Jehoſhaphat, *There is* yet one man, by whom we may enquire of the Lord: but I hate him, for he never propheſieth good unto me, but always evil: the ſame *is* Micaiah the ſon of Imla. And Jehoſhaphat ſaid, Let not the king ſay ſo.

8 And the king of Iſrael called for one *of his* officers, and ſaid, Fetch quickly Micaiah the ſon of Imla.

9 And the king of Iſrael and Jehoſhaphat king of Judah, ſat either of them on his throne, clothed in *their* robes, and they ſat in a void place at the entering in of the gate of Samaria, and all the prophets propheſied before them.

10 And Zedekiah the ſon of Chenaanah, had made him horns of iron, and ſaid, Thus ſaith the Lord, With theſe thou ſhalt puſh Syria, until they be conſumed.

11 And all the prophets propheſied ſo, ſaying, Go up to Ramoth-gilead, and proſper: for the Lord ſhall deliver *it* into the hand of the king.

12 And the meſſenger that went to call Micaiah, ſpake to him, ſaying, Behold, the words of the prophets *declare* good to the king with one aſſent: let thy word therefore, I pray thee, be like one of theirs, and ſpeak thou good.

13 And Micaiah ſaid, *As* the Lord liveth,

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poſed perſons followed them from all parts of Iſrael; when they found they might be encouraged in the worſhipping God at Jeruſalem; if we conſider likewiſe, that this country was well cultivated, flouriſhing in commerce, abounding with foreigners, and what a great increaſe of inhabitants may be produced in the ſpace of an hundred years, which was the very period from David; and that ſoldiers were not kept in thoſe days like our ſtanding armies, in conſtant pay and duty; but only had their names entered in the muſter-rolls, in order to be ſummoned whenever there was occaſion; I ſay, when all this is conſidered, we ſhall not find the number of twelve hundred thouſand fighting men to be ſo very extravagant.

Notes on Chap. XVIII.

Ver. 1. *Now Jehoſhaphat—joined affinity with Ahab.*] In the 2 Kings viii. 18. we are told, that his ſon married Athaliah, the daughter of Ahab. It is ſomewhat ſurpriſing, that a prince, ſo zealous for the laws of God, and ſo aſſiduous to promote his honour and ſervice, ſhould contract an affinity with ſo great an idolater. By this marriage, perhaps, he hoped to re-unite the kingdoms of Judah and Iſrael, and by that means reſtore the latter to the worſhip of the true God.

Ver. 4. *And Jehoſhaphat ſaid unto the king of Iſrael,* &c.] This particular tranſaction, which has given great occaſion to the enemies of revelation, to employ their favourite talent of ridicule, is mentioned in 2 Kings xxii. to the notes of which chapter, I ſhall refer my reader, for a ſolution of thoſe difficult paſſages that occur in it.

Before Christ 897. liveth, even what my God ſaith, that will I ſpeak.

14 And when he was come to the king, the king ſaid unto him, Micaiah, ſhall we go to Ramoth-gilead to battel, or ſhall I forbear? And he ſaid, Go ye up, and proſper, and they ſhall be delivered into your hand.

15 And the king ſaid unto him, How many times ſhall I adjure thee that thou ſay nothing but the truth to me, in the name of the LORD?

16 Then he ſaid, I did ſee all Iſrael ſcattered upon the mountains, as ſheep that have no ſhepherd: and the LORD ſaid, Theſe have no maſter; let them return *therefore* every man to his houſe in peace.

17 (And the king of Iſrael ſaid to Jehoſhaphat, Did I not tell thee *that* he would not propheſy good unto me, but evil?)

18 Again he ſaid, Therefore hear the word of the LORD: I ſaw the LORD ſitting upon his throne, and all the hoſt of heaven ſtanding on his right hand, and *on* his left.

19 And the LORD ſaid, Who ſhall entice Ahab king of Iſrael, that he may go up and fall at Ramoth-gilead? And one ſpake, ſaying after this manner, and another ſaying after that manner.

20 Then there came out a ſpirit, and ſtood before the LORD, and ſaid, I will entice him. And the LORD ſaid unto him, Wherewith?

21 And he ſaid, I will go out, and be a lying ſpirit in the mouth of all his prophets. And *the LORD* ſaid, Thou ſhalt entice *him*, and thou ſhalt alſo prevail: go out, and do *even* ſo.

22 Now therefore behold, the LORD hath put a lying ſpirit in the mouth of theſe thy prophets, and the LORD hath ſpoken evil againſt thee.

23 Then Zedekiah the ſon of Chenaanah, came near, and ſmote Micaiah upon the cheek, and ſaid, Which way went the ſpirit of the LORD from me, to ſpeak unto thee? Before Christ 897.

24 And Micaiah ſaid, Behold, thou ſhalt ſee on that day, when thou ſhalt go into an inner chamber to hide thyſelf.

25 Then the king of Iſrael ſaid, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joaſh the kings ſon:

26 And ſay, Thus ſaith the king, Put this *fellow* in the priſon, and feed him with bread of affliction, and with water of affliction, until I return in peace.

27 And Micaiah ſaid, If thou certainly return in peace, *then* hath not the LORD ſpoken by me. And he ſaid, Hearken, all ye people.

28 So the king of Iſrael, and Jehoſhaphat the king of Judah went up to Ramoth-gilead.

29 And the king of Iſrael ſaid unto Jehoſhaphat, I will diſguiſe myſelf, and will go to the battel, but put thou on thy robes. So the king of Iſrael diſguiſed himſelf, and they went to the battel.

30 Now the king of Syria had commanded the captains of the chariots that *were* with him, ſaying, Fight ye not with ſmall or great, ſave only with the king of Iſrael.

31 And it came to paſs when the captains of the chariots ſaw Jehoſhaphat, that they ſaid, It *is* the king of Iſrael: therefore they compaſſed about him to fight: but Jehoſhaphat cried out, and the LORD helped him, and God moved them *to depart* from him.

32 For it came to paſs, that when the captains of the chariots perceived that it was not the king of Iſrael, they turned back again from purſuing him.

33 And a *certain* man drew a bow at a venture, and ſmote the king of Iſrael be-

Before Chriſt 897. tween the joints of the harneſs: therefore he ſaid to his chariot-man, Turn thine hand, that thou mayeſt carry me out of the hoſt, for I am wounded.

34 And the battel increaſed that day: howbeit the king of Iſrael ſtayed *himſelf* up in *his* chariot againſt the Syrians, until the even: and about the time of the ſun going down, he died.

CHAP. XIX.

1 *Jehoſhaphat reproved by Jehu, viſiteth his kingdom:* 5 *His inſtructions to the judges,* 8 *to the prieſts and Levites.*

896. AND Jehoſhaphat the king of Judah returned to his houſe in peace to Jeruſalem.

2 And Jehu the ſon of Hanani the ſeer, went out to meet him, and ſaid to king Jehoſhaphat, Shouldeſt thou help the ungodly, and love them that hate the LORD? therefore *is* wrath upon thee from before the LORD.

3 Nevertheleſs, there are good things found in thee, in that thou haſt taken away the groves out of the land, and haſt prepared thine heart to ſeek God.

4 And Jehoſhaphat dwelt at Jeruſalem: and he went out again through the people, from Beerſheba to mount Ephraim, and brought them back unto the LORD God of their fathers.

5 ¶ And he ſet judges in the land, throughout all the fenced cities of Judah, city by city,

6 And ſaid to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who *is* with you in the judgment. Before Chriſt 896.

7 Wherefore now, let the fear of the LORD be upon you, take heed and do *it*: for *there is* no iniquity with the LORD our God, nor reſpect of perſons, nor taking of gifts.

8 ¶ Moreover, in Jeruſalem did Jehoſhaphat ſet of the Levites, and *of* the prieſts, and of the chief of the fathers of Iſrael, for the judgment of the LORD, and for controverſies, when they returned to Jeruſalem.

9 And he charged them, ſaying, Thus ſhall ye do in the fear of the LORD, faithfully, and with a perfect heart.

10 And what cauſe ſoever ſhall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, ſtatutes and judgments, ye ſhall even warn them that they treſpaſs not againſt the LORD, and *ſo* wrath come upon you, and upon your brethren: this do, and ye ſhall not treſpaſs.

11 And behold, Amariah the chief prieſt *is* over you in all matters of the LORD; and Zebadiah the ſon of Iſhmael, the ruler of the houſe of Judah, for all the kings matters: alſo the Levites *ſhall be* officers before you. Deal couragiouſly, and the LORD ſhall be with the good.

CHAP. XX.

1 *Jehoſhaphat in his fear proclaimeth a faſt:* 5 *His prayer.* 14 *The prophecy of Jahaziel.* 20 *Jehoſhaphat exhorteth the people, and ſetteth ſingers to praiſe the Lord.*

NOTES on Chap. XIX.

Ver. 2. *Shouldeſt thou help the ungodly, and love them that hate the Lord?*] It is certainly unjuſt, to take thoſe for thy friends, who are enemies to thy God, and to give them aſſiſtance, againſt whom he hath denounced the ſevereſt puniſhments.

Ver. 6. *Take heed what ye do: for ye judge not for man, but for the Lord,* &c.] In the Targum, this paſſage is tranſlated in the following manner: *Take heed what ye do; for ye do not judge before the ſons of men, but before the word of the Lord; and his glorious preſence reſides among you in the act of judgment.* From which, and a great variety of other paſſages in that book, it is ſufficiently evident, that the doctrine of the Trinity was not entirely unknown to the ancient Jews.

Ver. 10. *Between blood and blood.*] Some think this related to the queſtion, whether, when a perſon was killed, it was done intendedly, or by accident. But others underſtand it of kindred, and that the charge related to queſtions, regarding who was neareſt of kin to the deceaſed.

Before Chriſt 896.

Lord. 22 *The great overthrow of the enemies.* 26 *The people having bleſſed God at Berachah, return in triumph.* 31 *Jehoſhaphats reign.*

IT came to paſs after this alſo, *that* the children of Moab, and the children of Ammon, and with them *other* beſides the Ammonites, came againſt Jehoſhaphat to battel.

2 Then there came ſome that told Jehoſhaphat, ſaying, There cometh a great multitude againſt thee from beyond the ſea on this ſide Syria, and behold, they *be* in Hazazon-tamar, which *is* En-gedi.

3 And Jehoſhaphat feared, and ſet himſelf to ſeek the LORD, and proclaimed a faſt throughout all Judah.

4 And Judah gathered themſelves together, to aſk *help* of the LORD: even out of all the cities of Judah they came to ſeek the LORD.

5 ¶ And Jehoſhaphat ſtood in the congregation of Judah and Jeruſalem, in the houſe of the LORD before the new court,

6 And ſaid, O LORD God of our fathers, *art* not thou God in heaven? and ruleſt *not* thou over all the kingdoms of the heathen? and in thine hand *is their not* power and might, ſo that none is able to withſtand thee?

7 *Art* not thou our God, who didſt drive out the inhabitants of this land before thy people Iſrael, and gaveſt it to the ſeed of Abraham thy friend for ever?

Before Chriſt 896.

8 And they dwelt therein, and have built thee a ſanctuary therein for thy name, ſaying,

9 If *when* evil cometh upon us, *as* the ſword, judgment, or peſtilence, or famine, we ſtand before this houſe, and in thy preſence, (for thy name *is* in this houſe) and cry unto thee in our affliction, then thou wilt hear and help.

10 And now, behold, the children of Ammon, and Moab, and mount Seir, whom thou wouldeſt not let Iſrael invade, when they came out of the land of Egypt, but they turned from them, and deſtroyed them not:

11 Behold, *I ſay, how* they reward us, to come to caſt us out of thy poſſeſſion, which thou haſt given us to inherit.

12 O our God, wilt thou not judge them? for we have no might againſt this great company that cometh againſt us: neither know we what to do, but our eyes *are* upon thee.

13 And all Judah ſtood before the LORD, with their little ones, their wives and their children.

14 ¶ Then upon Jahaziel the ſon of Ze-

NOTES on Chap. XX.

Ver. 1. *And with them other beſides the Ammonites.*] It ought to be tranſlated, *and with them the Meunims*, a people in Arabia, near the Moabites and the Ammonites, and are here called as auxiliaries.

Ver. 2. *From beyond the ſea.*] Namely, the Dead-ſea.

Hazazon-tamar.] This was a place ſituated among the palm-trees.

Ver. 5. *Before the new court.*] At this diſtance of time, it is impoſſible to know what is meant by the *new court*. Some imagine it was an addition made to the court of the Iſraelites by Jehoſhaphat; and others, that it was the court of the women, which was now made diſtinct from that of the men.

Ver. 6. *O Lord God of our fathers*, &c.] This is the moſt ſublime compoſition made by any of their kings; expreſſing the greateſt confidence in God, and repreſenting to him the juſtice of their cauſe; acknowledging his irreſiſtible power over all his creatures, both in heaven and earth, and ſubmitting the whole event of the preſent ungrateful invaſion, to the direction of his wiſe and unerring providence.

Ver. 9. *The ſword, judgment.*] Some tranſlate it, *the ſword of judgment*, viz. the puniſhing ſword.

Ver. 11. *Behold, I ſay, how they reward us.*] The ſin of ingratitude is abominated by all civilized nations; even the ſavages look upon it as the blackeſt of crimes; but to render evil for good, is the higheſt pitch of wickedneſs.

Ver. 14. *Then upon Jahaziel— came the ſpirit of the Lord in the midſt of the congregation*] He ſeems to have been immediately inſpired by God on this occaſion; for we do not read of him as a prophet before this time, to comfort the people with a certain hope of deliverance, before they departed from the place where they had offered up their prayers to the Lord of hoſts.

Before Christ 896. Zechariah, the ſon of Benaiah, the ſon of Jeiel, the ſon of Mattaniah, a Levite of the ſons of Aſaph, came the ſpirit of the LORD in the midſt of the congregation:

15 And he ſaid, Hearken ye, all Judah, and ye inhabitants of Jeruſalem, and thou king Jehoſhaphat, Thus ſaith the LORD unto you, Be not afraid, nor diſmayed by reaſon of this great multitude; for the battel *is* not yours, but Gods.

16 To morrow go ye down againſt them: behold, they come up by the cliff of Ziz, and ye ſhall find them at the end of the brook, before the wilderneſs of Jeruel.

17 Ye ſhall not *need* to fight in the *battel*; ſet yourſelves, ſtand ye *ſtill*, and ſee the ſalvation of the LORD with you, O Judah and Jeruſalem: fear not, nor be diſmayed; to morrow go out againſt them, for the LORD *will be* with you.

18 And Jehoſhaphat bowed his head, with *his* face to the ground: and all Judah, and the inhabitants of Jeruſalem fell before the LORD, worſhipping the LORD.

19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, ſtood up to praiſe the LORD God of Iſrael with a loud voice on high.

20 ¶ And they roſe early in the morning, and went forth into the wilderneſs of Tekoa: and as they went forth, Jehoſhaphat ſtood and ſaid, Hear me, O Judah, and ye inhabitants of Jeruſalem, Believe in the LORD your God, ſo ſhall you be eſtabliſhed; believe his prophets, ſo ſhall ye proſper.

21 And when he had conſulted with the people, he appointed ſingers unto the LORD, and that ſhould praiſe the beauty of holineſs, as they went out before the army, and to ſay, Praiſe the LORD, for his mercy *endureth* for ever.

22 ¶ And when they began to ſing and to praiſe, the LORD ſet ambuſhments againſt the children of Ammon, Moab, and mount Seir, which were come againſt Judah, and they were ſmitten. Before Christ 896.

23 For the children of Ammon and Moab, ſtood up againſt the inhabitants of mount Seir, utterly to ſlay and deſtroy *them*: and when they had made an end of the inhabitants of Seir, every one helped to deſtroy another.

24 And when Judah came toward the watch-tower in the wilderneſs, they looked unto the multitude, and behold, they *were* dead bodies fallen to the earth, and none eſcaped.

25 And when Jehoſhaphat and his people came to take away the ſpoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels (which they ſtript off for themſelves) more than they could carry away: and they were three days in gathering of the ſpoil, it was ſo much.

26 ¶ And on the fourth day they aſſembled themſelves in the valley of Berachah; for there they bleſſed the LORD: therefore the name of the ſame place was called, The valley of Berachah, unto this day.

27 Then they returned every man of Judah and Jeruſalem, and Jehoſhaphat in the forefront of them, to go again to Jeruſalem with joy: for the LORD had made them to rejoice over their enemies.

28 And they came to Jeruſalem with pſalteries, and harps, and trumpets, unto the houſe of the LORD.

29 And the fear of God was on all the kingdoms

Ver. 23. *The children of Ammon and Moab*, &c.] Theſe laſt were ordered to fall upon Judah by an ambuſhment; but by ſome miſtake, they fell upon the Ammonites their own confederates: this exaſperated them, and the Moabites, ſo much, that they deſtroyed all the inhabitants of Seir, miſtaking them for Jews; when this was performed, they continued in ſuch confuſion, that they fell upon one another, ſtill thinking they were deſtroying the Jews.

Before Christ 896. kingdoms of *thoſe* countries, when they had heard that the LORD fought againſt the enemies of Iſrael.

30 So the realm of Jehoſhaphat was quiet: for his God gave him reſt round about.

31 ¶ And Jehoſhaphat reigned over Judah: *he was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jeruſalem: and his mothers name *was* Azubah the daughter of Shilhi.

32 And he walked in the way of Aſa, his father, and departed not from it, doing *that which was* right in the ſight of the LORD:

33 Howbeit, the high places were not taken away; for as yet the people had not prepared their hearts unto the God of their fathers.

34 Now the reſt of the acts of Jehoſhaphat, firſt and laſt, behold, they *are* written in the book of Jehu the ſon of Hanani, who is mentioned in the book of the kings of Iſrael.

35 ¶ And after this did Jehoſhaphat king of Judah join himſelf with Ahaziah king of Iſrael, who did very wickedly;

36 And he joined himſelf with him to make ſhips to go to Tarſhiſh: and they made the ſhips in Ezion-gaber.

37 Then Eliezer the ſon of Dodavah of Mareſhah, propheſied againſt Jehoſhaphat, ſaying, Becauſe thou haſt joined thyſelf with Ahaziah, the LORD hath broken thy works. And the ſhips were broken, that they were not able to go to Tarſhiſh.

CHAP. XXI.

1 *Jehoram ſucceeding Jehoſhaphat, ſlayeth his brethren:* 5 *His wicked reign.* 8 *Edom and Libnah revolt.* 12 *The prophecy of Elijah againſt him in writing:* 16 *Philiſtines and Arabians oppreſs him:* 18 *His incurable diſeaſe, infamous death, and burial*

Before Christ 889. NOW Jehoſhaphat ſlept with his fathers, and was buried with his fathers in the city of David: and Jehoram his ſon reigned in his ſtead.

2 And he had brethren the ſons of Jehoſhaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all theſe *were* the ſons of Jehoſhaphat king of Iſrael.

892. 3 And their father gave them great gifts of ſilver and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram, becauſe he *was* the firſt-born.

4 Now when Jehoram was riſen up to the kingdom of his father, he ſtrengthened himſelf, and ſlew all his brethren with the ſword, and *divers* alſo of the princes of Iſrael.

5 ¶ Jehoram *was* thirty and two years old when he began to reign, and he reigned eight years in Jeruſalem.

6 And he walked in the way of the kings of Iſrael, like as did the houſe of Ahab: for he had the daughter of Ahab to wife: and he wrought *that which was* evil in the eyes of the LORD.

7 Howbeit the LORD would not deſtroy the houſe of David, becauſe of the covenant that he had made with David, and as he promiſed to give a light to him and to his ſons for ever.

8 ¶ In his days the Edomites revolted from under the dominion of Judah, and made themſelves a king.

9 Then Jehoram went forth with his princes, and all his chariots with him: and he roſe up by night, and ſmote the Edomites which compaſſed him in, and the captains of the chariots.

Ver. 33. *The high places were not taken away.*] That is, not thoſe where God was worſhipped; but the groves where they ſacrificed to idols were deſtroyed throughout the kingdom.

Before Chriſt 889.

10 So the Edomites revolted from under the hand of Judah unto this day. The ſame time *alſo* did Libnah revolt from under his hand: becauſe he had forſaken the Lord God of his fathers.

11 Moreover, he made high places in the mountains of Judah, and cauſed the inhabitants of Jeruſalem to commit fornication, and compelled Judah *thereto*.

12 ¶ And there came a writing to him from Elijah the prophet, ſaying, Thus ſaith the Lord God of David thy father, Becauſe thou haſt not walked in the ways of Jehoſhaphat thy father, nor in the ways of Aſa king of Judah,

13 But haſt walked in the way of the kings of Iſrael, and haſt made Judah and the inhabitants of Jeruſalem to go a whoring, like to the whoredoms of the houſe of Ahab, and alſo haſt ſlain thy brethren of thy fathers houſe, *which were* better than thyſelf:

14 Behold, with a great plague will the Lord ſmite thy people, and thy children, and thy wives, and all thy goods.

15 And thou *ſhalt have* great ſickneſs by diſeaſe of thy bowels, until thy bowels fall out, by reaſon of the ſickneſs day by day.

16 ¶ Moreover, the Lord ſtirred up againſt Jehoram the ſpirit of the Philiſtines, and of the Arabians, that *were* near the Ethiopians.

17 And they came up into Judah, and brake into it, and carried away all the ſubſtance *that was* found in the kings houſe, and his ſons alſo and his wives; ſo that there was never a ſon left him, ſave Jehoahaz the youngeſt of his ſons. Before Chriſt 889.

887. 18 ¶ And after all this the Lord ſmote him in his bowels with an incurable diſeaſe.

19 And it came to paſs that in proceſs
of time, after the end of two years, his
bowels fell out by reaſon of his ſickneſs:
ſo he died of ſore diſeaſes: And his peo- 885.
ple made no burning for him, like the
burning of his fathers.

20 Thirty and two years old was he when he began to reign, and he reigned in Jeruſalem eight years, and departed without being deſired: howbeit, they buried him in the city of David, but not in the ſepulchers of the kings.

CHAP. XXII.

1 *Ahaziah ſucceeding, reigneth wickedly.* 5 *In his confederacy with Joram the ſon of Ahab, he is ſlain by Jehu.* 10 *Athaliah deſtroying all the ſeed royal, ſave Joaſh, whom Jehoſhabeath his aunt hid, uſurpeth the kingdom.*

AND the inhabitants of Jeruſalem made Ahaziah his youngeſt ſon, king in his ſtead: for the band of men that came with the Arabians to the camp, had ſlain all the eldeſt. So Ahaziah the ſon of Jehoram king of Judah reigned.

2 Forty and two years old *was* Ahaziah when he began to reign, and he reigned one year in Jeruſalem: his mothers name alſo *was* Athaliah the daughter of Omri.

NOTES on Chap. XXI.

Ver. 12. *There came a writing—from Elijah the prophet.*] Several learned commentators have ſuppoſed, that there has been a miſtake in ſome tranſcriber, and the name of Elijah put for that of Eliſha; the former being taken up in the reign of Jehoſhaphat; or that the Elijah, by whom the letter was ſent, was not the Elijah who was taken up into heaven, but another of the ſame name. Others think rather, that Elijah, foreſeeing by the ſpirit of prophecy, the wickedneſs of Jehoram, ſpake theſe words to one of the prophets, charging him to put them down in writing, and to ſend them in a letter to Jehoram, when he grew ſo impious as there related, and to let him know, that Elijah commanded this writing to be delivered to him. For there is nothing in the words to intimate, that it was written after his death, but delivered after his death.

Ver. 20. *Departed without being deſired.*] The beſt ſenſe is, that his people did not wiſh he ſhould live any longer, but were glad his reign had a period put to it ſo ſoon.

NOTES on Chap. XXII.

Ver. 2. *Forty and two years old was Azariah when he began to reign.*] In 2 Kings viii. 26. he is ſaid to be only twenty-two years old; one of theſe readings, therefore, muſt undoubtedly be falſe.

Before Christ 885. 3 He alſo walked in the ways of the houſe of Ahab: for his mother was his counſellor to do wickedly.

4 Wherefore he did evil in the ſight of the LORD, like the houſe of Ahab: for they were his counſellors after the death of his father, to his deſtruction.

884. 5 ¶ He walked alſo after their counſel, and went with Jehoram the ſon of Ahab king of Iſrael, to war againſt Hazael king of Syria at Ramoth-gilead: and the Syrians ſmote Joram.

6 And he returned to be healed in Jezreel, becauſe of the wounds which were given him at Ramah, when he fought with Hazael king of Syria. And Azariah the ſon of Jehoram king of Judah, went down to ſee Jehoram the ſon of Ahab at Jezreel, becauſe he was ſick.

7 And the deſtruction of Ahaziah was of God by coming to Joram: for when he was come, he went out with Jehoram againſt Jehu the ſon of Nimſhi, whom the LORD had anointed to cut off the houſe of Ahab.

8 And it came to paſs that when Jehu was executing judgment upon the houſe of Ahab, and found the princes of Judah, and the ſons of the brethren of Ahaziah, that miniſtered to Ahaziah, he ſlew them.

9 And he ſought Ahaziah: and they caught him, (for he was hid in Samaria) and brought him to Jehu: and when they had ſlain him, they buried him, becauſe ſaid they, he *is* the ſon of Jehoſhaphat, who ſought the LORD with all his heart. So the houſe of Ahaziah had no power to keep ſtill the kingdom.

10 ¶ But when Athaliah the mother of Ahaziah, ſaw that her ſon was dead, ſhe aroſe, and deſtroyed all the ſeed royal of the houſe of Judah. Before Christ 884.

11 But Jehoſhabeath the daughter of the king, took Joaſh the ſon of Ahaziah, and ſtole him from among the kings ſons *that were* ſlain, and put him and his nurſe in a bed-chamber. So Jehoſhabeath the daughter of king Jehoram, the wife of Jehoiada the prieſt (for ſhe was the ſiſter of Ahaziah) hid him from Athaliah, ſo that ſhe ſlew him not.

12 And he was with them hid in the houſe of God ſix years, and Athaliah reigned over the land.

CHAP. XXIII.

1 Jehoiada having ſet things in order, maketh Joaſh king. 12 Athaliah is ſlain. 16 Jehoiada reſtoreth the worſhip of God.

AND in the ſeventh year Jehoiada ſtrengthened himſelf, and took the captains of hundreds, Azariah the ſon of Jeroham, and Iſhmael the ſon of Jehohanan, and Azariah the ſon of Obed, and Maaſeiah the ſon of Adaiah, and Eliſhaphat the ſon of Zichri, into covenant with him. 878.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Iſrael, and they came to Jeruſalem.

3 And all the congregation made a covenant with the king in the houſe of God: and he ſaid unto them, Behold, the kings ſon ſhall reign, as the LORD hath ſaid of the ſons of David.

4 This *is* the thing that ye ſhall do; A third part of you entering on the ſabbath of the prieſts and of the Levites, *ſhall be* porters of the doors;

5 And

Ver. 9. *He ſought Azariah*, &c.] See the notes on 2 Kings ix. 27, 28.

NOTES on Chap. XXIII.

Ver. 2. *The chief of the fathers of Iſrael.*] Some of whom were under the government of the kings of Judah; and others, perhaps, were known to be well affected to religion, and proper therefore to be invited to give their aſſiſtance; but it is moſt likely, that Judah is here called Iſrael (as it is in ſeveral other places) the principal men of which were acquainted with Jehoiada's intentions. See notes on 2 Kings xi.

Before Chriſt 878.

5 And a third part *ſhall be* at the kings houſe; and a third part at the gate of the foundation: and all the people *ſhall be* in the courts of the houſe of the Lord.

6 But let none come into the houſe of the Lord, ſave the prieſts, and they that miniſter of the Levites, they ſhall go in, for they *are* holy: but all the people ſhall keep the watch of the Lord.

7 And the Levites ſhall compaſs the king round about, every man with his weapons in his hand, and whoſoever *elſe* cometh into the houſe, he ſhall be put to death: but be you with the king when he cometh in, and when he goeth out.

8 So the Levites and all Judah did according to all things that Jehoiada the prieſt had commanded, and took every man his men that were to come in on the ſabbath, with them that were to go *out* on the ſabbath; for Jehoiada the prieſt diſmiſſed not the courſes.

9 Moreover, Jehoiada the prieſt delivered to the captains of hundred, ſpears, and bucklers, and ſhields, that *had been* king Davids, which *were* in the houſe of God.

10 And he ſet all the people (every man having his weapon in his hand) from the right ſide of the temple to the left ſide of the temple, along by the altar and the temple, by the king round about.

11 Then they brought out the kings ſon, and put upon him the crown, and *gave him* the teſtimony, and made him king: and Jehoiada and his ſons anointed him, and ſaid, God ſave the king.

12 ¶ Now when Athaliah heard the noiſe of the people running and praiſing the king, ſhe came to the people into the houſe of the Lord.

13 And ſhe looked, and behold, the king ſtood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and ſounded with trumpets, alſo the ſingers with inſtruments of muſick; and ſuch as taught to ſing praiſe. Then Athaliah rent her clothes, and ſaid, Treaſon, treaſon.

Before Chriſt 878.

14 Then Jehoiada the prieſt brought out the captains of hundreds, that were ſet over the hoſt, and ſaid unto them, Have her forth of the ranges: and whoſo followeth her, let him be ſlain with the ſword. For the prieſt ſaid, ſlay her not in the houſe of the Lord.

15 So they laid hands on her; and when ſhe was come to the entering of the horſe-gate, by the kings houſe, they ſlew her there.

16 ¶ And Jehoiada made a covenant between him, and between all the people, and between the king, that they ſhould be the Lords people.

17 Then all the people went to the houſe of Baal, and brake it down, and brake his altars, and his images in pieces, and ſlew Mattan the prieſt of Baal before the altars.

18 Alſo Jehoiada appointed the offices of the houſe of the Lord by the hand of the prieſts the Levites, whom David had diſtributed in the houſe of the Lord, to offer the burnt-offerings of the Lord, as *it is* written in the law of Moſes, with rejoicing and with ſinging, *as it was ordained* by David.

19 And he ſet the porters at the gates of the houſe of the Lord, that none *which was* unclean in any thing, ſhould enter in.

Ver. 19. *He ſet the porters at the gates of the houſe of the Lord.*] Maimonides very juſtly obſerves, that as there is no earthly king, whoſe palace is not encompaſſed with guards, how much more conſiſtent with, and becoming the divine Majeſty of the King of Kings, the ſupreme Lord of heaven and earth, that his temple, where his glorious preſence reſides, ſhould be ſurrounded by his miniſters, the prieſts and Levites, who ſhould carefully watch that nothing did pollute it!

Before Christ 878. 20 And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the houſe of the LORD: and they came through the high gate into the kings houſe, and ſet the king upon the throne of the kingdom.

21 And all the people of the land rejoiced: and the city was quiet, after that they had ſlain Athaliah with the ſword.

CHAP. XXIV.

1 *Joaſh reigneth well all the days of Jehoiada:* 4 *He giveth order for the repair of the temple.* 15 *Jehoiada his death and honourable burial.* 17 *Joaſh falling to idolatry, ſlayeth Zechariah the ſon of Jehoiada.* 13 *Joaſh is ſpoiled by the Syrians, and ſlain by Zabad and Jehozabad.* 27 *Amaziah ſucceedeth him.*

JOaſh *was* ſeven years old when he began to reign, and he reigned forty years in Jeruſalem: his mothers name alſo *was* Zibeah of Beer-ſheba.

2 And Joaſh did *that which was* right in the ſight of the LORD, all the days of Jehoiada the prieſt.

3 And Jehoiada took for him two wives, and he begat ſons and daughters.

4 ¶ And it came to paſs after this, *that* Joaſh was minded to repair the houſe of the LORD.

856. 5 And he gathered together the prieſts and the Levites, and ſaid to them, Go out unto the cities of Judah, and gather of all Iſrael money to repair the houſe of your God from year to year, and ſee that ye haſte the matter: howbeit the Levites haſtened *it* not. Before Christ 856.

6 And the king called for Jehoiada the chief, and ſaid unto him, Why haſt thou not required of the Levites to bring in out of Judah and out of Jeruſalem, the collection, *according to the commandment* of Moſes the ſervant of the LORD, and of the congregation of Iſrael, for the tabernacle of witneſs?

7 For the ſons of Athaliah that wicked woman, had broken up the houſe of God, and alſo all the dedicate things of the houſe of the LORD did they beſtow upon Baalim.

8 And at the kings commandment they made a cheſt, and ſet it without the gate of the houſe of the LORD.

9 And they made a proclamation through Judah and Jeruſalem, to bring in to the LORD, the collection *that* Moſes the ſervant of God *laid* upon Iſrael in the wilderneſs.

10 And all the princes, and all the people rejoiced, and brought in, and caſt into the cheſt, until they had made an end.

11 Now it came to paſs, that at what time the cheſt was brought unto the kings office, by the hand of the Levites; and when they ſaw that *there was* much money: the kings ſcribe, and the high prieſts officer came and emptied the cheſt, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

12 And the king and Jehoiada gave it

NOTES on Chap. XXIV.

Ver. 3. *Jehoiada took for him two wives.*] That is, for himſelf, not for the king. It is the conſtant tradition of the Jews, that the high-prieſt was to be ſo pure, as to have but one wife at a time; and therefore Jehoiada is ſuppoſed, either to have had theſe two wives before he was high-prieſt, or that one being dead, he took another; but it is not certain, that Jehoiada was high-prieſt, he being every where called Jehoiada the prieſt, and but once only, in verſe 6, *the chief*; which does not neceſſarily imply, that he was the high-prieſt, but only a great man, becauſe of his relation to the royal family, or becauſe he was the chief head of one of the twenty-four families of the prieſts.

Ver. 7. *The ſons of Athaliah had broken up the houſe of God.*] That is, Azariah, and the ſons of his brethren, mentioned chap. xxii. 8. for his brethren themſelves were carried away captive before their father died, chapter xxi. 17.

Before Christ 856. to ſuch as did the work of the ſervice of the houſe of the LORD, and hired maſons and carpenters to repair the houſe of the LORD, and alſo ſuch as wrought iron and braſs to mend the houſe of the LORD.

13 So the workmen wrought, and the work was perfected by them, and they ſet the houſe of God in his ſtate, and ſtrengthened it.

14 And when they had finiſhed *it*, they brought the reſt of the money before the king and Jehoiada, whereof were made veſſels for the houſe of the LORD, *even* veſſels to miniſter, and to offer *withal*, and ſpoons, and veſſels of gold and ſilver: and they offered burnt-offerings in the houſe of the LORD continually, all the days of Jehoiada.

850. 15 ¶ But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old *was he* when he died.

16 And they buried him in the city of David among the kings, becauſe he had done good in Iſrael, both towards God, and towards his houſe.

17 Now after the death of Jehoiada,
came the princes of Judah, and made obei-
840. ſance to the king: then the king heark-
ened unto them.

18 And they left the houſe of the LORD God of their fathers, and ſerved groves and idols: and wrath came upon Judah and Jeruſalem for this their treſpaſs.

19 Yet he ſent prophets to them, to bring them again unto the LORD, and they teſtified againſt them: but they would not give ear.

20 And the ſpirit of God came upon Zechariah the ſon of Jehoiada the prieſt, which ſtood above the people, and ſaid unto them, Thus ſaith God, Why tranſgreſs ye the commandments of the LORD, that ye cannot proſper? becauſe ye have forſaken the LORD, he hath alſo forſaken you.

Before Christ 840.

21 And they conſpired againſt him, and ſtoned him with ſtones at the commandment of the king, in the court of the houſe of the LORD.

22 Thus Joaſh the king remembered not the kindneſs which Jehoiada his father had done to him, but ſlew his ſon: and when he died, he ſaid, The LORD look upon *it*, and require *it*.

23 ¶ And it came to paſs at the end
of the year, *that* the hoſt of Syria came
up againſt him: and they came to Judah
and Jeruſalem, and deſtroyed all the prin- 839.
ces of the people from among the people,
and ſent all the ſpoil of them unto the
king of Damaſcus.

24 For the army of the Syrians came with a ſmall company of men, and the LORD delivered a very great hoſt into their hand, becauſe they had forſaken the LORD God of their fathers: ſo they executed judgment againſt Joaſh.

25 And when they were departed from him (for they left him in great diſeaſes) his own ſervants conſpired againſt him, for the blood of the ſons of Jehoiada the prieſt, and ſlew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the ſepulchers of the kings.

26 And theſe *are* they that conſpired againſt him; Zabad the ſon of Shimeath an

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Ver. 22. *Joaſh the king remembered not the kindneſs,* &c.] Beſides the contempt of God's prophet, and of the place where he was murdered, this ſin had an horrid ingratitude in it, he being the ſon of him to whom the king owed his life, and his kingdom.

The Lord look upon it and require it.] Theſe words are to be conſidered as ſpoken by the ſpirit of prophecy, and not through a deſire of revenge; and therefore it ſhould be, *The Lord will requite this deed.* This prophetic ſentence was no ſooner pronounced than executed; for before the expiration of the year, the Syrians came againſt Jeruſalem, and deſtroyed *all the princes of the people,* and Joaſh himſelf was murdered by his own ſervants. See verſe 25.

Before Christ 839. an Ammoniteſs, and Jehozabad the ſon of Shimrith a Moabiteſs.

27 ¶ Now *concerning* his ſons, and the greatneſs of the burdens *laid* upon him, and the repairing of the houſe of God, behold, they *are* written in the ſtory of the book of the kings. And Amaziah his ſon reigned in his ſtead.

CHAP. XXV.

1 *Amaziah beginneth to reign well:* 3 *He executeth juſtice on the traitors:* 5 *Having hired an army of Iſraelites againſt the Edomites, at the word of a prophet he loſeth the hundred talents, and diſmiſſeth them:* 11 *He overthroweth the Edomites.*

AMaziah *was* twenty and five years old *when* he began to reign, and he reigned twenty and nine years in Jeruſalem: and his mothers name *was* Jehoaddan of Jeruſalem.

2 And he did *that which was* right in the ſight of the LORD, but not with a perfect heart.

3 ¶ Now it came to paſs, when the kingdom was eſtabliſhed to him, that he ſlew his ſervants that had killed the king his father.

4 But he ſlew not their children, but *did* as *it is* written in the law in the book of Moſes, where the LORD commanded, ſaying, The fathers ſhall not die for the children, neither ſhall the children die for the fathers, but every man ſhall die for his own ſin.

5 ¶ Moreover, Amaziah gathered Judah together, and made them captains over thouſands, and captains over hundreds, according to the houſes of *their* fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old and above, and found them three hundred thouſand choice *men*, *able* to go forth to war, that could handle ſpear and ſhield. Before Christ 839.

6 He hired alſo an hundred thouſand mighty men of valour out of Iſrael, for an hundred talents of ſilver.

7 But there came a man of God to him, ſaying, O king, let not the army of Iſrael go with thee; for the LORD *is* not with Iſrael, *to wit*, *with* all the children of Ephraim.

8 But if thou wilt go, do *it*, be ſtrong for the battel: God ſhall make thee fall before the enemy: for God hath power to help, and to caſt down.

9 And Amaziah ſaid to the man of God, But what ſhall we do for the hundred talents which I have given to the army of Iſrael? And the man of God anſwered, The LORD is able to give thee much more than this.

10 Then Amaziah ſeparated them, *to wit*, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled againſt Judah, and they returned home in great anger.

827. 11 ¶ And Amaziah ſtrengthened himſelf, and led forth his people, and went to the valley of ſalt, and ſmote of the children of Seir, ten thouſand.

12 And *other* ten thouſand *left* alive, did the children of Judah carry away captive, and brought them unto the top of the rock, and caſt them down from the top of the rock, that they were broken all in pieces.

13 ¶ But

NOTES on Chap. XXV.

Ver. 2. *He did that which was right in the ſight of the Lord*, &c.] That is to ſay, he kept the law of Moſes, but not from a principle of ſolid piety, 2 Kings xiv.

Ver. 6. *An hundred thouſand mighty men of valour.*] There is probably ſome miſtake in the numbers: for we are aſſured, they were ſo greatly reduced, but a few years before, that there were left of the people of Iſrael, only fifty horſemen, ten chariots, and ten thouſand footmen. See 2 Kings xiii. 7.

Ver. 12. *Caſt them down from the top of the rock*, &c.] This was an ancient puniſhment among the Romans, as we learn from Livy, Plutarch, and others.

Before Chriſt 839. 13 ¶ But the ſoldiers of the army which Amaziah ſent back, that they ſhould not go with him to battel, fell upon the cities of Judah, from Samaria even unto Beth-horon, and ſmote three thouſand of them, and took much ſpoil.

14 ¶ Now it came to paſs, after that Amaziah was come from the ſlaughter of the Edomites, that he brought the gods of the children of Seir, and ſet them up *to be* his gods, and bowed down himſelf before them, and burned incenſe unto them.

15 Wherefore the anger of the LORD was kindled againſt Amaziah, and he ſent unto him a prophet, which ſaid unto him, Why haſt thou ſought after the gods of the people, which could not deliver their own people out of thine hand?

16 And it came to paſs as he talked with him, that *the king* ſaid unto him, Art thou made of the kings counſel? forbear; why ſhouldeſt thou be ſmitten? Then the prophet forbare, and ſaid, I know that God hath determined to deſtroy thee, becauſe thou haſt done this, and haſt not hearkened unto my counſel.

826. 17 ¶ Then Amaziah king of Judah took advice, and ſent to Joaſh the ſon of Jehoahaz, the ſon of Jehu king of Iſrael, ſaying, Come, let us ſee one another in the face.

18 And Joaſh king of Iſrael ſent to Amaziah king of Judah, ſaying, The thiſtle that *was* in Lebanon, ſent to the cedar that *was* in Lebanon, ſaying, Give thy daughter to my ſon to wife: and there paſſed by a wild beaſt that *was* in Lebanon, and trode down the thiſtle.

19 Thou ſayeſt, Lo, thou haſt ſmitten the Edomites, and thine heart lifteth thee up to boaſt: abide now at home, why ſhouldeſt thou meddle to *thine* hurt, that thou ſhouldeſt fall, *even* thou, and Judah with thee? Before Chriſt. 826.

20 But Amaziah would not hear, for it *came* of God, that he might deliver them into the hand *of their enemies*, becauſe they ſought after the gods of Edom.

21 So Joaſh the king of Iſrael went up, and they ſaw one another in the face, *both* he and Amaziah king of Judah, at Beth-ſhemeſh, which *belongeth* to Judah.

22 And Judah was put to the worſe before Iſrael, and they fled every man to his tent.

23 And Joaſh the king of Iſrael took Amaziah king of Judah the ſon of Joaſh, the ſon of Jehoahaz, at Beth-ſhemeſh, and brought him to Jeruſalem, and brake down the wall of Jeruſalem, from the gate of Ephraim to the corner-gate, four hundred cubits.

24 And *he took* all the gold and the ſilver, and all the veſſels *that were* found in the houſe of God with Obed-edom, and the treaſures of the kings houſe, the hoſtages alſo, and returned to Samaria.

25 ¶ And Amaziah the ſon of Joaſh king of Judah, lived after the death of Joaſh ſon of Jehoahaz king of Iſrael, fifteen years. 810.

26 Now the reſt of the acts of Amaziah, firſt and laſt, behold, *are* they not written in the book of the kings of Judah and Iſrael?

27 ¶ Now after the time that Amaziah did turn away from following the LORD, they made a conſpiracy againſt him in Jeruſalem, and he fled to Lachiſh: but they ſent

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Ver. 15. *Which could not deliver their own people out of thine hand.*] Nothing ſurely may be ſaid more, to convince him of the abſurdity of his idolatry.

Ver. 18. *The thiſtle in Lebanon,* &c.] See 2 Kings xiv. 9.

Ver. 27. *They made a conſpiracy againſt Jeruſalem,* &c.] As he abandoned God's worſhip, before the death of Joaſh, therefore, this conſpiracy was formed a great while before it was carried into execution.

Before Chriſt 810. ſent to Lachiſh after him, and ſlew him there.

28 And they brought him upon horſes, and buried him with his fathers in the city of Judah.

CHAP. XXVI.

1 *Uzziah ſucceeding, and reigning well in the days of Zechariah, proſpereth.* 16 *Waxing proud, he invadeth the prieſts office, and is ſmitten with leproſy:* 22 *He dieth, and Jotham ſucceedeth him.*

THen all the people of Judah took Uzziah, who *was* ſixteen years old, and made him king in the room of his father Amaziah.

2 He built Eloth, and reſtored it to Judah, after that the king ſlept with his fathers.

3 Sixteen years old *was* Uzziah when he began to reign, and he reigned fifty and two years in Jeruſalem: his mothers name alſo *was* Jecoliah of Jeruſalem.

4 And he did *that which was* right in the ſight of the Lord, according to all that his father Amaziah did.

5 And he ſought God in the days of Zechariah, who had underſtanding in the viſions of God: and as long as he ſought the Lord, God made him to proſper.

6 And he went forth and warred againſt the Philiſtines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Aſhdod, and built cities about Aſhdod and among the Philiſtines.

7 And God helped him againſt the Philiſtines, and againſt the Arabians that dwelt in Gur-baal, and the Mehunims. Before Chriſt 800.

8 And the Ammonites gave gifts to Uzziah, and his name ſpread abroad *even* to the entering in of Egypt, for he ſtrengthened *himſelf* exceedingly.

9 Moreover, Uzziah built towers in Jeruſalem, at the corner-gate, and at the valley-gate, and at the turning *of the wall*, and fortified them.

10 Alſo he built towers in the deſert, and digged many wells, for he had much cattle, both in the low-country, and in the plains: huſbandmen *alſo*, and vine dreſſers in the mountains, and in Carmel: for he loved huſbandry.

11 Moreover, Uzziah had an hoſt of fighting men, that went out to war by bands, according to the number of their account, by the hand of Jeiel the ſcribe, and Maaſeiah the ruler, under the hand of Hananiah, *one* of the kings captains.

12 The whole number of the chief of the fathers of the mighty men of valour, *were* two thouſand and ſix hundred.

13 And under their hand *was* an army, three hundred thouſand, and ſeven thouſand and five hundred, that made war with mighty power, to help the king againſt the enemy.

14 And Uzziah prepared for them throughout all the hoſt, ſhields, and ſpears, and helmets, and habergions, and bows, and ſlings *to caſt* ſtones.

Ver. 28. *In the city of Judah.*] That is, in the city of David.

Notes on Chap. XXVI.

Ver. 1. *Uzziah.*] In 2 Kings xiv. 21. he is called Azariah.

Ver. 5. *Zechariah.*] This was not that Zechariah the prophet, whoſe writings are found in the ſacred canon, but probably his ſon.

Ver. 7. *The Mehunims.*] A people of Arabia Deſerta.

Ver. 8. *He ſtrengthened himſelf exceedingly.*] He became formidable by his growing power, not only to the Philiſtines in the weſt, and to the Arabians, and others in the eaſt; but to the borders of Egypt in the ſouth.

Ver. 9. *Uzziah built towers in Jeruſalem.*] Great part of the wall of this city, had been broken down in the reign of his father, by Joaſh king of Iſrael, as we read in the preceding chapter; therefore Uzziah rebuilt, and ſtrengthened it with towers.

Ver. 10. *He built towers in the deſert.*] Theſe towers were erected, to defend the ſhepherds from ſudden incurſions of their enemies; particularly the Arabs.

In Carmel.] Not the famous mount Carmel, (which was not in the tribe of Judah) but a very fruitful country only, as the word Carmel is often ſet to ſignify.

Before Chriſt 810. 15 And he made in Jeruſalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to ſhoot arrows and great ſtones withal: and his name ſpread far abroad, for he was marveilouſly helped till he was ſtrong.

765. 16 ¶ But when he was ſtrong, his heart was lifted up to *his* deſtruction: for he tranſgreſſed againſt the Lord his God, and went into the temple of the Lord, to burn incenſe upon the altar of incenſe.

17 And Azariah the prieſt went in after him, and with him fourſcore prieſts of the Lord, *that were* valiant men:

18 And they withſtood Uzziah the king, and ſaid unto him, *It appertaineth* not unto thee, Uzziah, to burn incenſe unto the Lord, but to the prieſts the ſons of Aaron, *that are* conſecrated to burn incenſe: go out of the ſanctuary, for thou haſt treſpaſſed, neither *ſhall it be* for thine honour from the Lord God.

19 Then Uzziah was wroth, and *had* a cenſer in his hand, to burn incenſe: and while he was wroth with the prieſts, the leproſy even roſe up in his forehead, before the prieſts in the houſe of the Lord, from beſide the incenſe-altar.

20 And Azariah the chief prieſt, and all the prieſts looked upon him, and behold, he *was* leprous in his forehead, and they thruſt him out from thence, yea, himſelf haſted alſo to go out, becauſe the Lord had ſmitten him.

21 And Uzziah the king was a leper unto the day of his death, and dwelt in a ſeveral houſe, *being* a leper, for he was cut off from the houſe of the Lord: and Jotham his ſon *was* over the kings houſe, judging the people of the land. Before Chriſt 765.

22 ¶ Now the reſt of the acts of Uzziah, firſt and laſt, did Iſaiah the prophet the ſon of Amoz write.

23 So Uzziah ſlept with his fathers, and they buried him with his fathers, in the field of the burial which *belonged* to the kings; for they ſaid, He *is* a leper: and Jotham his ſon reigned in his ſtead.

CHAP. XXVII.

1 *Jotham reigning well, proſpereth:* 5 *He ſubdueth the Ammonites:* 7 *His reign:* 9 *Ahaz ſucceedeth him.*

JOtham *was* twenty and five years old when he began to reign, and he reigned ſixteen years in Jeruſalem: his mothers name alſo *was* Jeruſhah, the daughter of Zadok. 758.

2 And he did *that which was* right in the ſight of the Lord, according to all that his father Uzziah did: howbeit he entered not into the temple of the Lord. And the people did yet corruptly.

3 He built the high gate of the houſe of the Lord, and on the wall of Ophel he built much.

4 Moreover, he built cities in the mountains of Judah, and in the foreſts he built caſtles and towers.

5 ¶ He fought alſo with the king of the Am-

Ver. 15. *He made engines.*] Which engines, were contrived to throw large ſtones and arrows from the walls and towers.

Ver. 16. *When he was ſtrong, his heart was lifted up to his deſtruction.*] So difficult is it to bear proſperity with moderation?

Went into the temple of the Lord to burn incenſe.] He ſeems to have had a vain ambition to imitate the heathen princes, who in many places executed the prieſthood alſo.

Ver. 21. *Uzziah was a leper unto the day of his death.*] It was a capital crime to meddle with the ſacred office, as is evident from the caſe of Nadab and Abihu, Lev. x. 1, 2.

Ver. 23. *In the field.*] As he had a ſeparate dwelling-place, while alive, on account of his being a leper, ſo he had a ſeparate burial-place after his deceaſe, and was not buried in the ſepulchres of the kings his predeceſſors.

NOTES on Chap. XXVII.

Ver. 2. *He entered not into the temple of the Lord.*] That is, he did not like him, profanely enter into the temple to offer incenſe.

Ver. 3. *On the wall of Ophel.*] The Targum tranſlates this a *palace*; but others underſtand by *Ophel*, an *high place* or *cliff*, where there was a tower.

Before Christ 758. Ammonites, and prevailed againſt them. And the children of Ammon gave him the ſame year, an hundred talents of ſilver, and ten thouſand meaſures of wheat, and ten thouſand of barley. So much did the children of Ammon pay unto him, both the ſecond year, and the third.

6 So Jotham became mighty, becauſe he prepared his ways before the LORD his God.

7 ¶ Now the reſt of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the kings of Iſrael and Judah.

8 He was five and twenty years old when he began to reign, and reigned ſixteen years in Jeruſalem.

742. 9 ¶ And Jotham ſlept with his fathers, and they buried him in the city of David: And Ahaz his ſon reigned in his ſtead.

CHAP. XXVIII.

1 *Ahaz reigning very wickedly, is greatly afflicted by the Syrians.* 6 *Judah being captivated by the Iſraelites, is ſent home by the counſel of Oded the prophet.* 26 *Ahaz dying, Hezekiah ſucceedeth him.*

AHaz *was* twenty years old when he began to reign, and he reigned ſixteen years in Jeruſalem: but he did not *that which was* right in the ſight of the LORD, like David his father.

2 For he walked in the ways of the kings of Iſrael, and made alſo molten images for Baalim.

3 Moreover, he burnt incenſe in the valley of the ſon of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the LORD had caſt out before the children of Iſrael.

4 He ſacrificed alſo, and burnt incenſe in the high places, and on the hills, and under every green tree. Before Christ 742.

5 Wherefore the LORD his God delivered him into the hand of the king of Syria, and they ſmote him, and carried 741. away a great multitude of them captives, and brought *them* to Damaſcus: and he was alſo delivered into the hand of the king of Iſrael, who ſmote him with a great ſlaughter.

6 ¶ For Pekah the ſon of Remaliah ſlew in Judah an hundred and twenty thouſand in one day, *which were* all valiant men; becauſe they had forſaken the LORD God of their fathers.

7 And Zichri, a mighty man of Ephraim, ſlew Maaſeiah the kings ſon, and Azrikam the governor of the houſe, and Elkanah *that was* next to the king.

8 And the children of Iſrael carried away captive of their brethren, two hundred thouſand women, ſons and daughters, and took alſo away much ſpoil from them, and brought the ſpoil to Samaria.

9 But a prophet of the LORD was there, whoſe name *was* Oded: and he went out before the hoſt that came to Samaria, and ſaid unto them, Behold, becauſe the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have ſlain them in a rage *that* reacheth up unto heaven.

10 And now ye purpoſe to keep under the children of Judah and Jeruſalem for bond-men, and bond-women unto you: *but are there* not with you, even with you, ſins againſt the LORD your God?

11 Now hear ye therefore, and deliver the captives again, which ye have taken captive

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NOTES on Chap. XXVIII.

Ver. 3. *Burnt his children in the fire.*] Theſe words are ambiguous; it may be rendered, *he made his children paſs through the fire.*

Ver. 9. *A rage that reacheth up unto heaven.*] That had no meaſure, and cried to heaven for vengeance on the Iſraelites.

Before Christ 741. captive of your brethren: for the fierce wrath of the Lord *is* upon you.

12 Then certain of the heads of the children of Ephraim, Azariah the ſon of Johanan, Berechiah the ſon of Meſhillemoth, and Jehizkiah the ſon of Shallum, and Amaſa the ſon of Hadlai, ſtood up againſt them that came from the war,

13 And ſaid unto them, Ye ſhall not bring in the captives hither: for whereas we have offended againſt the Lord *already*, ye intend to add *more* to our ſins and to our treſpaſs: for our treſpaſs is great, and *there is* fierce wrath againſt Iſrael.

14 So the armed men left the captives and the ſpoil, before the princes and all the congregation.

15 And the men which were expreſſed by name, roſe up, and took the captives, and with the ſpoil clothed all that were naked among them, and arayed them, and ſhod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon aſſes, and brought them to Jericho, the city of palm-trees, to their brethren: then they returned to Samaria.

16 ¶ At that time did king Ahaz ſend unto the kings of Aſſyria to help him.

17 For again the Edomites had come and ſmitten Judah, and carried away captives.

18 The Philiſtines alſo had invaded the cities of the low-country, and of the ſouth of Judah, and had taken Beth-ſhemeſh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo alſo and the villages thereof: and they dwelt there. Before Christ 741.

19 For the Lord brought Judah low, becauſe of Ahaz king of Iſrael; for he made Judah naked, and tranſgreſſed ſore againſt the Lord.

20 And Tilgath-pilneſer king of Aſſyria came unto him, and diſtreſſed him, but ſtrengthened him not. 740.

21 For Ahaz took away a portion *out* of the houſe of the Lord, and *out* of the houſe of the king, and of the princes, and gave *it* unto the king of Aſſyria: but he helped him not.

22 ¶ And in the time of his diſtreſs did he treſpaſs yet more againſt the Lord: this *is that* king Ahaz.

23 For he ſacrificed unto the gods of Damaſcus, which ſmote him: and he ſaid, Becauſe the gods of the kings of Syria help them, *therefore* will I ſacrifice to them, that they may help me: but they were the ruin of him and of all Iſrael.

24 And Ahaz gathered together the veſſels of the houſe of God, and cut in pieces the veſſels of the houſe of God, and ſhut up the doors of the houſe of the Lord, and he made him altars in every corner of Jeruſalem.

25 And in every ſeveral city of Judah he made high places to burn incenſe unto other gods, and provoked to anger the Lord God of their fathers.

26 ¶ Now the reſt of his acts, and of all his ways, firſt and laſt, behold, they *are*

Ver. 19. *King of Iſrael.*] Iſrael was once the name of the whole people; and after the diviſion of the kingdom, the two tribes were ſtill a part of Iſrael, in the ancient ſenſe of the word; the title king of *Iſrael*, is therefore uſed in this place in the large ſenſe, not as oppoſed to Judah, but comprehending it.

He made Judah naked.] That is, by his tranſgreſſions, he deprived them of the divine protection.

Ver. 20. *Came unto him, but ſtrengthened him not.*] In 2 Kings xvi. 9. we read, that the king of Aſſyria did help him; he came to his aſſiſtance againſt the king of Syria, took Damaſcus, carried the people captive, and delivered Ahaz from the power of the Aſſyrians; but this did Ahaz little ſervice, for he did not help him to recover the cities which the Philiſtines had taken from him; nor did he lend him any forces, nor enable him to recruit his own, but rather weakened him, by exhauſting his treaſures, and by deſtroying Samaria; by which means, the way was open for invading his country the more eaſily in the next reign.

Before Christ 741. *are* written in the book of the kings of Judah and Iſrael.

27 And Ahaz ſlept with his fathers, and they buried him in the city, *even* in Jeruſalem: but they brought him not into the ſepulchers of the kings of Iſrael: and Hezekiah his ſon reigned in his ſtead.

CHAP. XXIX.

1 *Hezekiah his good reign:* 3 *He reſtoreth religion:* 5 *He exhorteth the Levites.* 12 *They ſanctify themſelves, and cleanſe the houſe of God.* 20 *Hezekiah offereth ſolemn ſacrifices, wherein the Levites were more forward than the prieſts.*

HEzekiah began to reign *when he was* five and twenty years old, and he reigned nine and twenty years in Jeruſalem: and his mothers name *was* Abijah the daughter of Zechariah.

2 And he did *that which was* right in the ſight of the LORD, according to all that David his father had done.

726. 3 ¶ He, in the firſt year of his reign, in the firſt month, opened the doors of the houſe of the LORD, and repaired them.

4 And he brought in the prieſts, and the Levites, and gathered them together into the eaſt-ſtreet,

5 And ſaid unto them, Hear me, ye Levites, ſanctify now yourſelves, and ſanctify the houſe of the LORD God of your fathers, and carry forth the filthineſs out of the holy *place*.

6 For our fathers have treſpaſſed, and done *that which was* evil in the eyes of the LORD our God, and have forſaken him, and have turned away their faces from the habitation of the LORD, and turned *their* backs. Before Christ 726.

7 Alſo they have ſhut up the doors of the porch, and put out the lamps, and have not burnt incenſe, nor offered burnt-offerings in the holy *place*, unto the God of Iſrael.

8 Wherefore the wrath of the LORD was upon Judah and Jeruſalem, and he hath delivered them to trouble, to aſtoniſhment, and to hiſſing, as ye ſee with your eyes.

9 For lo, our fathers have fallen by the ſword, and our ſons, and our daughters, and our wives *are* in captivity for this.

10 Now *it is* in mine heart to make a covenant with the LORD God of Iſrael, that his fierce wrath may turn away from us.

11 My ſons, be not now negligent: for the LORD hath choſen you to ſtand before him, to ſerve him, and that you ſhould miniſter unto him, and burn incenſe.

12 ¶ Then the Levites aroſe, Mahath the ſon of Amaſai, and Joel the ſon of Azariah, of the ſons of the Kohathites: and of the ſons of Merari; Kiſh the ſon of Abdi, and Azariah the ſon of Jehalelel: and of the Gerſhonites; Joah the ſon of Zimmah, and Eden the ſon of Joah:

13 And of the ſons of Elizaphan; Shimri, and Jeiel: and of the ſons of Aſaph; Zechariah, and Mattaniah:

14 And of the ſons of Heman; Jehiel, and Shimei: and of the ſons of Jeduthun; Shemaiah, and Uzziel.

15 And they gathered their brethren, and ſanctified themſelves, and came according to the commandment of the king,

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NOTES on Chap. XXIX.

Ver. 1. *Hezekiah began to reign,* &c.] See the notes on 2 Kings xviii.

Ver. 3. *He, in the firſt year of his reign, in the firſt month,* &c.] His beginning the reformation of religion ſo ſoon, and not deferring it till eſtabliſhed in his throne, ſhews his great zeal and piety for God: he ſeemed perſuaded, that the ſureſt way of rendering his reign proſperous, and his people happy, was to aboliſh idolatry, and reſtore the true worſhip.

Ver. 5. *Carry forth the filthineſs out of the holy place.*] The Jews tranſlate this *abomination,* i. e. the altar of Damaſcus, and all the idols that were upon it; theſe were brought by Ahaz into the temple, *i. e.* into the court of the prieſts, called the holy place. See Lev. vi. 16.

by the words of the LORD, to cleanſe the houſe of the LORD.

16 And the prieſts went into the inner part of the houſe of the LORD, to cleanſe *it*, and brought out all the uncleanneſs that they found in the temple of the LORD, into the court of the houſe of the LORD. And the Levites took *it*, to carry *it* out abroad into the brook Kidron.

17 Now they began on the firſt *day* of the firſt month to ſanctify, and on the eighth day of the month came they to the porch of the LORD: ſo they ſanctified the houſe of the LORD in eight days, and in the ſixteenth day of the firſt month they made an end.

18 Then they went in to Hezekiah the king, and ſaid, We have cleanſed all the houſe of the LORD, and the altar of burnt-offering, with all the veſſels thereof, and the ſhew-bread table, with all the veſſels thereof.

19 Moreover, all the veſſels which king Ahaz in his reign did caſt away in his tranſgreſſion, have we prepared and ſanctified, and behold they *are* before the altar of the LORD.

20 ¶ Then Hezekiah the king aroſe early, and gathered the rulers of the city, and went up to the houſe of the LORD.

21 And they brought ſeven bullocks, and ſeven rams, and ſeven lambs, and ſeven he-goats, for a ſin-offering for the kingdom, and for the ſanctuary, and for Judah: and he commanded the prieſts the ſons of Aaron to offer *them* on the altar of the LORD.

22 So they killed the bullocks, and the prieſts received the blood, and ſprinkled *it* on the altar: likewiſe when they had killed the rams, they ſprinkled the blood upon the altar: they killed alſo the lambs, and they ſprinkled the blood upon the altar.

23 And they brought forth the he-goats *for* the ſin-offering, before the king, and the congregation, and they laid their hands upon them:

24 And the prieſt killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Iſrael: for the king commanded *that* the burnt-offering and the ſin-offering *ſhould be made* for all Iſrael.

25 And he ſet the Levites in the houſe of the LORD with cymbals, with pſalteries, and with harps, according to the commandment of David, and of Gad the kings ſeer, and Nathan the prophet: for *ſo was* the commandment of the LORD by his prophets.

26 And the Levites ſtood with the inſtruments of David, and the prieſts with the trumpets.

27 And Hezekiah commanded to offer the burnt-offering upon the altar: and when the burnt-offering began, the ſong of the LORD began *alſo* with the trumpets, and with the inſtruments *ordained* by David king of Iſrael.

28 And all the congregation worſhipped, and the ſingers ſang, and the trumpets ſounded: *and* all *this continued* until the burnt-offering was finiſhed.

29 And when they had made an end of offering, the king and all *that were* preſent with him, bowed themſelves, and worſhipped.

30 Moreover, Hezekiah the king, and the princes commanded the Levites to ſing praiſe unto the LORD, with the words of

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Ver. 21. *He-goats.*] It is obſervable, that the word TZAPHIR, which here ſignifies the *he-goat*, was never uſed by the Hebrews, till after the captivity of Babylon, when we find it in Daniel, who lived in the captivity; and being here uſed, it is ſome argument that Ezra was the author of this book, which he wrote after their return from that captivity, in which he had learned the Chaldee language, and from thence intermixed ſome words with the Hebrew.

Before Chriſt 726.

of David, and of Aſaph the ſeer: and they ſang praiſes with gladneſs, and they bowed their heads and worſhipped.

31 Then Hezekiah anſwered and ſaid, Now ye have conſecrated yourſelves unto the LORD, come near and bring ſacrifices, and thank-offerings into the houſe of the LORD. And the congregation brought in ſacrifices, and thank-offerings, and as many as were of a free heart, burnt-offerings.

32 And the number of the burnt-offerings which the congregation brought, was threeſcore and ten bullocks, an hundred rams, *and* two hundred lambs: all theſe *were* for a burnt-offering to the LORD.

33 And the conſecrated things *were* ſix hundred oxen, and three thouſand ſheep.

34 But the prieſts were too few, ſo that they could not flay all the burnt-offerings: wherefore their brethren the Levites did help them till the work was ended, and until the *other* prieſts had ſanctified themſelves: for the Levites *were* more upright in heart, to ſanctify themſelves, than the prieſts.

35 And alſo the burnt-offerings *were* in abundance, with the fat of the peace-offerings, and the drink-offerings for *every* burnt-offering. So the ſervice of the houſe of the LORD was ſet in order.

36 And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was *done* ſuddenly.

CHAP. XXX.

Before Chriſt 726.

1 *Hezekiah proclaimeth a ſolemn paſſover on the ſecond month for Judah and Iſrael.* 13 *The aſſembly having deſtroyed the altars of idolatry, keep the feaſt fourteen days.* 27 *The prieſts and Levites bleſs the people.*

AND Hezekiah ſent to all Iſrael and Judah, and wrote letters alſo to Ephraim and Manaſſeh, that they ſhould come to the houſe of the LORD at Jeruſalem, to keep the paſſover unto the LORD God of Iſrael.

2 For the king had taken counſel, and his princes, and all the congregation in Jeruſalem, to keep the paſſover in the ſecond month.

3 For they could not keep it at that time, becauſe the prieſts had not ſanctified themſelves ſufficiently, neither had the people gathered themſelves together to Jeruſalem.

4 And the thing pleaſed the king, and all the congregation.

5 So they eſtabliſhed a decree, to make proclamation throughout all Iſrael, from Beer-ſheba even to Dan, that they ſhould come to keep the paſſover unto the LORD God of Iſrael at Jeruſalem: for they had not done *it* of a long *time in ſuch ſort* as it was written.

6 So the poſts went with the letters from the king and his princes throughout all Iſrael and Judah, and according to the com-

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Ver. 34. *Their brethren the Levites did help them.*] It ſeems by this, that in caſes of great neceſſity, they did not ſtand nicely upon the obſervation of the ceremonial law; for it was only the prieſt's buſineſs to flay the burnt-offerings.

NOTES on Chap. XXX.

Ver. 1. *Hezekiah ſent to all Iſrael and Judah,* &c.] The moſt probable reaſon, why Hezekiah ſent to invite the ſubjects of Hoſhea to repair to Jeruſalem, to celebrate this paſſover, was this; the golden-calves in Beth-el and Dan were taken away, one by Tiglath-pileſer, and the other by his ſon, Salmanezer, and therefore the apoſtate Iſraelites, being deprived of their idols, began to return to the Lord, and to go up to Jeruſalem to worſhip, for ſome time before Hezekiah ſent to invite them.

Ver. 2. *To keep the paſſover in the ſecond month.*] Ahaz had made ſuch confuſion in the worſhip of God, by ſhutting up the doors of the temple, and every where erecting idols, that as the prieſts, by long diſuſe, could not be ſanctified ſo ſoon as was neceſſary, nor the people have time to aſſemble; ſo the temple itſelf could not be purged till the ſixteenth day of the firſt month, and conſequently the time was paſt for keeping the paſſover, which was to have been on the fourteenth; they thought it therefore beſt to adjourn it to the next month, rather than ſtay till the next year, eſpecially ſince God himſelf, in ſome caſes, allowed thoſe who could not keep it in the firſt month, to keep it in the ſecond, Numb. ix. 10, 11. and what was allowed to particular perſons, they thought might be allowed to the whole congregation.

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commandment of the king, ſaying, Ye children of Iſrael, turn again unto the LORD God of Abraham, Iſaac, and Iſrael, and he will return to the remnant of you, that are eſcaped out of the hand of the kings of Aſſyria.

7 And be not ye like your fathers, and like your brethren, which treſpaſſed againſt the LORD God of their fathers, *who* therefore gave them up to deſolation, as ye ſee.

8 Now be ye not ſtiff-necked as your fathers *were*, *but* yield yourſelves unto the LORD, and enter into his ſanctuary, which he hath ſanctified for ever: and ſerve the LORD your God, that the fierceneſs of his wrath may turn away from you.

9 For if ye turn again unto the LORD, your brethren and your children *ſhall find* compaſſion before them that lead them captive, ſo that they ſhall come again into this land: for the LORD your God *is* gracious and merciful, and will not turn away *his* face from you, if ye return unto him.

10 So the poſts paſſed from city to city, through the country of Ephraim and Manaſſeh, even unto Zebulun: but they laughed them to ſcorn, and mocked them.

11 Nevertheleſs, divers of Aſher and Manaſſeh, and of Zebulun humbled themſelves, and came to Jeruſalem.

12 Alſo in Judah, the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD.

13 ¶ And there aſſembled at Jeruſalem much people, to keep the feaſt of unleavened bread in the ſecond month, a very great congregation.

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14 And they aroſe, and took away the altars that *were* in Jeruſalem, and all the altars for incenſe took they away, and caſt *them* into the brook Kidron.

15 Then they killed the paſſover on the fourteenth *day* of the ſecond month: and the prieſts and the Levites were aſhamed, and ſanctified themſelves, and brought in the burnt-offerings into the houſe of the LORD.

16 And they ſtood in their place after their manner, according to the law of Moſes the man of God: the prieſts ſprinkled the blood, *which they received* of the hand of the Levites.

17 For *there were* many in the congregation that were not ſanctified: therefore the Levites had the charge of the killing of the paſſovers, for every one *that was* not clean, to ſanctify *them* unto the LORD.

18 For a multitude of the people, *even* many of Ephraim and Manaſſeh, Iſſachar, and Zebulun, had not cleanſed themſelves, yet did they eat the paſſover, otherwiſe than it was written: but Hezekiah prayed for them, ſaying, The good LORD pardon every one.

19 *That* prepareth his heart to ſeek God, the LORD God of his fathers, though *he be* not *cleanſed* according to the purification of the ſanctuary.

20 And the LORD hearkened to Hezekiah, and healed the people.

21 And the children of Iſrael *that were* preſent at Jeruſalem, kept the feaſt of unleaveaned bread ſeven days with great gladneſs: and the Levites, and the prieſts praiſed

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Ver. 15. *The prieſts and the Levites were aſhamed.*] Bluſhed to ſee the people ſo forward, and themſelves ſo negligent.

Ver. 18. *Yet did they eat the paſſover, otherwiſe than it was written.*] They were permitted in their uncleanneſs (not having time to obſerve the ceremonies required) to eat the paſſover; leſt, if they were denied it, they ſhould be diſcouraged in their return to the true religion.

Ver. 20. *And healed the people.*] The ſcripture uſes this phraſe for granting pardon, and freeing men from the guilt of ſin, leſt they ſhould *convert and be healed*, ſays the prophet Iſaiah, chap. vi. 10.

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praiſed the Lord day by day, *ſinging* with loud inſtruments unto the Lord.

22 And Hezekiah ſpake comfortably unto all the Levites, that taught the good knowledge of the Lord: and they did eat throughout the feaſt ſeven days, offering peace-offerings, and making confeſſion to the Lord God of their fathers.

23 And the whole aſſembly took counſel to keep other ſeven days: and they kept *other* ſeven days with gladneſs.

24 For Hezekiah king of Judah did give to the congregation a thouſand bullocks, and ſeven thouſand ſheep; and the princes gave to the congregation a thouſand bullocks, and ten thouſand ſheep: and a great number of prieſts ſanctified themſelves.

25 And all the congregation of Judah, with the prieſts and the Levites, and all the congregation that came out of Iſrael, and the ſtrangers that came out of the land of Iſrael, and that dwelt in Judah, rejoiced.

26 So there was great joy in Jeruſalem: for ſince the time of Solomon the ſon of David king of Iſrael, *there was* not the like in Jeruſalem.

27 ¶ Then the prieſts the Levites aroſe, and bleſſed the people: and their voice was heard, and their prayer came *up* to his holy dwelling-place, *even* unto heaven.

CHAP. XXXI.

1 The people is forward in deſtroying idolatry. 2 Hezekiah ordereth the courſes of the prieſts and Levites, and provideth for their work and maintenance. 20 The ſincerity of Hezekiah.

NOW when all this was finiſhed, all Iſrael *that were* preſent, went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim alſo and Manaſſeh, until they had utterly deſtroyed them all. Then all the children of Iſrael returned every man to his poſſeſſion into their own cities.

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2 ¶ And Hezekiah appointed the courſes of the prieſts and the Levites after their courſes, every man according to his ſervice, the prieſts, and Levites, for burnt-offerings, and for peace-offerings, to miniſter and to give thanks, and to praiſe in the gates of the tents of the Lord.

3 *He appointed* alſo the kings portion of his ſubſtance, for the burnt-offerings, *to wit*, for the morning and evening burnt-offerings, and the burnt-offerings for the ſabbaths, and for the new-moons, and for the ſet feaſts, as *it is* written in the law of the Lord.

4 Moreover, he commanded the people that dwelt in Jeruſalem, to give the portion of the prieſts, and the Levites, that they might be encouraged in the law of the Lord.

5 ¶ And as ſoon as the commandment came abroad, the children of Iſrael brought in abundance the firſt-fruits of corn, wine, and oil, and hony, and of all the increaſe of the field, and the tithe of all *things* brought they in abundantly.

6 And *concerning* the children of Iſrael and Judah, that dwelt in the cities of Judah, they alſo brought in the tithe of oxen and ſheep, and the tithe of holy things, *which were* conſecrated unto the Lord their God, and laid *them* by heaps.

Ver. 27. *The prieſts and the Levites aroſe, and bleſſed the people.*] That is, ſuch of the Levites as were prieſts, ſtood and diſmiſſed the congregation with bleſſings; a ceremony ordained by a divine commandment, Numb. vi. 22, 23.

Notes on Chap. XXXI.

Ver. 1. *In Ephraim alſo and Manaſſeh.*] To wit, three parts of Ephraim and Manaſſeh, who were fallen off from Judah, and come under his government.

Ver. 2. *In the gates of the tents of the Lord.*] That is, in the Lord's houſe, which anciently was a tent.

Before Chriſt 726. 7 In the third month they began to lay the foundation of the heaps, and finiſhed *them* in the ſeventh month.

8 And when Hezekiah and the princes came and ſaw the heaps, they bleſſed the LORD and his people Iſrael.

9 Then Hezekiah queſtioned with the prieſts, and the Levites, concerning the heaps.

10 And Azariah the chief prieſt of the houſe of Zadok, anſwered him, and ſaid, Since *the people* began to bring the offerings into the houſe of the LORD, we have had enough to eat, and have left plenty: for the LORD hath bleſſed his people; and that which is left, *is* this great ſtore.

11 ¶ Then Hezekiah commanded to prepare chambers in the houſe of the LORD; and they prepared *them*,

12 And brought in the offerings and the tithes, and the dedicate *things* faithfully: over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.

13 And Jehiel, and Azaziah, and Nahath, and Aſahel, and Jerimoth, and Jozabad, and Eliel, and Iſmachiah, and Mahath, and Benaiah, *were* overſeers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the houſe of God.

14 And Kore the ſon of Imnah the Levite, the porter toward the eaſt, *was* over the free-will-offerings of God, to diſtribute the oblations of the LORD, and the moſt holy things.

15 And next him *were* Eden, and Miniamin, and Jeſhua, and Shemaiah, Amariah, and Shecaniah, in the cities of the prieſts, in *their* ſet office, to give to their brethren by courſes, as well to the great as to the ſmall: Before Chriſt 726.

16 Beſides their genealogy of males, from three years old and upward, *even* unto every one that entereth into the houſe of the LORD, his daily portion for their ſervice in their charges, according to their courſes:

17 Both to the genealogy of the prieſts by the houſe of their fathers, and the Levites, from twenty years old and upward, in their charges, by their courſes:

18 And to the genealogy of all their little ones, their wives, and their ſons, and their daughters, through all the congregation: for in their ſet office they ſanctified themſelves in holineſs.

19 Alſo of the ſons of Aaron the prieſts, *which were* in the fields of the ſuburbs of their cities, in every ſeveral city, the men that were expreſſed by name, to give portions to all the males among the prieſts, and to all that were reckoned by genealogies, among the Levites.

20 ¶ And thus did Hezekiah throughout all Judah, and wrought *that which was* good and right and truth before the LORD his God.

21 And in every work that he began in the ſervice of the houſe of God, and in the law, and in the commandments to ſeek his God, he did *it* with all his heart, and proſpered.

CHAP. XXXII.

1 *Sennacherib invading Judah, Hezekiah fortifieth himſelf, and encourageth his people.* 9 *Againſt the blaſphemies of Sennacherib*

Ver. 8. *They bleſſed the Lord.*] Gave thanks to God, who had given them ſuch plenty of good things, and a heart to offer ſo generouſly.

Ver. 9. *Queſtioned with the prieſts and the Levites concerning the heaps.*] Some think, that he enquired why they let the tythes lie ſo careleſsly, as if they were neglected, and did not lay them up in ſome ſafe place: but others think, that he enquired how it came to paſs, that there were ſtill ſuch great heaps left, and no more ſpent; and this opinion, the following anſwer ſeems to favour.

Ver. 11. *To prepare chambers in the houſe of the Lord.*] That is; to build new ſtore-houſes, beſides thoſe which Solomon made.

Ver. 18. *In their ſet office they ſanctified themſelves in holineſs.*] Or, *in faith they ſanctified themſelves in holineſs*; that is, they attended on their miniſtry at the temple, not doubting but they ſhould be provided with all the neceſſaries of life.

Before Chriſt 713. *cherib by meſſage and letters, Hezekiah and Iſaiah pray.* 21 *An angel deſtroyeth the hoſt of the Aſſyrians, to the glory of Hezekiah:* 32 *He dying, Manaſſeh ſucceedeth him.*

AFter *theſe* things and the eſtabliſhment *thereof,* Sennacherib king of Aſſyria came and entered into Judah, and encamped againſt the fenced cities, and thought to win them for himſelf.

2 And when Hezekiah ſaw that Sennacherib was come, and that he was purpoſed to fight againſt Jeruſalem;

3 He took counſel with his princes, and his mighty men, to ſtop the waters of the fountains, which *were* without the city: and they did help him.

4 So there was gathered much people together, who ſtopt all the fountains, and the brook that ran through the midſt of the land, ſaying, Why ſhould the kings of Aſſyria come, and find much water?

5 Alſo he ſtrengthened himſelf, and built up all the wall *that was* broken, and raiſed *it* up to the towers, and another wall without, and repaired Millo *in* the city of David, and made darts and ſhields in abundance.

6 And he ſet captains of war over the people, and gathered them together to him in the ſtreet of the gate of the city, and ſpake comfortably to them, ſaying,

7 Be ſtrong and courageous, be not afraid nor diſmayed for the king of Aſſyria, nor for all the multitude that *is* with him: for *there be* more with us, than with him.

8 With him *is* an arm of fleſh, but with us *is* the LORD our God, to help us, and to fight our battels. And the people reſted themſelves upon the words of Hezekiah king of Judah.

Before Chriſt 710. 9 ¶ After this did Sennacherib king of Aſſyria ſend his ſervants to Jeruſalem (but he *himſelf laid ſiege* againſt Lachiſh, and all his power with him) unto Hezekiah king of Judah, and unto all Judah, that *were* at Jeruſalem, ſaying,

10 Thus ſaith Sennacherib king of Aſſyria, Whereon do ye truſt, that ye abide in the ſiege in Jeruſalem?

11 Doth not Hezekiah perſuade you to give over yourſelves to die by famine and by thirſt, ſaying, The LORD our God ſhall deliver us out of the hand of the king of Aſſyria?

12 Hath not the ſame Hezekiah taken away his high places, and his altars, and commanded Judah and Jeruſalem, ſaying, Ye ſhall worſhip before one altar, and burn incenſe upon it?

13 Know ye not what I and my fathers have done unto all the people of *other* lands? were the gods of the nations of thoſe lands any ways able to deliver their lands out of mine hand?

14 Who *was there* among all the gods of thoſe nations, that my fathers utterly deſtroyed, that could deliver his people out of mine hand, that your God ſhould be able to deliver you out of mine hand?

15 Now therefore let not Hezekiah deceive you, nor perſuade you on this manner, neither yet believe him: for no God of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much leſs ſhall your God deliver you out of mine hand?

NOTES on Chap. XXXII.

Ver. 4. *Who ſtopt all the fountains and the brooks,* &c.] By the brook is meant Gihon, which ſome take to be Kidron. It was not eaſy to dry up this brook; but it is ſuppoſed the ſource of it was not far from the city, and this being filled with earth, they diverted the current, and by ſubterraneous paſſages, conveyed the water into large ciſterns in the city, for the uſe of the people.

Ver 5. *Repaired Millo.*] See note on 1 Kings ix. 15.

Before Christ 710. 16 And his ſervants ſpake yet *more* againſt the LORD God, and againſt his ſervant Hezekiah.

17 He wrote alſo letters to rail on the LORD God of Iſrael, and to ſpeak againſt him, ſaying, As the gods of the nations of *other* lands have not delivered their people out of mine hand, ſo ſhall not the God of Hezekiah deliver his people out of mine hand.

18 Then they cried with a loud voice, in the Jews ſpeech, unto the people of Jeruſalem that *were* on the wall, to affright them, and to trouble them, that they might take the city.

19 And they ſpake againſt the God of Jeruſalem, as againſt the gods of the people of the earth, *which were* the work of the hands of man.

20 And for this *cauſe* Hezekiah the king, and the prophet Iſaiah the ſon of Amoz, prayed and cried to heaven.

21 ¶ And the LORD ſent an angel which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Aſſyria: ſo he returned with ſhame of face to his own land. And when he was come into the houſe of his god, they that came forth of his own bowels, ſlew him there with the ſword.

22 Thus the LORD ſaved Hezekiah, and the inhabitants of Jeruſalem from the hand of Sennacherib the king of Aſſyria, and from the hand of all *other*, and guided them on every ſide.

23 And many brought gifts unto the LORD to Jeruſalem, and preſents to Hezekiah king of Judah: ſo that he was magnified in the ſight of all nations, from thenceforth.

24 ¶ In thoſe days Hezekiah was ſick to the death, and prayed unto the LORD: and he ſpake unto him, and he gave him a ſign. Before Christ 713.

25 But Hezekiah rendered not again, according to the benefit *done* unto him: for his heart was lifted up; therefore there was wrath upon him, and upon Judah and Jeruſalem.

26 Notwithſtanding, Hezekiah humbled himſelf for the pride of his heart (*both* he and the inhabitants of Jeruſalem) ſo that the wrath of the LORD came not upon them in the days of Hezekiah.

27 ¶ And Hezekiah had exceeding much riches and honour: and he made himſelf treaſuries for ſilver, and for gold, and for precious ſtones, and for ſpices, and for ſhields, and for all manner of pleaſant jewels;

28 Store-houſes alſo for the increaſe of corn, and wine, and oil; and ſtalls for all manner of beaſts, and cotes for flocks.

29 Moreover, he provided him cities, and poſſeſſions of flocks, and herds in abundance: for God had given him ſubſtance very much.

30 This ſame Hezekiah alſo ſtopped the upper water-courſe of Gihon, and brought it ſtraight down to the weſt ſide of the city of David. And Hezekiah proſpered in all his works.

31 ¶ Howbeit, in *the buſineſs of* the ambaſſadors of the princes of Babylon, who ſent unto him to enquire of the wonder that was *done* in the land, God left him to try him, that he might know all *that was* in his heart. 712.

32 ¶ Now the reſt of the acts of Hezekiah,

Ver 21. *The Lord ſent an angel which cut off the mighty men.*] See 2 Kings xix. 35.

Ver. 24. *Hezekiah was ſick to the death.*] See 2 Kings xx.

He gave him a ſign.] Or, as it is in the margin, *wrought a miracle for him.*

Ver. 25. *His heart was lifted up.*] So many miracles having been wrought in his favour, he grew preſumptuous of God's protection, and forgot his benefits.

Ver. 31. *In the buſineſs of the ambaſſadors.*] See note on 2 Kings xx. 11.

Before Christ 712. zekiah, and his goodneſs, behold, they *are* written in the viſion of Iſaiah the prophet, the ſon of Amoz, *and* in the book of the kings of Judah and Iſrael.

33 And Hezekiah ſlept with his fathers, and they buried him in the chiefeſt of the ſepulchers of the ſons of David: and all Judah and the inhabitants of Jeruſalem did him honour at his death: and Manaſſeh his ſon reigned in his ſtead. 698.

CHAP. XXXIII.

1 *Manaſſeh his wicked reign:* 3 *He ſetteth
up idolatry, and would not be admoniſhed:*
11 *He is carried into Babylon.* 12 *Upon
his prayer to God he is releaſed, and putteth
down idolatry:* 18 *His acts:* 20 *He
dying, Amon ſucceedeth him.*

MAnaſſeh *was* twelve years old when he began to reign, and he reigned fifty and five years in Jeruſalem.

2 But did *that which was* evil in the ſight of the LORD, like unto the abominations of the heathen, whom the LORD had caſt out before the children of Iſrael.

3 For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worſhipped all the hoſt of heaven, and ſerved them.

4 Alſo he built altars in the houſe of the LORD, whereof the LORD had ſaid, In Jeruſalem ſhall my name be for ever.

5 And he built altars for all the hoſt of heaven, in the two courts of the houſe of the LORD.

6 And he cauſed his children to paſs through the fire in the valley of the ſon of Hinnom: alſo he obſerved times, and uſed inchantments, and uſed witchcraft, and dealt with a familiar ſpirit, and with wizards: he wrought much evil in the ſight of the LORD, to provoke him to anger. Before Christ 698.

7 And he ſet a carved image (the idol which he had made) in the houſe of God, of which God had ſaid to David, and to Solomon his ſon, In this houſe, and in Jeruſalem, which I have choſen before all the tribes of Iſrael, will I put my name for ever.

8 Neither will I any more remove the foot of Iſrael from out of the land which I have appointed for your fathers; ſo that they will take heed to do all that I have commanded them, according to the whole law, and the ſtatutes and the ordinances by the hand of Moſes.

9 So Manaſſeh made Judah and the inhabitants of Jeruſalem to err, *and* to do worſe than the heathen, whom the LORD had deſtroyed before the children of Iſrael.

10 And the LORD ſpake to Manaſſeh, and to his people: but they would not hearken.

11 ¶ Wherefore the LORD brought upon them the captains of the hoſt of the king of Aſſyria, which took Manaſſeh among the thorns, and bound him with fetters, and carried him to Babylon. 677.

12 And when he was in affliction, he beſought the LORD his God, and humbled himſelf greatly before the God of his fathers,

13 And prayed unto him, and he was intreated of him, and heard his ſupplication, and brought him again to Jeruſalem into his kingdom. Then Manaſſeh knew that the LORD he *was* God.

NOTES on Chap. XXXIII.

Ver. 9. *Manaſſeh made Judah and the inhabitants of Jeruſalem to err,* &c.] What a prodigious change was now wrought in this kingdom! In the laſt reign, it was celebrated for righteouſneſs, now for being the very ſink of impiety; and from hence, we ſhould be admoniſhed, to value the precious opportunities we now enjoy, of practiſing the duties of religion in their primitive purity, leſt, by a ſad reverſe of fortune, we ſhould be deprived of ſuch glorious privileges, and our candleſtick, like thoſe of the churches of Aſia, removed out of its place.

Ver. 11. *Took Manaſſeh among the thorns.*] They found him in a thicket, where he had concealed himſelf: theſe particulars are no where elſe mentioned.

Before Chriſt 677. 14 Now after this, he built a wall without the city of David, on the weſt ſide of Gihon, in the valley, even to the entering in at the fiſh-gate, and compaſſed about Ophel, and raiſed it up a very great height, and put captains of war in all the fenced cities of Judah.

15 And he took away the ſtrange gods, and the idol out of the houſe of the LORD, and all the altars that he had built in the mount of the houſe of the LORD, and in Jeruſalem, and caſt *them* out of the city.

16 And he repaired the altar of the LORD, and ſacrificed thereon peace-offerings, and thank-offerings, and commanded Judah to ſerve the LORD God of Iſrael.

17 Neverthleſs, the people did ſacrifice ſtill in the high places, *yet* unto the LORD their God only.

18 ¶ Now the reſt of the acts of Manaſſeh, and his prayer unto his God, and the words of the ſeers that ſpake to him in the name of the LORD God of Iſrael, behold, they *are written* in the book of the kings of Iſrael.

19 His prayer alſo, and *how God* was intreated of him, and all his ſin, and his treſpaſs, and the places wherein he built high places, and ſet up groves and graven images before he was humbled: behold, they *are* written among the ſayings of the ſeers.

20 ¶ So Manaſſeh ſlept with his fathers, and they buried him in his own houſe: and Amon his ſon reigned in his ſtead.

643. 21 ¶ Amon *was* two and twenty years old when he began to reign, and reigned two years in Jeruſalem.

22 But he did *that which was* evil in the ſight of the LORD, as did Manaſſeh his father: for Amon ſacrificed unto all the carved images, which Manaſſeh his father had made, and ſerved them; Before Chriſt 643.

23 And humbled not himſelf before the LORD, as Manaſſeh his father had humbled himſelf; but Amon treſpaſſed more and more.

24 And his ſervants conſpired againſt him, and ſlew him in his own houſe.

25 ¶ But the people of the land ſlew all them that had conſpired againſt king Amon, and the people of the land made Joſiah his ſon king in his ſtead. 641.

CHAP. XXXIV.

1 *Joſiah his good reign:* 3 *He deſtroyeth idolatry:* 8 *He taketh order for the repair of the temple.* 14 *Hilkiah having found a book of the law, Joſiah ſendeth to Huldah to enquire of the Lord.* 23 *Huldah propheſieth the deſtruction of Jeruſalem, but reſpite thereof in Joſiahs time.* 29 *Joſiah cauſing it to be read in a ſolemn aſſembly, reneweth the covenant with God.*

JOſiah *was* eight years old when he began to reign, and he reigned in Jeruſalem one and thirty years.

2 And he did *that which was* right in the ſight of the LORD, and walked in the ways of David his father, and declined *neither* to the right hand, nor to the left.

3 ¶ For in the eighth year of his reign, 634.
while he was yet young, he began to ſeek
after the God of David his father: and in
the twelfth year he began to purge Ju- 630.
dah and Jeruſalem from the high places,
and

Ver. 19. *They are written among the ſayings of the ſeers.*] Or, *of Hoſai*, as it is tranſlated in the margin, who was a prophet, it is likely, in thoſe times, by whom many memorable things in his reign were recorded; particularly his prayer, which he recorded, as Iſaiah did the prayer of Hezekiah his father.

NOTES on Chap. XXXIV.

Ver. 3. *In the eighth year of his reign*, &c.] His pious inclination of worſhipping the God of Iſrael, appeared very early; for he was no more than ſixteen years of age, when he openly declared his reſolution of ſerving the Lord God of his fathers, and propoſed David for his pattern. See 2 Kings xxii. 13.

Before Christ 630. and the groves, and the carv'd images, and the molten images.

4 And they brake down the altars of Baalim in his preſence; and the images that *were* on high above them, he cut down, and the groves, and the carved images, and the molten images he brake in pieces, and made duſt *of them*, and ſtrowed *it* upon the graves of them that had ſacrificed unto them.

5 And he burnt the bones of the prieſts upon their altars, and cleanſed Judah and Jeruſalem.

6 And *ſo did he* in the cities of Manaſſeh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about.

7 And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Iſrael, he returned to Jeruſalem.

624. 8 ¶ Now in the eighteenth year of his reign, when he had purged the land, and the houſe, he ſent Shaphan the ſon of Azaliah, and Maaſeiah the governor of the city, and Joah the ſon of Joahaz the recorder, to repair the houſe of the LORD his God.

9 And when they came to Hilkiah the high prieſt, they delivered the money *that was* brought into the houſe of God, which the Levites that kept the doors, had gathered of the hand of Manaſſeh and Ephraim, and of all the remnant of Iſrael, and of all Judah, and Benjamin, and they returned to Jeruſalem.

10 And they put *it* in the hand of the
Before Christ 624. workman, that had the overſight of the houſe of the LORD, and they gave it to the workman that wrought in the houſe of the LORD, to repair and mend the houſe:

11 Even to the artificers and builders gave they *it*, to buy hewn ſtone, and timber for couplings, and to floor the houſes, which the kings of Judah had deſtroyed.

12 And the men did the work faithfully: and the overſeers of them *were* Jahath, and Obadiah, the Levites, of the ſons of Merari; and Zechariah, and Meſhullam, of the ſons of the Kohathites, to ſet *it* forward; and *other of* the Levites, all that could ſkill of inſtruments of muſick.

13 Alſo *they were* over the bearers of burdens, and *were* overſeers of all that wrought the work in any manner of ſervice: and of the Levites *there were* ſcribes, and officers, and porters.

14 ¶ And when they brought out the money *that was* brought into the houſe of the LORD, Hilkiah the prieſt found a book of the law of the LORD, *given* by Moſes.

15 And Hilkiah anſwered and ſaid to Shaphan the ſcribe, I have found the book of the law in the houſe of the LORD. And Hilkiah delivered the book to Shaphan:

16 And Shaphan carried the book to the king, and brought the king word back again, ſaying, All that was committed to thy ſervants, they do *it*.

17 And they have gathered together the money *that was* found in the houſe of the LORD, and have delivered it into the hand

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Ver. 14. *Found a book of the law of the Lord given by Moſes.*] In the Hebrew, it is, *The book of the law of the Lord by the hand of Moſes*, which biſhop Patrick underſtands to be, *by the miniſtry of Moſes*; but Mr. Kennicot, *in the hand-writing of Moſes*; and obſerves, that though there are fifteen places in the Old Teſtament, which mention the words *law of Moſes, and book of Moſes*; yet this one place only, mentions *the book of the law in the hand* (or *by the hand) of Moſes*: the reaſon of which ſeems to be, that the other places ſpeak of that law *in general*; but this place ſpeaks of *one particular* MSS. namely *the original*. And as to the point of age, it might yet be the original; for, from the death of Moſes, to the death of Joſiah, at the utmoſt computation, was not more than 950 years; an age exceeded by that of ſeveral MSS. preſerved at this day.

Before Chriſt 624.

hand of the overſeers, and to the hand of the workmen.

18 Then Shaphan the ſcribe told the king, ſaying, Hilkiah the prieſt hath given me a book. And Shaphan read it before the king.

19 And it came to paſs when the king had heard the words of the law, that he rent his clothes.

20 And the king commanded Hilkiah, and Ahikam the ſon of Shaphan, and Abdon the ſon of Micah, and Shaphan the ſcribe, and Aſaiah a ſervant of the kings, ſaying,

21 Go, enquire of the LORD for me, and for them that are left in Iſrael, and in Judah, concerning the words of the book that is found: for great *is* the wrath of the LORD that is poured out upon us, becauſe our fathers have not kept the word of the LORD, to do after all *that is* written in this book.

22 And Hilkiah, and *they* that the king *had appointed*, went to Huldah the propheteſs, the wife of Shallum the ſon of Tikvath, the ſon of Haſrath, keeper of the wardrobe; (now ſhe dwelt in Jeruſalem in the college) and they ſpake to her to that *effect*.

23 ¶ And ſhe anſwered them, Thus ſaith the LORD God of Iſrael, Tell ye the man that ſent you to me,

24 Thus ſaith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curſes *that are* written in the book which they have read before the king of Judah:

25 Becauſe they have forſaken me, and have burned incenſe unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath ſhall be poured out upon this place, and ſhall not be quenched.

Before Chriſt. 624.

26 And as for the king of Judah, who ſent you to enquire of the LORD, ſo ſhall ye ſay unto him, Thus ſaith the LORD God of Iſrael *concerning* the words which thou haſt heard,

27 Becauſe thine heart was tender, and thou didſt humble thyſelf before God, when thou heardeſt his words againſt this place, and againſt the inhabitants thereof, and humbleſt thyſelf before me, and didſt rend thy clothes, and weep before me; I have even heard *thee* alſo, ſaith the LORD.

28 Behold, I will gather thee to thy fathers, and thou ſhalt be gathered to thy grave in peace, neither ſhall thine eyes ſee all the evil that I will bring upon this place, and upon the inhabitants of the ſame. So they brought the king word again.

29 ¶ Then the king ſent, and gathered together all the elders of Judah and Jeruſalem.

30 And the king went up into the houſe of the LORD, and all the men of Judah, and the inhabitants of Jeruſalem, and the prieſts, and the Levites, and all the people, great and ſmall: and he read in their ears all the words of the book of the covenant *that was* found in the houſe of the LORD.

31 And the king ſtood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his teſtimonies, and his ſtatutes, with all his heart, and with all

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Ver. 30. *He read in their ears all the words of the book of the covenant.*] It can hardly be ſuppoſed, that both Joſiah, and all the nation of Judah, were entirely ignorant of what the book of the law contained; eſpecially when it is remembered, that Jeremiah, and other prophets, were now living, who were very converſant in the book, and made it their buſineſs to inſtruct the people in the precepts it contained: but it is plain, they did not give a proper attention to the words of it, particularly that paſſage in Deut. xxviii. 32. where Moſes foretold the captivity of Samaria, and afterwards of Judah.

Before Christ 624. all his ſoul, to perform the words of the covenant *which are* written in this book.

32 And he cauſed all *that were* preſent in Jeruſalem and Benjamin to ſtand *to it.* And the inhabitants of Jeruſalem did according to the covenant of God, the God of their fathers.

33 And Joſiah took away all the abominations out of all the countries that *pertained* to the children of Iſrael, and made all *that were* preſent in Iſrael to ſerve, *even* to ſerve the LORD their God. *And* all his days they departed not from following the LORD, the God of their fathers.

CHAP. XXXV.

1 *Joſiah keepeth a moſt ſolemn paſſover:* 20 *He provoking Pharaoh-nechoh, is ſlain at Megiddo.* 25 *Lamentations for Joſiah.*

623. MOreover, Joſiah kept a paſſover unto the LORD in Jeruſalem: and they killed the paſſover on the fourteenth *day* of the firſt month.

2 And he ſet the prieſts in their charges, and encouraged them to the ſervice of the houſe of the LORD.

3 And ſaid unto the Levites that taught all Iſrael, which were holy unto the LORD, Put the holy ark in the houſe, which Solomon the ſon of David king of Iſrael did build; *it ſhall* not *be* a burden upon *your* ſhoulders: ſerve now the LORD your God, and his people Iſrael,

4 And prepare *yourſelves* by the houſes of your fathers, after your courſes, according to the writing of David king of Iſrael, and according to the writing of Solomon his ſon. Before Chriſt 623.

5 And ſtand in the holy *place* according to the diviſions of the families of the fathers of your brethren the people, and *after* the diviſion of the families of the Levites.

6 So kill the paſſover, and ſanctify yourſelves, and prepare your brethren, that *they* may do according to the word of the LORD, by the hand of Moſes.

7 And Joſiah gave to the people of the flock, lambs and kids, all for the paſſover-offerings, for all *that were* preſent, to the number of thirty thouſand, and three thouſand bullocks: theſe *were* of the kings ſubſtance.

8 And his princes gave willingly unto to the people, to the prieſts and to the Levites: Hilkiah, and Zechariah, and Jehiel, rulers of the houſe of God, gave unto the prieſts for the paſſover-offerings, two thouſand and ſix hundred *ſmall cattle*, and three hundred oxen.

9 Conaniah alſo, and Shemaiah, and Nethaneel, his brethren, and Haſhabiah, and Jeiel, and Jozabad, chief of the Levites, gave unto the Levites for paſſover-offerings, five thouſand *ſmall cattle*, and five hundred oxen.

10 So the ſervice was prepared, and the prieſts ſtood in their place, and the Levites in their courſes, according to the kings commandment.

11 And they killed the paſſover, and the

NOTES on Chap. XXXV.

Ver. 1. *Joſiah kept a paſſover unto the Lord in Jeruſalem.*] A brief account of this paſſover has been already given in 2 Kings xxiii. 21, 22, 23.

Ver. 3. *Which were holy unto the Lord.*] The Levites were holy unto the Lord, and therefore it may be rendered, *and were holy unto the Lord,* that is, particularly dedicated to this ſervice of miniſtring to the prieſts, and inſtructing the people.

Put the holy ark in the houſe.] Some interpreters think, that Manaſſeh, or his ſon Amon, had removed the ark from its place; but others think, that Hilkiah himſelf had removed the ark, while the temple was repairing; there being defects in the *moſt holy place*, as well as the other parts of it, and it not being fit that the ark ſhould be expoſed to the workmen; whilſt others underſtand it, in a ſtill different-ſenſe, and think, that the word which is here tranſlated *put*, ſhould be rendered *keep*, or *look after.*

Before Christ 623. the prieſts ſprinkled *the blood* from their hands, and the Levites flayed *them*.

12 And they removed the burnt-offerings, that they might give according to the diviſions of the families of the people, to offer unto the LORD, as *it is* written in the book of Moſes: and ſo *did they* with the oxen.

13 And they roaſted the paſſover with fire, according to the ordinance: but the *other* holy *offerings* ſod they in pots, and in caldrons, and in pans, and divided *them* ſpeedily among all the people.

14 And afterward they made ready for themſelves, and for the prieſts: becauſe the prieſts the ſons of Aaron *were buſied* in offering of burnt-offerings, and the fat until night; therefore the Levites prepared for themſelves, and for the prieſts the ſons of Aaron.

15 And the ſingers the ſons of Aſaph *were* in their place, according to the commandment of David, and Aſaph, and Heman, and Jeduthun the kings ſeer; and the porters *waited* at every gate; they might not depart from their ſervice; for their brethren the Levites prepared for them.

16 So all the ſervice of the LORD was prepared the ſame day, to keep the paſſover, and to offer burnt-offerings upon the altar of the LORD, according to the commandment of king Joſiah.

17 And the children of Iſrael *that were* preſent, kept the paſſover at that time, and the feaſt of unleavened bread ſeven days.

18 And there was no paſſover like to that kept in Iſrael, from the days of Samuel the prophet, neither did all the kings of Iſrael keep ſuch a paſſover as Joſiah kept, and the prieſts, and the Levites, and all Judah and Iſrael *that were* preſent, and the inhabitants of Jeruſalem. Before Christ 623.

19 In the eighteenth year of the reign of Joſiah, was this paſſover kept.

20 ¶ After all this, when Joſiah had prepared the temple, Necho king of Egypt came up to fight againſt Carchemiſh by Euphrates: and Joſiah went out againſt him. 610.

21 But he ſent ambaſſadors to him, ſaying, What have I to do with thee, thou king of Judah? *I come* not againſt thee this day, but againſt the houſe wherewith I have war: for God commanded me to make haſte: forbear thee from *meddling* with God, who *is* with me, that he deſtroy thee not.

22 Nevertheleſs Joſiah would not turn his face from him, but diſguiſed himſelf that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

23 And the archers ſhot at king Joſiah; and the king ſaid to his ſervants, Have me away, for I am ſore wounded.

24 His ſervants therefore took him out of that chariot, and put him in the ſecond chariot that he *had*; and they brought him to Jeruſalem, and he died, and was buried in *one of the* ſepulchers of his fathers: and all Judah and Jeruſalem mourned for Joſiah.

25 ¶ And Jeremiah lamented for Joſiah, and all the ſinging-men and the ſinging-women ſpake of Joſiah in their lamentations to this day, and made them an ordinance

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Ver. 18. *From the days of Samuel the prophet.*] We do not read in the book of Samuel, of any paſſover kept in his days; therefore the book, wherein this is recorded, is loſt, as many other books of the prophets are.

Ver. 20. *Joſiah went out againſt him.*] It was againſt the king of Aſſyria that Necho was marching, but by Joſiah's oppoſing him, it is probable, that the king of Judah was in alliance and friendſhip with the king of Aſſyria, and that he now voluntarily aſſiſted him, by giving a diverſion to the Egyptians.

Ver. 25. *Made them an ordinance in Iſrael.*] That they ſhould not forget this fatal ſtroke; after which they never ſaw good days.

Before Christ 610. ordinance in Iſrael : and behold, they *are* written in the lamentations.

26 Now the reſt of the acts of Joſiah, and his goodneſs, according to *that which was* written in the law of the Lord,

27 And his deeds firſt and laſt, behold, they *are* written in the book of the kings of Iſrael and Judah.

CHAP. XXXVI.

1 *Jehoahaz ſucceeding, is depoſed by Pharaoh, and carried into Egypt.* 5 *Jehoiakim reigning ill, is carried bound into Babylon.* 9 *Jehoiachin ſucceeding, reigneth ill, and is brought into Babylon.*

THen the people of the land took Jehoahaz the ſon of Joſiah, and made him king in his fathers ſtead in Jeruſalem.

2 Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jeruſalem.

3 And the king of Egypt put him down at Jeruſalem, and condemned the land in an hundred talents of ſilver, and a talent of gold.

4 And the king of Egypt made Eliakim his brother, king over Judah and Jeruſalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

5 ¶ Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jeruſalem : and he did *that which was* evil in the ſight of the Lord his God.

607. 6 Againſt him came up Nebuchadnezzar king of Babylon, and bound him in fetters to carry him to Babylon.

7 Nebuchadnezzar alſo carried of the veſſels of the houſe of the Lord to Babylon, and put them in his temple at Babylon. Before Christ 606.

8 Now the reſt of the acts of Jehoiakim, and his abominations which he did, and *that which was* found in him, behold, they *are* written in the book of the kings of Iſrael and Judah : and Jehoiachin his ſon reigned in his ſtead. 599.

9 ¶ Jehoiachin *was* eight years old when he began to reign, and he reigned three months and ten days in Jeruſalem, and he did *that which was* evil in the ſight of the Lord.

10 And when the year was expired, king Nebuchadnezzar ſent, and brought him to Babylon, with the goodly veſſels of the houſe of the Lord, and made Zedekiah his brother, king over Judah and Jeruſalem.

11 ¶ Zedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jeruſalem.

12 And he did *that which was* evil in the ſight of the Lord his God, *and* humbled not himſelf before Jeremiah the prophet, *ſpeaking* from the mouth of the Lord.

13 And he alſo rebelled againſt king Nebuchadnezzar, who had made him ſwear by God : but he ſtiffened his neck, and hardened his heart from turning unto the Lord God of Iſrael. 593.

14 ¶ Moreover, all the chief of the prieſts, and the people tranſgreſſed very much, after all the abominations of the heathen

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Behold, they are written in the Lamentations.] It is plain, from hence, that the Jews uſed to make lamentations, or mournful ſongs, upon the death of great men, and had collections of this kind of compoſition. The author of the book of Samuel has preſerved thoſe that were made upon the death of Saul and Jonathan, of Abner and Abſalom; but this mournful poem, which the diſconſolate prophet made on the immature death of good Joſiah, has not been handed down to us, which is a loſs the more to be deplored, as in all probability, it was a maſter-piece in its kind; ſince there never was an author more affected with his ſubject, or more capable of filling it with all the tender ſentiments of ſorrow and compaſſion.

Notes on Chap. XXXVI.

Ver. 9. *Jehoiachin was eight years old.*] The Syrian verſion rightly reads it, *eighteen years.* Dr. Wall ſays, "It "is pity, that the tranſlators have not mended ſuch ap"parent errata of the ſcribe of the preſent Hebrew, out "of 2 Kings xxiv. 8. or out of the Septuagint, or out of "common ſenſe."

Before Christ 590. heathen, and polluted the houſe of the LORD which he had hallowed in Jeruſalem.

15 And the LORD God of their fathers ſent to them by his meſſengers, riſing up betimes, and ſending; becauſe he had compaſſion on his people, and on his dwelling-place:

16 But they mocked the meſſengers of God, and deſpiſed his words, and miſuſed his prophets, until the wrath of the LORD aroſe againſt his people, till *there was* no remedy.

588. 17 Therefore he brought upon them the king of the Chaldees, who ſlew their young men with the ſword, in the houſe of their ſanctuary, and had no compaſſion upon young man or maiden, old man, or him that ſtooped for age: he gave *them* all into his hand.

18 And all the veſſels of the houſe of God, great and ſmall, and the treaſures of the houſe of the LORD, and the treaſures of the king, and of the princes; all *theſe* he brought to Babylon.

19 And they burnt the houſe of God, and brake down the wall of Jeruſalem, and burnt all the palaces thereof with fire, and deſtroyed all the goodly veſſels thereof. Before Christ 588.

20 And them that had eſcaped from the ſword, carried he away to Babylon: where they were ſervants to him and to his ſons, until the reign of the kingdom of Perſia:

21 To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her ſabbaths: *for* as long as ſhe lay deſolate, ſhe kept ſabbath, to fulfil threeſcore and ten years.

22 ¶ Now in the firſt year of Cyrus king of Perſia (that the word of the LORD *ſpoken* by the mouth of Jeremiah, might be accompliſhed) the LORD ſtirred up the ſpirit of Cyrus king of Perſia, that he made a proclamation throughout all his kingdom, and *put it* alſo in writing, ſaying, 536.

23 Thus ſaith Cyrus king of Perſia, All the kingdoms of the earth hath the LORD God of heaven given me, and he hath charged me to build him an houſe in Jeruſalem, which *is* in Judah: who *is there* among you of all his people? the LORD his God *be* with him, and let him go up.

Ver. 15. *Riſing up betimes, and ſending.*] *To riſe betimes*, ſignies in ſcripture language, to do a thing with care, diligence, and affection.

He had compaſſion on his people, and on his dwelling-place.] To this they owed a ſucceſſion of prophets in every kings reign, who earneſtly preſſed them to reform. But the Jews had ſuch a ſtrange propenſity to idolatry, that if they worſhipped the Lord during the reign of a good king, they immediately returned to their old crimes, when a bad one aſcended the throne.

Ver. 22, 23. *Now in the firſt year of Cyrus*, &c.] The beginning of Ezra ſufficiently proves, that theſe two verſes are an interpolation, they being there repeated; ſo that the ſecond book of Chronicles, ſhould have ended with the 21ſt verſe of this chapter.

The reader is referred for a further explanation of the hiſtory contained in theſe books, to the notes on the ſame paſſages of the Jewiſh hiſtory, as they are related in the books of Samuel and of the Kings.

5 MA 56

The End of the Second Book of CHRONICLES.

E Z R A.

The ARGUMENT.

This book is a continuation of the Chronicles, *and compriſes the* Jewiſh *hiſtory, under the reigns of* Cyrus *and* Darius *kings of* Perſia, *to the twentieth year of* Artaxerxes Longimanus, *about one hundred years.* Ezra *is the author,* i. e. *of the four laſt chapters; the ſix firſt being written in the time of* Darius, *when he was at Jeruſalem* chap. v. 4, 9. *He went up from* Babylon *in the reign of* Artaxerxes, chap. vii. 1.

1 *The proclamation of Cyrus for the building of the temple.*

Before Chriſt 536.

NOW in the firſt year of Cyrus king of Perſia (that the word of the LORD by the mouth of Jeremiah might be fulfilled) the LORD ſtirred up the ſpirit of Cyrus king of Perſia, that he made a proclamation throughout all his kingdom, and *put it* alſo in writing, ſaying,

2 Thus ſaith Cyrus king of Perſia, The LORD God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an houſe at Jeruſalem, which *is* in Judah.

Before Chriſt 536.

3 Who *is there* among you of all his people? his God be with him, and let him go up to Jeruſalem which *is* in Judah, and build the houſe of the LORD God of Iſrael (he *is* the God) which *is* in Jeruſalem.

4 And whoſoever remaineth in any place where he ſojourneth, let the men of his place help him with ſilver, and with gold, and with goods, and with beaſts, beſides the free-will-offering for the houſe of God that *is* in Jeruſalem.

5 ¶ Then roſe up the chief of the fa-

NOTES on Chap. I.

Ver. 1. *Cyrus king of Perſia.*] That is, that famous Cyrus, who was mentioned by name in the prophecy of Iſaiah, as a perſon deſigned by God for the reſtoring his people, an hundred and forty years before the temple was deſtroyed, and two hundred years before he was born. See Iſaiah xliv. 28, and xlv. 1, 4.

That the word of the Lord, by the mouth of Jeremiah, might be fulfilled.] This prophet had predicted, that the king of Babylon, and the Chaldeans, ſhould be deſtroyed, and the people of Judah reſtored to their own land, after ſeventy years were accompliſhed. See Jer. xxv. 12. and xxix. 10.

Ver. 2. *He hath charged me to build him an houſe,* &c.] So Cyrus underſtood from Iſaiah xliv. 28. xlv. 13. and It is probable, that Daniel (whom Cyrus, at his firſt coming to Babylon, found famed for his great wiſdom over all the eaſt, and in many things, for a knowledge ſuperior to the reſt of mankind) might ſhew the king thoſe paſſages in Iſaiah, wrote many years before he was born, which mention him by name, as a great prince, a conqueror, and the reſtorer of his people, by cauſing the temple to be built, and the city of Jeruſaleu to be re-inhabited: for, it is evident, from the decree itſelf, that Cyrus had ſeen thoſe prophecies; and ſurely no perſon was more proper to ſhew them to him, and to recommend the accompliſhment of them to his princely care, than Daniel, who was in ſo great credit with him, and was ſo paſſionately concerned for the reſtoration of Sion.

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thers of Judah and Benjamin, and the prieſts and the Levites, with all *them* whoſe ſpirit God had raiſed to go up, to build the houſe of the LORD which *is* in Jeruſalem.

6 And all they that *were* about them, ſtrengthened their hands with veſſels of ſilver, with gold, with goods, and with beaſts, and with precious things, beſides all *that* was willingly offered.

7 ¶ Alſo Cyrus the king brought forth the veſſels of the houſe of the LORD, which Nebuchadnezzar had brought forth out of Jeruſalem, and had put them in the houſe of his gods:

8 Even thoſe did Cyrus king of Perſia bring forth by the hand of Mithredath the treaſurer, and numbered them unto Sheſhbazzar the prince of Judah.

9 And this *is* the number of them: thirty chargers of gold, a thouſand chargers of ſilver, nine and twenty knives,

10 Thirty baſons of gold, ſilver baſons of a ſecond *ſort* four hundred and ten, *and* other veſſels a thouſand.

11 All the veſſels of gold and of ſilver, *were* five thouſand and four hundred. All *theſe* did Sheſhbazzar bring up with *them of* the captivity, that were brought up from Babylon unto Jeruſalem.

CHAP. II.

Before Chriſt 536.

1 *The number that returned of the people,* 36 *of the prieſts,* 40 *of the Levites,* 43 *of the Nethinims,* 55 *of Solomons ſervants,* 62 *of the prieſts which could not ſhew their pedigree.*

NOW theſe *are* the children of the province that went up out of the captivity, of thoſe which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jeruſalem and Judah, every one unto his city;

2 Which came with Zerubbabel: Jeſhua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilſhan, Miſpar, Bigvai, Rehum, Baanah. The number of the men of the people of Iſrael.

3 The children of Paroſh, two thouſand an hundred ſeventy and two.

4 The children of Shephatiah, three hundred ſeventy and two.

5 The children of Arah, ſeven hundred ſeventy and five.

6 The children of Pahath-moab, of the children of Jeſhua *and* Joab, two thouſand eight hundred and twelve.

7 The children of Elam, a thouſand two hundred fifty and four.

8 The

Ver. 7. *Cyrus the king, brought forth the veſſels,* &c.] It was remarkably providential, that theſe veſſels ſhould be preſerved till this time; they had been looked upon as ſacred things, which Nebuchadnezzar would not convert to his own uſe, but dedicated to his gods.

Ver. 8. *Sheſhbazzar.*] This was another name for *Zerubbabel*; it was common, in the time of the captivity, for the great men of Judah to have two names; one of their own country, which was domeſtic; and another of the Chaldeans, which was uſed at court. Zerubbabel was born in Babylon, and his name, which ſignifies an *exile,* or *ſtranger in Babylon,* implies the miſery of the people of Iſrael at that time; but *Sheſhbazzar,* which ſignifies *fine linnen and gold,* ſeems to be a name of a better omen, and to denote their future flouriſhing condition.

Ver. 10. *Four hundred and ten.*] From the parallel account in Eſdras, chap. ii. 13. and the authority of ſeveral MSS. it is plain, that the number of theſe veſſels ſhould have been 2410.

NOTES on Chap. II.

Ver. 1. *The children of the province.*] By the province, ſome underſtand *Babylon*; but certainly Judea is here meant, which was made a province when it was conquered, and Gedaliah conſtituted the governor. Accordingly, in chap. v. 8. it is expreſsly called *the province of Judea*; for the variations in the names of the chiefs, and of the men of Iſrael, and the difference of the numbers, mentioned in this chapter, and in Nehemiah chap. vii. and Eſdras v. See Mr. Kennicot's Diſſertations, vol. 2. p. 508.

Ver. 2. *Nehemiah.*] Not the author of the following book, as is ſuppoſed; for he did not go now, but afterwards; or, if he did, he returned to Babylon again.

Ver. 5. *Seven hundred ſeventy and five.*] From Nehemiah vii. 10. it appears, that there came no more into Judea than ſix hundred fifty and two; therefore, it is imagined, that thoſe who had given in their names, with an intention to return into Judea, either altered their mind, or died by the way; and the ſame muſt be ſaid of ſeveral other differences between this account and that in Nehemiah.

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8 The children of Zattu, nine hundred forty and five.

9 The children of Zaccai, ſeven hundred and threeſcore.

10 The children of Bani, ſix hundred forty and two.

11 The children of Bebai, ſix hundred twenty and three.

12 The children of Azgad, a thouſand two hundred twenty and two.

13 The children of Adonikam, ſix hundred ſixty and ſix.

14 The children of Bigvai, two thouſand fifty and ſix.

15 The children of Adin, four hundred fifty and four.

16 The children of Ater of Hezekiah, ninety and eight.

17 The children of Bezai, three hundred twenty and three.

18 The children of Jorah, an hundred and twenty.

19 The children of Haſhun, two hundred twenty and three.

20 The children of Gibbar, ninety and five.

21 The children of Beth-lehem, an hundred twenty and three.

22 The men of Netophah, fifty and ſix.

23 The men of Anathoth, an hundred twenty and eight.

24 The children of Azmaveth, forty and two.

25 The children of Kirjath-arim, Chemirah, and Beeroth, ſeven hundred and forty and three.

26 The children of Ramah and Gaba, ſix hundred twenty and one.

27 The men of Michmas, an hundred twenty and two.

28 The men of Beth-el and Ai, two hundred twenty and three.

29 The children of Nebo, fifty and two.

30 The children of Magbiſh, an hundred fifty and ſix.

31 The children of the other Elam, a thouſand two hundred fifty and four.

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32 The children of Harim, three hundred and twenty.

33 The children of Lod, Hadid, and Ono, ſeven hundred twenty and five.

34 The children of Jericho, three hundred forty and five.

35 The children of Senaah, three thouſand and ſix hundred and thirty.

36 ¶ The prieſts: the children of Jedaiah, of the houſe of Jeſhua, nine hundred ſeventy and three.

37 The children of Immer, a thouſand fifty and two.

38 The children of Paſhur, a thouſand two hundred forty and ſeven.

39 The children of Harim, a thouſand and ſeventeen.

40 ¶ The Levites: the children of Jeſhua, and Kadmiel, of the children of Hodaviah, ſeventy and four.

41 ¶ The ſingers: the children of Aſaph an hundred twenty and eight.

42 ¶ The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, *in* all, an hundred thirty and nine.

43 ¶ The Nethinims: the children of Ziha, the children of Haſupha, the children of Tabbaoth,

44 The children of Keros, the children of Siaha, the children of Padon,

45 The children of Lebanah, the children of Hagabah, the children of Akkub,

46 The children of Hagab, the children of Shalmai, the children of Hanan,

47 The children of Giddel, the children of Gahar, the children of Reaiah,

48 The children of Rezin, the children of Nekoda, the children of Gazzam,

49 The children of Uzza, the children of Paſeah, the children of Beſai,

50 The children of Aſnah, the children of Mehunim, the children of Nephuſim,

51 The

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51 The children of Bakbuk, the children of Hakupha, the children of Harhur,

52 The children of Bazluth, the children of Mehida, the children of Harſha,

53 The children of Barkos, the children of Siſera, the children of Thamah,

54 The children of Neziah, the children of Hatipha.

55 ¶ The children of Solomons ſervants: the children of Sotai, the children of Sophereth, the children of Petuda,

56 The children of Jaalath, the children of Darkon, the children of Giddel,

57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami.

58 All the Nethinims, and the children of Solomons ſervants, *were* three hundred ninety and two.

59 And theſe *were* they which went up from Tel-melah, Tel-harſa, Cherub, Addan, *and* Immer: but they could not ſhew their fathers houſe, and their ſeed, whether they *were* of Iſrael:

60 The children of Delaiah, the children of Tobiah, the children of Nekoda, ſix hundred fifty and two.

61 ¶ And of the children of the prieſts: the children of Habaiah, the children of Koz, the children of Barzillai: (which took a wife of the daughters of Barzillai the Gileadite, and was called after their name)

62 Theſe ſought their regiſter *among* thoſe that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the prieſthood.

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63 And the Tirſhatha ſaid unto them, that they ſhould not eat of the moſt holy things, till there ſtood up a prieſt with Urim and with Thummim.

64 ¶ The whole congregation together, *was* forty and two thouſand three hundred *and* threeſcore,

65 Beſides their ſervants and their maids, of whom *there were* ſeven thouſand three hundred thirty and ſeven: and *there were* among them two hundred ſinging-men, and ſinging-women.

66 Their horſes *were* ſeven hundred thirty and ſix: their mules, two hundred forty and five:

67 Their camels, four hundred thirty and five: *their* aſſes, ſix thouſand ſeven hundred and twenty.

68 ¶ And *ſome* of the chief of the fathers, when they came to the houſe of the LORD which *is* at Jeruſalem, offered freely for the houſe of God to ſet it up in his place:

69 They gave after their ability, unto the treaſure of the work, threeſcore and one thouſand drams of gold, and five thouſand pound of ſilver, and one hundred prieſts garments.

70 So the prieſts and Levites, and *ſome* of the people, and the ſingers, and the

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Ver. 55. *The children of Solomons ſervants.*] Probably the deſcendants of thoſe who came from other nations, to ſerve Solomon during the building of the temple; and having embraced the Jewiſh religion, were appointed to the conſtant reparation and care of that ſtructure.

Ver. 63. *The Tirſhatha.*] This ſignifies probably, the *chief governor*, or *kings commiſſioner*; Nehemiah is ſo called, chap. viii. 9. and x. 1. of the book which bears his name.

Till there ſtood up a prieſt with Urim and with Thummim.] Till the Lord himſelf ſhould decide, by means of ſuch an high-prieſt, as there was in the firſt temple, whether they were the ſons of Aaron or not. It is probable, that the Urim and Thummim, together with other kinds of prophecy, and the many extraordinary tokens of God's power and preſence, ceaſed with that generation which returned from captivity, or immediately after the finiſhing of the ſecond temple; as if God had appointed that long interval of time, for a faſt or vigil, as an introduction to the *fulneſs of time*, when God would *pour out his ſpirit upon all fleſh*, upon the Gentile as well as Jew; to teach the Iſraelites, that he was not their God alone, but alſo the God of the Gentiles.

Ver. 64. *Forty and two thouſand, three hundred and threeſcore.*] If we add the ſeveral ſums together, enumerated in the preceding verſes, the total will be no more than 29,818. But it ſhould be remembered, that great numbers of the other tribes of Iſrael, beſides thoſe of Judah and Benjamin, came from Babylon; and theſe not being able to make out their deſcent, were not mentioned by their families, as the others were.

Before Christ 536. the porters, and the Nethinims, dwelt in their cities, and all Iſrael in their cities.

CHAP. III.

1 *The altar is ſet up.* 4 *Offerings frequented.* 7 *Workmen prepared.* 8 *The foundations of the temple are laid in great joy and mourning.*

AND when the ſeventh month was come, and the children of Iſrael *were* in the cities, the people gathered themſelves together, as one man, to Jeruſalem.

2 Then ſtood up Jeſhua the ſon of Jozadak, and his brethren the prieſts, and Zerubbabel the ſon of Shealtiel, and his brethren, and builded the altar of the God of Iſrael, to offer burnt-offerings thereon, as *it is* written in the law of Moſes the man of God.

3 And they ſet the altar upon his baſes, (for fear *was* upon them, becauſe of the people of thoſe countries) and they offered burnt-offerings thereon unto the Lord, *even* burnt-offerings morning and evening.

4 They kept alſo the feaſt of tabernacles, as *it is* written, and *offered* the daily burnt-offerings by number, according to the cuſtom, as the duty of every day required;

5 And afterward *offered* the continual burnt-offering, both of the new-moons, and of all the ſet feaſts of the Lord, *that were* conſecrated, and of every one that willingly offered a free-will-offering unto the Lord. Before Christ 536.

6 From the firſt day of the ſeventh month began they to offer burnt-offerings unto the Lord: but the foundation of the temple of the Lord was not *yet* laid.

7 They gave money alſo unto the maſons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre to bring cedar-trees from Lebanon to the ſea of Joppa: according to the grant that they had of Cyrus king of Perſia.

8 ¶ Now in the ſecond year of their 535. coming unto the houſe of God at Jeruſalem, in the ſecond month, began Zerubbabel the ſon of Shealtiel, and Jeſhua the ſon of Jozadak, and the remnant of their brethren the prieſts and the Levites, and all they that were come out of the captivity unto Jeruſalem; and appointed the Levites, from twenty years old and upward, to ſet forward the work of the houſe of the Lord.

9 Then ſtood Jeſhua, *with* his ſons and his brethren, Kadmiel and his ſons, the ſons of Judah together, to ſet forward the workmen in the houſe of God: the ſons of Henadad, *with* their ſons and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the Lord, they

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Ver. 70. *And all Iſrael in their cities.*] When the ten tribes were carried captive by Salmaneſer into Syria, they were not carried away entirely; but ſome of every tribe were left, who with Judah and Benjamin, were afterwards carried to Babylon by Nebuchadnezzar, and now reſtored by Cyrus. This explains what we read afterwards, chap. vi. ver. 17. that *for a ſin-offering for all Iſrael*, they offered *twelve he-goats, according to the number of the tribes of Iſrael*; and indeed there were ſome relicks of the ten tribes, even till their laſt deſtruction.

Notes on Chap. III.

Ver. 3. *They ſet the altar upon his baſis.*] They ſet up the altar before they laid the foundation of the temple, becauſe they would not intermit their ſacrifices, while it was in building.

For fear was upon them, &c.] Inſtead of *for*, ſome think it ſhould be rendered *although*; namely, although they were in fear of their neighbours, who were ill affected towards them, they would not deſiſt from reſtoring the worſhip of God. Thoſe who approve of the preſent tranſlation, underſtand it, that they were the more zealous to reſtore God's worſhip, that they might, upon all occaſions, fly to him for ſuccour againſt their enemies, of whom they were in dread.

Ver. 8. *In the ſecond year—in the ſecond month*, &c.] It is probable, that all the time before this, *viz.* the latter end of the laſt year was ſpent in removing the rubbiſh, and preparing the ground for laying the foundation, as much as the winter would permit, which was not a ſeaſon to begin the work; but after the paſſover, it is preſumed, they entered upon it.

Before Christ 535. ſet the prieſts in their apparel with trumpets, and the Levites the ſons of Aſaph, with cymbals to praiſe the LORD, after the ordinance of David king of Iſrael.

11 And they ſang together by courſe, in praiſing and giving thanks unto the LORD; becauſe *he is* good, for his mercy *endureth* for ever towards Iſrael. And all the people ſhouted with a great ſhout, when they praiſed the LORD, becauſe the foundation of the houſe of the LORD was laid.

12 But many of the prieſts and Levites, and chief of the fathers, *who were* ancient men that had ſeen the firſt houſe, when the foundation of this houſe was laid before their eyes, wept with a loud voice, and many ſhouted for joy:

13 So that the people could not diſcern the noiſe of the ſhout of joy, from the noiſe of the weeping of the people: for the people ſhouted with a loud ſhout, and the noiſe was heard afar off.

CHAP. IV.

1 *The adverſaries being not accepted in the building of the temple with the Jews, endeavour to hinder it.* 7 *Their letter to Artaxerxes.* 17 *The decree of Artaxerxes.* 23 *The building is hindered.*

NOW when the adverſaries of Judah and Benjamin, heard that the children of the captivity builded the temple unto the LORD God of Iſrael.

2 Then they came to Zerubbabel, and to the chief of the fathers, and ſaid unto them, Let us build with you; for we ſeek your God, as ye *do*, and we do ſacrifice unto him, ſince the days of Eſarhaddon king of Aſſur, which brought us up hither. Before Christ 535. 678.

3 But Zerubbabel and Jeſhua, and the reſt of the chief of the fathers of Iſrael, ſaid unto them, You have nothing to do with us, to build an houſe unto our God, but we ourſelves together will build unto the LORD God of Iſrael, as king Cyrus the king of Perſia hath commanded us.

4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building, 534.

5 And hired counſellors againſt them, to fruſtrate their purpoſe, all the days of Cyrus king of Perſia, even until the reign of Darius king of Perſia.

6 And in the reign of Ahaſuerus, in the beginning of his reign, wrote they *unto him* an accuſation againſt the inhabitants of Judah and Jeruſalem. 529.

7 ¶ And in the days of Artaxerxes wrote Biſhlam, Mithridath, Tabeel, and the reſt of their companions unto Artaxerxes king of Perſia; and the writing of the letter *was* written in the Syrian tongue, and interpreted in the Syrian tongue. 522.

8 Rehum the chancellor, and Shimſhai the

Ver. 12. *Many wept with a loud voice, and many ſhouted aloud for joy.*] The young men ſhouted for joy, while the old men wept aloud; for though the temple was intended to be built as large as the former, yet there were not ſuch excellent ſtones for laying the foundations, as in that built by Solomon; nor could they hope to finiſh it in ſo magnificent a manner. The Shechinah, together with a prieſt with the Urim and Thummim, were alſo wanting. Nevertheleſs, they ought not, with their exceſſive grief, to have interrupted the public joy; but ought rather to have been thankful to God, for the liberty of worſhipping him in the beauty of holineſs, and again enjoying their own land.

NOTES on Chap. IV.

Ver. 1. *The adverſaries of Judah and Benjamin.*] That is, the Samaritans; they were not of the ſeed of Iſrael, but the poſterity of that mixed multitude, whom Salmaneſer king of Aſſyria ſent from Cuthah, Ava, Kamath, Sepharvaim, and other provinces, to inhabit thoſe parts, out of which he had carried the ten tribes.

Ver. 4. *Weakened the hands of the people.*] That is, they diſcouraged them by threats and falſe reports, *&c.*

Ver. 5. *Darius king of Perſia.*] The Darius here mentioned, was probably Darius Hyſtaſpis, whoſe ſecond year was the eighteenth after the firſt of Cyrus, according to Huetius's computation.

Ver. 6. *Ahaſuerus.*] Not the Ahaſuerus mentioned in the book of Eſther, though it is not eaſy to tell preciſely, what king of Perſia is here meant. Many think, that after Cyrus, this was *nomen gentilitium,* (as they call it) the name of all their kings, as Pharaoh was of all the kings of Egypt.

Ver. 7. *Was written, and interpreted in the Syrian tongue.*] The letter, and a large expoſition of it, were written in that language.

Before Chriſt 522. the ſcribe, wrote a letter againſt Jeruſalem to Artaxerxes the king, in this ſort:

9 Then *wrote* Rehum the chancellor, and Shimſhai the ſcribe, and the reſt of their companions; the Dinaites, the Apharſathchites, the Tarpelites, the Apharſites, the Archevites, the Babylonians, the Suſanchites, the Dehavites, *and* the Elamites,

678. 10 And the reſt of the nations whom the great and noble Aſnapper brought over, and ſet in the cities of Samaria, and the reſt *that are* on this ſide the river, and at ſuch a time.

11 ¶ This *is* the copy of the letter that they ſent unto him, *even* unto Artaxerxes the king, Thy ſervants the men on this ſide the river, and at ſuch a time.

12 Be it known unto the king, that the Jews which came up from thee to us, are come unto Jeruſalem, building the rebellious and the bad city, and have ſet up the walls *thereof*, and joined the foundations.

13 Be it known now unto the king, that if this city be builded, and the walls ſet up *again*, *then* will they not pay toll, tribute, and cuſtom, and *ſo* thou ſhalt endamage the revenue of the kings.

14 Now becauſe we have maintenance from *the kings* palace, and it was not meet for us to ſee the kings diſhonour: therefore have we ſent and certified the king,

15 That ſearch may be made in the book of the records of thy fathers: ſo ſhalt thou find in the book of the records, and know that this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have moved ſedition within the ſame of old time: for which cauſe was this city deſtroyed. Before Chriſt 522.

16 We certify the king, that if this city be builded *again*, and the walls thereof ſet up, by this means thou ſhalt have no portion on this ſide the river.

17 ¶ *Then* ſent the king an anſwer unto Rehum the chancellor, and *to* Shimſhai the ſcribe, and *to* the reſt of their companions that dwell in Samaria, and *unto* the reſt beyond the river, Peace, and at ſuch a time.

18 The letter which you ſent unto us, hath been plainly read before me.

19 And I commanded, and ſearch hath been made, and it is found, that this city of old time hath made inſurrection againſt kings, and *that* rebellion and ſedition have been made therein.

20 There have been mighty kings alſo over Jeruſalem, which have ruled over all *countries* beyond the river; and toll, tribute, and cuſtom was paid unto them.

21 Give ye now commandment, to cauſe theſe men to ceaſe, and that this city be not builded, until *another* commandment ſhall be given from me.

22 Take heed now that ye fail not to do this: why ſhould damage grow to the hurt of the kings?

23 ¶ Now when the copy of king Artaxerxes letter was read before Rehum and Shimſhai the ſcribe, and their companions, they went up in haſte to Jeruſalem, unto

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Ver. 9. *The Dinaites, the Apharſathchites,* &c.] Theſe nine nations came out of Aſſyria, Perſia, Media, Suſiana, and other provinces of that vaſt empire.

Ver. 10. *Aſnapper.*] Some ſuppoſe, that Aſnapper is only another name for Salmaneſer, or for Eſarhaddon, who ſent thoſe colonies thither; but it is more reaſonable to think he was ſome principal commander, who was entruſted by one or both of thoſe kings to conduct them, and bring them over the river Euphrates, and ſee them ſettled in theſe countries.

Ver. 14. *We have maintenance from the kings palace.*] In the Hebrew, *We are ſalted with the ſalt of the palace*, that is, received their ſalary from the king; for it ſeems, they received their ſtipend in *ſalt*; and from thence it was called a ſalary.

Ver. 21. *Until another commandment be given from me.*] This was not a law of the Medes and Perſians, that could not be revoked, but only an edict, depending on the will and pleaſure of the king, which he might have reaſon to alter hereafter.

Before Chriſt 522. unto the Jews, and made them to ceaſe by force and power.

24 Then ceaſed the work of the houſe
of God, which *is* at Jeruſalem. So it
520. ceaſed unto the ſecond year of the reign of
Darius king of Perſia.

CHAP. V.

1 *Zerubbabel and Joſhua, incited by Haggai and Zechariah, ſet forward the building of the temple.* 3 *Tatnai and Shethar-boznai could not hinder the Jews.* 6 *Their letter to Darius againſt the Jews.*

THen the prophets, Haggai the prophet, and Zechariah the ſon of Iddo, propheſied unto the Jews that *were* in Judah and Jeruſalem, in the name of the God of Iſrael, *even* unto them.

2 Then roſe up Zerubbabel the ſon of Shealtiel, and Jeſhua the ſon of Jozadak, and began to build the houſe of God, which *is* at Jeruſalem: and with them *were* the prophets of God helping them.

3 ¶ At the ſame time came to them Tatnai, governor on this ſide the river, and Shethar-boznai, and their companions, and ſaid thus unto them, Who hath commanded you to build this houſe, and to make up this wall?

4 Then ſaid we unto them after this manner, What are the names of the men that make this building?

5 But the eye of their God was upon the elders of the Jews, that they could not cauſe them to ceaſe, till the matter came to Darius: and then they returned anſwer by letter concerning this *matter*.

519. 6 ¶ The copy of the letter that Tatnai, governor on this ſide the river, and Shethar-boznai, and his companions the Apharſachites, which *were* on this ſide the river, ſent unto Darius the king: Before Chriſt 519.

7 They ſent a letter unto him, wherein was written thus; Unto Darius the king, all peace.

8 Be it known unto the king, that we went into the province of Judea, to the houſe of the great God, which is builded with great ſtones, and timber is laid in the walls, and this work goeth faſt on, and proſpereth in their hands.

9 Then aſked we thoſe elders, *and* ſaid unto them thus, Who commanded you to build this houſe, and to make up theſe walls?

10 We aſked their names alſo, to certify thee, that we might write the names of the men that *were* the chief of them.

11 And thus they returned us anſwer, ſaying, We are the ſervants of the God of heaven and earth, and build the houſe that was builded theſe many years ago, which a great king of Iſrael builded, and ſet up.

12 But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon the Chaldean, who deſtroyed this houſe, and carried the people away into Babylon.

536. 13 But in the firſt year of Cyrus the king of Babylon, *the ſame* king Cyrus made a decree to build this houſe of God.

14 And the veſſels alſo of gold and ſilver of the houſe of God, which Nebuchadnezzar took out of the temple that *was* in Jeruſalem, and brought them into the temple of Babylon, thoſe did Cyrus the

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NOTES on Chap. V.

Ver. 1. *Propheſied unto the Jews.*] Or rather, *propheſied againſt the Jews*; for they reproved them, becauſe they did not build the temple.

Ver. 4. *Then ſaid we unto them,* &c.] From this place the argument is drawn, that he who wrote this chapter was now preſent, when this queſtion was aſked, and the anſwer made to it; and therefore Ezra was not the author; for this was in the ſecond year of Darius, and he did not come to Jeruſalem till the ſeventh year of Artaxerxes.

Ver. 8. *Builded with great ſtones.*] Jarchi, Kimchi, and others, tranſlate it *marble ſtones*, and the Septuagint *choice ſtones*.

Before Chriſt 519.

the king take out of the temple of Babylon, and they were delivered unto *one*, whoſe name *was* Sheſhbazzar, whom he had made governor:

15 And ſaid unto him, Take theſe veſſels, go, carry them into the temple that *is* in Jeruſalem, and let the houſe of God be builded in his place.

16 Then came the ſame Sheſhbazzar, *and* laid the foundation of the houſe of God which *is* in Jeruſalem. And ſince that time even until now, hath it been in building, and *yet* it is not finiſhed.

17 Now therefore if *it ſeem* good to the king, let there be ſearch made in the kings treaſure-houſe, which *is* there at Babylon, whether it be *ſo* that a decree was made of Cyrus the king, to build this houſe of God at Jeruſalem, and let the king ſend his pleaſure to us concerning this matter.

CHAP. VI.

1 *Darius finding the decree of Cyrus, maketh a new decree for the advancement of the building.* 13 *By the help of the enemies, and the directions of the prophets, the temple is finiſhed.* 16 *The feaſt of the dedication is kept,* 19 *and the paſſover.*

THen Darius the king made a decree, and ſearch was made in the houſe of the rolls, where the treaſures were laid up in Babylon.

2 And there was found at Achmetha, in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written:

3 In the firſt year of Cyrus the king, *the ſame* Cyrus the king made a decree *concerning* the houſe of God at Jeruſalem, Let the houſe be builded, the place where they offered ſacrifices, and let the foundations thereof be ſtrongly laid, the height thereof threeſcore cubits, *and* the breadth thereof threeſcore cubits:

Before Chriſt 519.

4 *With* three rows of great ſtones, and a row of new timber: and let the expences be given out of the kings houſe.

5 And alſo let the golden and ſilver veſſels of the houſe of God, which Nebuchadnezzar took forth out of the temple which *is* at Jeruſalem, and brought unto Babylon, be reſtored, and brought again unto the temple which *is* at Jeruſalem, *every one* to his place, and place *them* in the houſe of God.

6 Now *therefore* Tatnai, governor beyond the river, Shethar-boznai, and your companions the Apharſachites, which *are* beyond the river, be ye far from thence.

7 Let the work of this houſe of God alone, let the governor of the Jews, and the elders of the Jews, build this houſe of God in his place.

8 Moreover, I make a decree, what ye ſhall do to the elders of theſe Jews, for the building of this houſe of God: that of the kings goods, *even* of the tribute beyond the river, forthwith expences be given unto theſe men, that they be not hindered.

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, ſalt, wine, and oil, according to the appointment of the prieſts which *are* at Jeruſalem, let it be given them day by day without fail:

10 That they may offer ſacrifices of ſweet ſavours unto the God of heaven, and pray for the life of the king, and of his ſons.

11 Alſo I have made a decree, that whoſoever ſhall alter this word, let timber be pulled down from his houſe, and being

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NOTES on Chap. VI.

Ver. 2. *Achmetha.*] This city was afterwards called Ecbatana, where the kings of Perſia ſometimes kept their court.

Ver. 6. *Be ye far from thence.*] Come not near Jeruſalem, to give any diſturbance.

Before Chriſt 519.

ſet up, let him be hanged thereon, and let his houſe be made a dunghil for this.

12 And the God that hath cauſed his name to dwell there, deſtroy all kings and people that ſhall put to their hand, to alter *and* deſtroy this houſe of God which *is* at Jeruſalem: I Darius have made a decree, let it be done with ſpeed.

13 ¶ Then Tatnai, governor on this ſide the river, Shethar-boznai, and their companions, according to that which Darius the king had ſent, ſo they did ſpeedily.

14 And the elders of the Jews builded, and they proſpered through the propheſying of Haggai the prophet, and Zechariah the ſon of Iddo; and they builded, and finiſhed *it*, according to the commandment of the God of Iſrael, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Perſia.

515. 15 And this houſe was finiſhed on the third day of the month Adar, which was in the ſixth year of the reign of Darius the king.

16 ¶ And the children of Iſrael, the prieſts and the Levites, and the reſt of the children of the captivity, kept the dedication of this houſe of God with joy,

17 And offered at the dedication of this houſe of God, an hundred bullocks, two hundred rams, four hundred lambs; and for a ſin-offering for all Iſrael, twelve he-goats, according to the number of the tribes of Iſrael.

18 And they ſet the prieſts in their diviſions, and the Levites in their courſes, for the ſervice of God, which *is* at Jeruſalem; as it is written in the book of Moſes.

Before Chriſt 515.

19 And the children of the captivity kept the paſſover, upon the fourteenth *day* of the firſt month.

20 For the prieſts and the Levites were purified together, all of them *were* pure, and killed the paſſover for all the children of the captivity, and for their brethren the prieſts, and for themſelves.

21 And the children of Iſrael, which were come again out of captivity, and all ſuch as had ſeparated themſelves unto them from the filthineſs of the heathen of the land, to ſeek the LORD God of Iſrael, did eat,

22 And kept the feaſt of unleavened bread ſeven days with joy: for the LORD had made them joyful, and turned the heart of the king of Aſſyria unto them, to ſtrengthen their hands in the work of the houſe of God, the God of Iſrael.

CHAP. VII.

1 *Ezra goeth up to Jeruſalem.* 11 *The gracious commiſſion of Artaxerxes to Ezra.* 27 *Ezra bleſſeth God for his favour.*

NOW after theſe things, in the reign of Artaxerxes king of Perſia, Ezra the ſon of Seraiah, the ſon of Azariah, the ſon of Hilkiah, 457.

2 The ſon of Shallum, the ſon of Zadok, the ſon of Ahitub,

3 The ſon of Amariah, the ſon of Azariah, the ſon of Meraioth,

4 The ſon of Zerahiah, the ſon of Uzzi, the ſon of Bukki,

5 The ſon of Abiſhua, the ſon of Phinehas, the ſon of Eleazar, the ſon of Aaron the chief prieſt:

6 This Ezra went up from Babylon, and he *was* a ready ſcribe in the law of Moſes,

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Ver. 16. *The children of Iſrael.*] Not only the two tribes of Judah and Benjamin, but all of the other tribes; numbers of whom were now at Jeruſalem.

NOTES on Chap. VII.

Ver 6. *Ezra—was a ready ſcribe.*] That is, one who taught God's law, and inſtructed the people out of it. In this ſenſe, the word *ſcribe* is uſed in the New Teſtament: Chriſt is ſaid to have taught the people, *as one having authority, and not as the ſcribes.* Theſe ſcribes then were not tranſcribers, but teachers and expounders of the law, though they did not do it with proper authority.

Before Chriſt 457.

Moſes, which the LORD God of Iſrael had given: and the king granted him all his requeſt, according to the hand of the LORD his God upon him.

7 And there went up *ſome* of the children of Iſrael, and of the prieſts, and the Levites, and the ſingers, and the porters, and the Nethinims, unto Jeruſalem, in the ſeventh year of Artaxerxes the king.

8 And he came to Jeruſalem in the fifth month, which *was* in the ſeventh year of the king.

9 For upon the firſt *day* of the firſt month began he to go up from Babylon, and on the firſt *day* of the fifth month, came he to Jeruſalem, according to the good hand of his God upon him.

10 For Ezra had prepared his heart to ſeek the law of the LORD, and to do *it*, and to teach in Iſrael ſtatutes and judgments.

11 ¶ Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the prieſt, the ſcribe, *even* a ſcribe of the words of the commandments of the LORD, and of his ſtatutes to Iſrael.

12 Artaxerxes king of kings, Unto Ezra the prieſt, a ſcribe of the law of the God of heaven, perfect *peace*, and at ſuch a time.

13 I make a decree, that all they of the people of Iſrael, and *of* his prieſts, and Levites in my realm, which are minded of their own free will to go up to Jeruſalem, go with thee.

14 Foraſmuch as thou art ſent of the king, and of his ſeven counſellors, to enquire concerning Judah and Jeruſalem, according to the law of thy God which *is* in thine hand:

15 And to carry the ſilver and gold, which the king and his counſellors have freely offered unto the God of Iſrael, whoſe habitation *is* in Jeruſalem,

16 And all the ſilver and gold that thou canſt find in all the provinces of Babylon, with the free-will-offering of the people, and of the prieſts, offering willingly for the houſe of their God, which *is* in Jeruſalem:

17 That thou mayeſt buy ſpeedily with this money, bullocks, rams, lambs, with their meat-offerings, and their drink-offerings, and offer them upon the altar of the houſe of your God which *is* in Jeruſalem.

18 And whatſoever ſhall ſeem good to thee, and to thy brethren, to do with the reſt of the ſilver and gold, that do after the will of your God.

19 The veſſels alſo that are given thee, for the ſervice of the houſe of thy God, *thoſe* deliver thou before the God of Jeruſalem.

20 And whatſoever more ſhall be needful for the houſe of thy God, which thou ſhalt have occaſion to beſtow, beſtow *it* out of the kings treaſure-houſe.

21 And I, *even* I Artaxerxes the king, do make a decree to all the treaſurers which *are* beyond the river, that whatſoever Ezra the prieſt, the ſcribe of the law of the God of heaven, ſhall require of you, it be done ſpeedily;

22 Unto an hundred talents of ſilver, and to an hundred meaſures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and ſalt without preſcribing *how much*.

23 Whatſoever is commanded by the God of heaven, let it be diligently done, for the houſe of the God of heaven: for why

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Ver. 23. *Whatſoever is commanded by the God of heaven, &c.*] Theſe words expreſs the higheſt ſenſe of God's great majeſty. Here Jacobus Capellus cries out in a great rapture; *O! words to be written upon the palaces of kings in letters of gold, and engraven upon the minds of all the faithful, with a ſtile of adamant!*

Before Chriſt 475. why ſhould there be wrath againſt the realm of the king and his ſons?

24 Alſo we certify you, that touching any of the prieſts and Levites, ſingers, porters, Nethinims, or miniſters of this houſe of God, it ſhall not be lawful to impoſe toll, tribute, or cuſtom, upon them.

25 And thou Ezra, after the wiſdom of thy God, that *is* in thine hand, ſet magiſtrates and judges, which may judge all the people that *are* beyond the river, all ſuch as know the laws of thy God; and teach ye them that know *them* not.

26 And whoſoever will not do the law of thy God, and the law of the king, let judgment be executed ſpeedily upon him, whether *it be* unto death, or to baniſhment, or to confiſcation of goods, or to impriſonment.

27 ¶ Bleſſed *be* the LORD God of our fathers, which hath put *ſuch a thing* as this in the kings heart, to beautify the houſe of the LORD which *is* in Jeruſalem:

28 And hath extended mercy unto me, before the king, and his counſellors, and before all the kings mighty princes: and I was ſtrengthened as the hand of the LORD my God *was* upon me, and I gathered together out of Iſrael, chief men to go up with me.

CHAP. VIII.

1 *The companions of Ezra, who returned from Babylon:* 15 *He ſendeth to Iddo for miniſters for the temple:* 21 *He keepeth a faſt:* 24 *He committeth the treaſures to the cuſtody of the prieſts.*

THeſe *are* now the chief of their fathers, and *this is* the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

2 Of the ſons of Phinehas; Gerſhom: of the ſons of Ithamar; Daniel: of the ſons of David; Hattuſh. Before Chriſt 457.

3 Of the ſons of Shechaniah, of the ſons of Pharoſh; Zechariah: and with him were reckoned by genealogy of the males, an hundred and fifty.

4 Of the ſons of Pahath-moab; Elihoenai the ſon of Zerahiah, and with him two hundred males.

5 Of the ſons of Shechaniah; the ſon of Jahaziel, and with him three hundred males.

6 Of the ſons alſo of Adin; Ebed the ſon of Jonathan, and with him fifty males.

7 And of the ſons of Elam; Jeſhaiah the ſon of Athaliah, and with him ſeventy males.

8 And of the ſons of Shephatiah; Zebadiah the ſon of Michael, and with him fourſcore males.

9 Of the ſons of Joab; Obadiah the ſon of Jehiel, and with him two hundred and eighteen males.

10 And of the ſons of Shelomith; the ſon of Joſiphiah, and with him an hundred and threeſcore males.

11 And of the ſons of Bebai; Zechariah the ſon of Bebai, and with him twenty and eight males.

12 And of the ſons of Azgad; Johanan the ſon of Hakkatan, and with him an hundred and ten males.

13 And of the laſt ſons of Adonikam, whoſe names *are* theſe, Eliphelet, Jeiel, and Shemaiah, and with them threeſcore males.

14 Of the ſons alſo of Bigvai; Uthai, and Zabbud, and with them ſeventy males.

Ver. 24. *Touching any of the prieſts,* &c.] That ſo, as Wolphius notes, they who watched and prayed for the public good, might be freed from all other cares.

Ver. 26. *To baniſhment.*] The Chaldee word, which we tranſlate *baniſhment*, ſignifies, as it is noted in the margin of our bibles, *rooting out*; and therefore is, by ſome, interpreted diſinheriting, or excommunicating from ſociety, *i. e.* an *out-law*.

Before Chriſt 457.

15 ¶ And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days: and I viewed the people, and the prieſts, and found there none of the ſons of Levi.

16 Then ſent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meſhullam, chief men; alſo for Joiarib, and for Elnathan, men of underſtanding.

17 And I ſent them with commandment unto Iddo the chief, at the place Caſiphia, and I told them what they ſhould ſay unto Iddo, *and* to his brethren the Nethinims, at the place Caſiphia, that they ſhould bring unto us miniſters for the houſe of our God.

18 And by the good hand of our God upon us, they brought us a man of underſtanding, of the ſons of Mahli, the ſon of Levi, the ſon of Iſrael, and Sherebiah, with his ſons and his brethren, eighteen;

19 And Haſhabiah, and with him Jeſhaiah of the ſons of Merari, his brethren and their ſons, twenty;

20 Alſo of the Nethinims, whom David and the princes had appointed for the ſervice of the Levites, two hundred and twenty Nethinims: all of them were expreſſed by name.

21 ¶ Then I proclaimed a faſt there, at the river Ahava, that we might afflict ourſelves before our God, to ſeek of him a right way for us, and for our little ones, and for all our ſubſtance.

Before Chriſt 457.

22 For I was aſhamed to require of the king a band of ſoldiers and horſemen, to help us againſt the enemy in the way: becauſe we had ſpoken unto the king, ſaying, The hand of our God *is* upon all them for good, that ſeek him, but his power and his wrath *is* againſt all them that forſake him.

23 So we faſted and beſought our God for this, and he was intreated of us.

24 ¶ Then I ſeparated twelve of the chief of the prieſts, Sherebiah, Haſhabiah, and ten of their brethren with them.

25 And weighed unto them the ſilver, and the gold, and the veſſels, *even* the offering of the houſe of our God, which the king, and his counſellors, and his lords, and all Iſrael *there* preſent, had offered.

26 I even weighed unto their hand, ſix hundred and fifty talents of ſilver, and ſilver veſſels an hundred talents, *and* of gold an hundred talents:

27 Alſo twenty baſons of gold, of a thouſand drams, and two veſſels of fine copper, precious as gold.

28 And I ſaid unto them, Ye *are* holy unto the Lord, the veſſels *are* holy alſo, and the ſilver, and the gold *are* a free-will-offering unto the Lord God of your fathers.

Notes on Chap. VIII.

Ver. 15. *I gathered them together to the river that runneth to Ahava.*] This was a river of Aſſyria. It was uſual with thoſe, who travelled from Babylon to Jeruſalem, in order to avoid the ſcorching heat in the deſerts of Arabia, to direct their courſe firſt to the northward, and then turning weſtward, to paſs through Syria into Paleſtine; but as Ezra intended to aſſemble as many Iſraelites as poſſible, and carry them with him to Jeruſalem, he paſſed through this country, and halted in that of Ava, or Ahava, from whence he might ſend meſſengers to the Caſpian mountains, in order to invite ſuch Jews as reſided there to join their brethren, now on their journey to their own land.

Ver. 17. *At the place Caſiphia.*] It ſeems the Levites were not among the ten tribes, but in Chaldea; and perhaps ſome of them were tranſported into Parthia, where was a city called Caſpi, known to the old geographers.

Ver. 20. *Nethinims.*] They were employed in carrying wood and water for the uſe of the temple. The word implies the ſame as *deditii*, men *given* for that purpoſe.

Ver. 22. *I was aſhamed to require of the king a band of ſoldiers.*] He thought it better to commit himſelf to the protection of God, than by applying to the king for the ordinary human means of ſafety, to give him, and others, occaſion to think, that he doubted God's power; for to have aſked protection and defence from the king, would have looked, as if they had diſtruſted the power and favour of their God, of whom they had ſpoken, and boaſted, and praiſed ſo magnificently.

Before Chriſt 457.

29 Watch ye, and keep *them*, until ye weigh *them* before the chief of the prieſts, and the Levites, and chief of the fathers of Iſrael at Jeruſalem, in the chambers of the houſe of the LORD.

30 So took the prieſts and the Levites, the weight of the ſilver and the gold, and the veſſels, to bring *them* to Jeruſalem unto the houſe of our God.

31 ¶ Then we departed from the river of Ahava, on the twelfth *day* of the firſt month, to go unto Jeruſalem; and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of ſuch as lay in wait by the way.

32 And we came to Jeruſalem, and abode there three days.

33 ¶ Now on the fourth day was the ſilver and the gold, and the veſſels weighed in the houſe of our God by the hand of Meremoth the ſon of Uriah the prieſt, and with him *was* Eleazar the ſon of Phinehas, and with them *was* Jozabad the ſon of Jeſhua, and Noadiah the ſon of Binnui, Levites:

34 By number *and* by weight of every one: and all the weight was written at that time.

35 *Alſo* the children of thoſe that had been carried away which were come out of the captivity, offered burnt-offerings unto the God of Iſrael, twelve bullocks for all Iſrael, ninety and ſix rams, ſeventy and ſeven lambs, twelve he-goats *for* a ſin-offering: all *this was* a burnt-offering unto the LORD.

36 ¶ And they delivered the kings commiſſions unto the kings lieutenants, and to the governors on this ſide the river, and they furthered the people, and the houſe of God.

Before Chriſt 457.

CHAP. IX.

1 Ezra mourneth for the affinity of the people with ſtrangers: 5 He prayeth unto God with confeſſion of ſins.

NOW when theſe things were done, the princes came to me, ſaying, The people of Iſrael, and the prieſts, and the Levites have not ſeparated themſelves from the people of the lands, *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebuſites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have taken of their daughters for themſelves, and for their ſons: ſo that the holy ſeed have mingled themſelves with the people of *thoſe* lands: yea, the hand of the princes and rulers hath been chief in this treſpaſs.

3 And when I heard this thing, I rent my garment and my mantle, and pluckt off the hair of my head, and of my beard, and ſat down aſtoniſhed.

4 Then were aſſembled unto me every one that trembled at the words of the God of Iſrael, becauſe of the tranſgreſſions of thoſe that had been carried away, and I ſat aſtoniſhed until the evening ſacrifice.

5 ¶ And at the evening ſacrifice, I aroſe up from my heavineſs, and having rent my garment and my mantle, I fell upon my knees, and ſpread out my hands unto the LORD my God,

6 And ſaid, O my God, I am aſhamed, and bluſh to lift up my face to thee, my God:

Ver. 33. *Eleazar the ſon of Phinehas.*] The names of Eleazar and Phinehas, continued through many generations among the prieſts, on account of the eminence of thoſe two in Aaron's family.

NOTES on Chap. IX.

Ver. 2. *The holy ſeed have mingled themſelves with the people of thoſe lands.*] Contrary to the precepts of the law, they have contracted marriages with the inhabitants of the land; and what increaſed the guilt was, the prieſts and Levites, as well as the loweſt of the people, had fallen into this crime.

Ver. 6. *O my God, I am aſhamed, and bluſh to lift up my face unto thee,* &c.] This is one of the moſt pathetic addreſſes to God recorded in the holy ſcriptures.

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God: for our iniquities are increaſed over *our* head, and our treſpaſs is grown up unto the heavens.

7 Since the days of our fathers, *have* we *been* in a great treſpaſs unto this day, and for our iniquities have we, our kings, *and* our prieſts been delivered into the hand of the kings of the lands, to the ſword, to captivity, and to a ſpoil, and to confuſion of face, as *it is* this day.

8 And now for a little ſpace grace hath been *ſhewed* from the LORD our God, to leave us a remnant to eſcape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

9 For we *were* bondmen, yet our God hath not forſaken us in our bondage, but hath extended mercy unto us in the ſight of the kings of Perſia, to give us a reviving, to ſet up the houſe of our God, and to repair the deſolations thereof, and to give us a wall in Judah and in Jeruſalem.

10 And now, O our God, what ſhall we ſay after this? for we have forſaken thy commandments,

11 Which thou haſt commanded by thy ſervants the prophets, ſaying, The land unto which ye go to poſſeſs it, is an unclean land, with the filthineſs of the people of the lands, with their abominations, which have filled it from one end to another, with their uncleanneſs.

12 Now therefore give not your daughters unto their ſons, neither take their daughters unto your ſons, nor ſeek their peace, or their wealth for ever: that ye may be ſtrong, and eat the good of the land, and leave *it* for an inheritance to your children for ever.

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13 And after all that is come upon us for our evil deeds, and for our great treſpaſs, ſeeing that thou our God haſt puniſhed us leſs than our iniquities *deſerve*, and haſt given us *ſuch* deliverance as this:

14 Should we again break thy commandments, and join in affinity with the people of theſe abominations? wouldeſt not thou be angry with us till thou hadſt conſumed *us*, ſo that *there ſhould be* no remnant nor eſcaping?

15 O LORD God of Iſrael, thou *art* righteous, for we remain yet eſcaped, as *it is* this day: behold, we *are* before thee in our treſpaſſes: for we cannot ſtand before thee, becauſe of this.

CHAP. X.

1 *Shechaniah encourageth Ezra to reform the ſtrange marriages.* 6 *Ezra mourning, aſſembleth the people.* 9 *The people at the exhortation of Ezra, repent and promiſe amendment.*

NOW when Ezra had prayed, and when he had confeſſed, weeping, and caſting himſelf down before the houſe of God, there aſſembled unto him out of Iſrael a very great congregation of men, and women, and children: for the people wept very ſore.

2 And

Our iniquities are increaſed over our heads.] This is a metaphor, taken from the riſing of water gradually over the head of a man, and at laſt overwhelming and drowning him.

Ver. 8. *To give us a nail in his holy place.*] This expreſſion is borrowed from their faſtening their tents to the ground with nails or pins; and therefore ſignifies (as it is explained in the margin) a ſettled abode after a long captivity.

Ver. 9. *To give us a wall in Judah and in Jeruſalem.*] The Hebrew word ſignifies alſo an hedge or fence, ſuch as were made for folds of ſheep. By this expreſſion, Ezra denotes the ſingular care God had for them, who, being the ſhepherd of Iſrael, had gathered together his ſcattered ſheep, and brought them back into their ancient folds, wherein he preſerved them ſafe, even when they had no wall to defend them, under the powerful protection of the king of Perſia.

NOTES on Chap. X.

Ver. 1. *Now when Ezra had prayed,* &c.] As this prayer was made at the evening ſacrifice, when the greateſt part of the people were aſſembled to worſhip the Lord; and as it was uttered with great paſſion, and the higheſt expreſſions of grief and ſorrow, it is no wonder that the people were greatly moved, eſpecially to ſee ſuch a perſon as Ezra, a prieſt of God, and a great ruler under the king of Perſia, ſo dejected, full of fear, confuſion, and aſtoniſhment.

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2 And Shechaniah the ſon of Jehiel, *one* of the ſons of Elam, anſwered and ſaid unto Ezra, We have treſpaſſed againſt our God, and have taken ſtrange wives, of the people of the land: yet now there is hope in Iſrael concerning this thing.

3 Now therefore let us make a covenant with our God, to put away all the wives, and ſuch as are born of them, according to the counſel of my lord, and of thoſe that tremble at the commandment of our God, and let it be done according to the law.

4 Ariſe: for *this* matter *belongeth* unto thee; we alſo *will be* with thee: be of good courage, and do *it*.

5 Then aroſe Ezra, and made the chief prieſts, the Levites, and all Iſrael to ſwear, that they ſhould do according to this word: And they ſware.

6 ¶ Then Ezra roſe up from before the houſe of God, and went into the chamber of Johanan the ſon of Eliaſhib: and *when* he came thither, he did eat no bread, nor drink water: for he mourned becauſe of the trangreſſion of them that had been carried away.

7 And they made proclamation throughout Judah and Jeruſalem, unto all the children of the captivity, that they ſhould gather themſelves together unto Jeruſalem;

8 And that whoſoever would not come within three days, according to the counſel of the princes and the elders, all his ſubſtance ſhould be forfeited, and himſelf ſeparated from the congregation of thoſe that had been carried away.

9 ¶ Then all the men of Judah and Benjamin gathered themſelves together unto Jeruſalem, within three days: it *was* the ninth month, and the twentieth *day* of the month, and all the people ſat in the ſtreet of the houſe of God, trembling becauſe of *this* matter, and for the great rain.

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10 And Ezra the prieſt ſtood up, and ſaid unto them, Ye have tranſgreſſed, and have taken ſtrange wives to increaſe the treſpaſs of Iſrael.

11 Now therefore make confeſſion unto the LORD God of your fathers, and do his pleaſure: and ſeparate yourſelves from the people of the land, and from the ſtrange wives.

12 Then all the congregation anſwered, and ſaid with a loud voice, As thou haſt ſaid, ſo muſt we do.

13 But the people are many, and *it is* a time of much rain, and we are not able to ſtand without, neither *is this* a work of one day or two: for we are many that have tranſgreſſed in this thing.

14 Let now our rulers of all the congregation ſtand, and let all them which have taken ſtrange wives in our cities, come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter, be turned from us.

15 ¶ Only Jonathan the ſon of Aſahel, and Jahaziah the ſon of Tikvah, were employed about this *matter*: and Meſhullam, and Shabbethai the Levite helped them.

16 And the children of the captivity did ſo: and Ezra the prieſt, *with* certain chief of the fathers, after the houſe of their fathers,

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Ver. 3. *And ſuch as were born of them.*] It was proper the children ſhould follow the fortunes of their mothers, who, as they were unlawfully born, and educated in ſuperſtition, might corrupt other children.

Ver. 6. *When he came thither, he did eat no bread.*] The word *when* is not in the Hebrew, and therefore it ought to be rendered, *till* he came thither he had eaten nothing.

Ver. 8. *All his ſubſtance ſhould be forfeited.*] In the Hebrew it is *devoted*; i. e. forfeited, ſo as to become ſacred to God, being put into the treaſury of God's houſe.

Ver. 14. *The elders of every city, and the judges thereof.*] Interpreters think, that by elders are meant the ſupreme ſenate in every city, who judged in all civil cauſes; and by judges, the judges of an inferior bench, by whom all monied matters were tried: for though the ſenate might judge in all cauſes, it is reaſonable to think, they referred ſmaller matters to a lower court.

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thers, and all of them by *their* names were ſeparated, and ſat down in the firſt day of the tenth month to examine the matter.

17 And they made an end with all the men that had taken ſtrange wives, by the firſt day of the firſt month.

18 ¶ And among the ſons of the prieſts, there were found that had taken ſtrange wives: *namely*, of the ſons of Jeſhua the ſon of Jozadak, and his brethren; Maaſeiah, and Eliezer, and Jarib, and Gedaliah.

19 And they gave their hands, that they would put away their wives; and *being* guilty, *they offered* a ram of the flock for their treſpaſs.

20 And of the ſons of Immer; Hanani, and Zebadiah.

21 And of the ſons of Harim; Maaſeiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.

22 And of the ſons of Paſhur; Elioenai, Maaſeiah, Iſhmael, Nethaneel, Jozabad, and Elaſah.

23 Alſo of the Levites; Jozabad, and Shimei, and Kelaiah, (the ſame *is* Kelita) Pethahiah, Judah, and Eliezer.

24 Of the ſingers alſo; Eliaſhib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover of Iſrael: of the ſons of Paroſh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the ſons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the ſons of Zattu; Elioenai, Eliaſhib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

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28 Of the ſons alſo of Bebai; Jehohanan, Hannaniah, Zabbai, *and* Athlai.

29 And of the ſons of Bani; Meſhullam, Malluch, and Adaiah, Jaſhub, and Sheal, and Ramoth.

30 And of the ſons of Pahath-moab; Adna, and Chelal, Benaiah, Maaſeiah, Mattaniah, Bezaleel, and Binnui, and Manaſſeh.

31 And *of* the ſons of Harim; Eliezer, Iſhijah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, *and* Shemariah.

33 Of the ſons of Haſhum; Mattenai, Mattathah, Zabad, Eliphelet, Jeramai, Manaſſeh, *and* Shimei.

34 Of the ſons of Bani; Maadai, Amram, and Uel,

35 Benaiah, Bedaiah, Chelluh,

36 Vaniah, Meremoth, Eliaſhib,

37 Mattaniah, Mattenai, and Jaaſau,

38 And Bani, and Binnui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 Machnadebai, Shaſhai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, *and* Joſeph.

43 Of the ſons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

44 All theſe had taken ſtrange wives: and *ſome* of them had wives by whom they had children.

Ver. 44. *All theſe had taken ſtrange wives.*] There was no great number of them, in compariſon with all that returned from captivity; but they ſeem to have been eminent perſons, who would have ſpread the contagion, if a ſtop had not been put to it.

5 MA 56

The End of the Book of EZRA.

The BOOK of NEHEMIAH.

The ARGUMENT.

That Nehemiah *was the author of this book, is not to be doubted. He was advanced in* Babylon, *to be cup-bearer to the king of* Perſia, *from whom he obtained leave to return to* Judea *for twelve years, in order to rebuild the city of* Jeruſalem. *He here continues the hiſtory of* Ezra, *from the twentieth year of* Artaxerxes, *to the reign of* Darius Nothus, *about forty years in the whole.*

CHAP. I.

1 *Nehemiah underſtanding by Hanani, the miſery of Jeruſalem, mourneth, faſteth, and prayeth:* 5 *His prayer.*

Before Chriſt 446.

THE words of Nehemiah the ſon of Hachaliah. And it came to paſs in the month Chiſleu, in the twentieth year, as I was in Shuſhan the palace,

2 That Hanani, one of my brethren came, he and *certain* men of Judah, and I aſked them concerning the Jews that had eſcaped, which were left of the captivity, and concerning Jeruſalem.

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3 And they ſaid unto me, The remnant that are left of the captivity there in the province, *are* in great affliction and reproach: the wall of Jeruſalem alſo *is* broken down, and the gates thereof are burnt with fire.

4 ¶ And it came to paſs when I heard theſe words, that I ſat down and wept, and mourned *certain* days, and faſted, and prayed before the God of heaven,

5 And ſaid, I beſeech thee, O LORD God

NOTES on Chap. I.

Ver. 1. *In the month Chiſleu.*] Which anſwers to part of our November and December, and was tke ninth month with them.

In Shuſhan the palace.] This was in the region of Elymais, where the Perſian kings kept their court in winter; and from its pleaſant and beautiful ſituation, was called by the heathen writers *Suſa*, which ſignifies a lily. Stephanus Byrantius ſays, it was called ſo from the lilies which grew in abundance in that country.

Ver. 5. *I beſeech thee, O Lord God of heaven.*] This was the ſtile in which they mentioned God after the captivity, and ſignifies his ſovereign dominion over all things contained within the compaſs of the heavens; the ſun, and ſtars, angels, men, and all creatures in general.

Before Christ 446.

God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him, and obſerve his commandments:

6 Let thine ear now be attentive, and thine eyes open, that thou mayeſt hear the prayer of thy ſervant, which I pray before thee now, day and night, for the children of Iſrael thy ſervants, and confeſs the ſins of the children of Iſrael, which we have ſinned againſt thee: both I, and my fathers houſe have ſinned.

7 We have dealt very corruptly againſt thee, and have not kept the commandments, nor the ſtatutes, nor the judgments, which thou commandedſt thy ſervant Moſes.

8 Remember, I beſeech thee, the word that thou commandedſt thy ſervant Moſes, ſaying, *If* ye tranſgreſs, I will ſcatter you abroad among the nations:

9 But *if* ye turn unto me, and keep my commandments, and do them: though there were of you caſt out unto the uttermoſt part of the heaven, *yet* will I gather them from thence, and will bring them unto the place that I have choſen to ſet my name there.

10 Now theſe *are* thy ſervants, and thy people, whom thou haſt redeemed by thy great power, and by thy ſtrong hand.

11 O LORD, I beſeech thee, let now thine ear be attentive to the prayer of thy ſervant, and to the prayer of thy ſervants, who deſire to fear thy name: and proſper, I pray thee, thy ſervant this day, and grant him mercy in the ſight of this man. For I was the kings cup-bearer.

Before Christ 446.

CHAP. II.

1 *Artaxerxes underſtanding the cauſe of Nehemiahs ſadneſs, ſendeth him with letters and commiſſion to Jeruſalem.* 9 *Nehemiah, to the grief of the enemies, cometh to Jeruſalem:* 12 *He vieweth ſecretly the ruins of the walls.*

445.

AND it came to paſs in the month Niſan, in the twentieth year of Artaxerxes the king, *that* wine *was* before him: and I took up the wine, and gave *it* unto the king. Now I had not been *beforetime* ſad in his preſence.

2 Wherefore the king ſaid unto me, Why *is* thy countenance ſad, ſeeing thou art not ſick? this *is* nothing *elſe*, but ſorrow of heart. Then I was very ſore afraid,

3 And ſaid unto the king, Let the king live for ever: why ſhould not my countenance be ſad, when the city, the place of my fathers ſepulchers, *lieth* waſte, and the gates thereof are conſumed with fire?

4 Then the king ſaid unto me, For what doſt thou make requeſt? So I prayed to the God of heaven.

5 And I ſaid unto the king, If it pleaſe the king, and if thy ſervant have found favour in thy ſight, that thou wouldeſt ſend me

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Ver. 11. *I was the king's cup-bearer.*] A place of great honour in the Perſian court, becauſe of the privilege he enjoyed of being daily in the king's preſence, and conſequently had an opportunity of gaining his favour, for obtaining any petition that he ſhould make to him; and that it was a place of great advantage, is evident, becauſe Nehemiah had amaſſed ſuch immenſe riches, that he was enabled to ſupport himſelf, with all the charges attending his government, (ſee chap. v. 14.) without laying any burden on the people.

NOTES on Chap. II.

Ver. 1. *In the month of Niſan.*] This contained part of March, and part of April; ſo that it was almoſt four months after Nehemiah was informed of the wretched ſtate of Jeruſalem. The reaſon why he did not petition the king ſooner to viſit Jeruſalem, was probably, becauſe his turn of waiting did not come ſooner; beſides, he would ſcarce undertake ſo long and dangerous a journey in the midſt of winter.

Ver. 3. *Why ſhould not my countenance be ſad,* &c.] It is natural for men to have a regard for the ſepulchres of their anceſtors, and to grieve at beholding the place where their aſhes are depoſited, become deſolate.

Ver. 4. *So I prayed to the God of heaven.*] He ſilently beſought God to guide his tongue, and to incline the king's heart to grant his requeſt.

Before Christ 445.

me unto Judah, unto the city of my fathers ſepulchers, that I may build it.

6 And the king ſaid unto me, (the queen alſo ſitting by him) For how long ſhall thy journey be? and when wilt thou return? So it pleaſed the king to ſend me, and I ſet him a time.

7 Moreover, I ſaid unto the king, If it pleaſe the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

8 And a letter unto Aſaph the keeper of the kings foreſt, that he may give me timber to make beams for the gates of the palace which *appertained* to the houſe, and for the wall of the city, and for the houſe that I ſhall enter into. And the king granted me, according to the good hand of my God upon me.

9 ¶ Then I came to the governors beyond the river, and gave them the kings letters. (Now the king had ſent captains of the army, and horſemen with me)

10 When Sanballat the Horonite, and Tobiah the ſervant the Ammonite, heard *of it*, it grieved them exceedingly that there was come a man to ſeek the welfare of the children of Iſrael.

11 So I came to Jeruſalem, and was there three days.

12 ¶ And I aroſe in the night, I and ſome few men with me, neither told I *any* man what my God had put in my heart to do at Jeruſalem: neither *was there any* beaſt with me, ſave the beaſt that I rode upon.

13 And I went out by night, by the gate of the valley, even before the dragon-well, and to the dung-port, and viewed the walls of Jeruſalem, which were broken down, and the gates thereof were conſumed with fire.

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14 Then I went on to the gate of the fountain, and to the kings pool: but *there was* no place for the beaſt *that was* under me to paſs.

15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and *ſo* returned.

16 And the rulers knew not whither I went, or what I did, neither had I as yet told *it* to the Jews, nor to the prieſts, nor to the nobles, nor to the rulers, nor to the reſt that did the work.

17 ¶ Then ſaid I unto them, Ye ſee the diſtreſs that we *are* in, how Jeruſalem *lieth* waſte, and the gates thereof are burnt with fire: come, and let us build up the wall of Jeruſalem, that we be no more a reproach.

18 Then I told them of the hand of my God which was good upon me; as alſo the kings words that he had ſpoken unto me. And they ſaid, Let us riſe up and build. So they ſtrengthened their hands for this good *work*.

19 But when Sanballat the Horonite, and Tobiah the ſervant the Ammonite, and Geſhem the Arabian heard *it*, they laughed us to ſcorn, and deſpiſed us, and ſaid, What *is* this thing that ye do? will ye rebel againſt the king?

20 Then anſwered I them, and ſaid unto them, the God of heaven, he will proſper us; therefore we his ſervants will ariſe and build: but you have no portion, nor right, nor memorial in Jeruſalem.

CHAP.

Ver. 6. *I ſet him a time.*] Probably, he aſked leave to be abſent only a few months, and not ſo long as twelve years. See chapter v. 14. which made him ſo quick in diſpatching his buſineſs; for he finiſhed the building of the wall in fifty-two days, chapter vi. 15. after which, it is likely, he returned to Shuſhan, and then the king ſent him back as his governor for twelve years, his preſence being found neceſſary for the better ordering of that province.

Ver. 10. *Sanballat the Horonite.*] Some petty prince of Moab, as it ſhould ſeem; for Heronaim was an eminent city in that country, Iſaiah xv. 5.

Ver. 20. *You have no portion, &c.*] You have no part either in the labour or merit of the works we are going to erect.

Before Chriſt 445.

CHAP. III.

The names and order of them that builded the wall.

THen Eliaſhib the high prieſt roſe up with his brethren the prieſts, and they built the ſheep-gate, they ſanctified it, and ſet up the doors of it; even unto the tower of Meah they ſanctified it, unto the tower of Hananeel.

2 And next to him builded the men of Jericho: and next to them builded Zaccur the ſon of Imri.

3 But the fiſh-gate did the ſons of Haſſenaah build, who *alſo* laid the beams thereof, and ſet up the doors thereof, the locks thereof, and the bars thereof.

4 And next unto them repaired Meremoth the ſon of Urijah, the ſon of Koz: and next unto them repaired Meſhullam the ſon of Berechiah, the ſon of Meſhezabeel: and next unto them repaired Zadok the ſon of Baana.

5 And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord.

6 Moreover, the old gate repaired Jehoiada the ſon of Paſeah, and Meſhullam the ſon of Boſedeiah; they laid the beams thereof, and ſet up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this ſide the river.

8 Next unto him repaired Uzziel the ſon of Harhaiah, of the goldſmiths: next unto him alſo repaired Hananiah, the ſon of *one of* the apothecaries, and they fortified Jeruſalem unto the broad wall.

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9 And next unto them repaired Rephaiah the ſon of Hur, the ruler of the half part of Jeruſalem.

10 And next unto them repaired Jedaiah the ſon of Harumaph, even over againſt his houſe: and next unto him repaired Hattuſh the ſon of Haſhabniah.

11 Malkijah the ſon of Harim, and Haſhub the ſon of Pahath-moab, repaired the other piece, and the tower of the furnaces.

12 And next unto him repaired Shallum the ſon of Haloheſh, the ruler of the half part of Jeruſalem, he and his daughters.

13 The valley-gate repaired Hanun, and the inhabitants of Zanoah; they built it, and ſet up the doors thereof, the locks thereof, and the bars thereof, and a thouſand cubits on the wall unto the dung-gate.

14 But the dung-gate repaired Malkiah the ſon of Rechab, the ruler of part of Beth-haccerem: he built it, and ſet up the doors thereof, the locks thereof, and the bars thereof.

15 But the gate of the fountain repaired Shallum the ſon of Col-hozeh, the ruler of part of Mizpah: he built it, and covered it, and ſet up the doors thereof, the

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NOTES on Chap. III.

Ver. 1. *They builded the ſheep-gate.*] The ſheep-gate was on the ſouth-ſide of the city, in that part of the valley which looked towards the city of David, and the temple. The ſheep which were to be ſacrificed, entered in by this gate. This then being a work proper for the prieſts, Eliaſhib and his brethren gave a noble example, in being the firſt in re-building the wall of the city, which was broken down.

Ver. 3. *The fiſh-gate.*] This was a gate that looked towards the ſea, from whence fiſh were brought, and were ſold here.

Ver. 5. *Their nobles put not their necks to the work of their Lord.*] They were either proud or negligent, not caring whether the work was performed or no. By *their Lord*, ſome underſtand their leader, or head of their family; ſome Nehemiah; but it moſt probably ſignifies God himſelf, by whoſe command the city was rebuilt.

Ver. 13. *The valley-gate.*] *Called the valley of Jehoſhaphat*, which lay between the city and the mount of Olives, through which the brook Kidron ran from the north to the ſouth.

locks thereof, and the bars thereof, and the wall of the pool of Siloah by the kings garden, and unto the ſtairs that go down from the city of David.

16 After him repaired Nehemiah the ſon of Azbuk the ruler of the half part of Beth-zur, unto *the place* over againſt the ſepulchers of David, and to the pool *that was* made, and unto the houſe of the mighty.

17 After him repaired the Levites, Rehum the ſon of Bani: next unto him repaired Haſhabiah the ruler of the half part of Keilah, in his part.

18 After him repaired their brethren, Bavai the ſon of Henadad the ruler of the half part of Keilah.

19 And next to him repaired Ezer the ſon of Jeſhua, the ruler of Mizpah, another piece over againſt the going up to the armoury at the turning *of the wall.*

20 After him Baruch the ſon of Zabbai, earneſtly repaired the other piece, from the turning *of the wall* unto the door of the houſe of Eliaſhib the high prieſt.

21 After him repaired Meremoth the ſon of Urijah, the ſon of Koz, another piece, from the door of the houſe of Eliaſhib, even to the end of the houſe of Eliaſhib.

22 And after him repaired the prieſts, the men of the plain.

23 After him repaired Benjamin, and Haſhub, over againſt their houſe: after him repaired Azariah the ſon of Maaſeiah, the ſon of Ananiah, by his houſe.

24 After him repaired Binnui the ſon of Henadad, another piece, from the houſe of Azariah, unto the turning *of the wall,* even unto the corner.

25 Palal the ſon of Uzai, over againſt the turning *of the wall,* and the tower which lieth out from the kings high houſe, that *was* by the court of the priſon: after him, Pedaiah the ſon of Paroſh.

26 Moreover, the Nethinims dwelt in in Ophel, unto *the place* over againſt the water-gate toward the eaſt, and the tower that lieth out.

27 After them the Tekoites repaired another piece, over againſt the great tower that lieth out, even unto the wall of Ophel.

28 From above the horſe-gate repaired the prieſts, every one over againſt his houſe.

29 After him repaired Zadok the ſon of Immer, over againſt his houſe: after him repaired alſo Shemaiah, the ſon of Shechaniah, the keeper of the eaſt-gate.

30 After him repaired Hananiah the ſon of Shelemiah, and Hanun the ſixth ſon of Zalaph, another piece: after him repaired Meſhullam the ſon of Berechiah, over againſt his chamber.

31 After him repaired Malkiah, the gold-ſmiths ſon, unto the place of the Nethinims, and of the merchants, over againſt the gate Miphkad, and to the going up of the corner.

32 And between the going up of the corner unto the ſheep-gate, repaired the gold-ſmiths and the merchants.

CHAP. IV.

1 *While the enemies ſcoff, Nehemiah prayeth and continueth the work.* 7 *Underſtanding the wrath and ſecrets of the enemy, he ſetteth a watch:* 13 *He armeth the labourers,* 19 *and giveth military precepts.*

BUT

Ver. 16. *The houſe of the mighty.*] Where the king's guards were lodged.

Ver. 26. *The Nethinims.*] Not the prieſts and Levites only, but the meaneſt perſons that belonged to the houſe of God, contributed to the work. The names of thoſe who repaired the walls of Jeruſalem are commemorated, becauſe it was a work of virtue and piety, to reſtore the holy city.

The water-gate.] It is likely, the water-gate was that at which theſe inferior miniſters, the Nethinims, brought in water for the uſe of the temple.

Before Christ 445.

BUT it came to paſs, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

2 And he ſpake before his brethren and the army of Samaria, and ſaid, What do theſe feeble Jews? will they fortify themſelves? will they ſacrifice? will they make an end in a day? will they revive the ſtones out of the heaps of the rubbiſh, which are burnt?

3 Now Tobiah the Ammonite *was* by him, and he ſaid, Even that which they build, if a fox go up, he ſhall even break down their ſtone-wall.

4 Hear, O our God, for we are deſpiſed, and turn their reproach upon their own head, and give them for a prey in the land of captivity:

5 And cover not their iniquity, and let not their ſin be blotted out from before thee: for they provoked *thee* to anger before the builders.

6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

7 ¶ But it came to paſs *that* when Sanballat and Tobiah, and the Arabians, and the Ammonites, and the Aſhdodites, heard that the walls of Jeruſalem were made up, *and* that the breaches began to be ſtopped, then they were very wroth,

8 And conſpired all of them together, to come *and* to fight againſt Jeruſalem, and to hinder it.

9 Nevertheleſs, we made our prayer unto our God, and ſet a watch againſt them day and night, becauſe of them.

10 And Judah ſaid, The ſtrength of the bearers of burdens is decayed, and *there is* much rubbiſh, ſo that we are not able to build the wall.

11 And our adverſaries ſaid, They ſhall not know, neither ſee, till we come in the midſt among them, and ſlay them, and cauſe the work to ceaſe.

12 And it came to paſs that when the Jews which dwelt by them, came, they ſaid unto us ten times, From all places, whence ye ſhall return unto us, *they will be upon you.*

13 ¶ Therefore ſet I in the lower places behind the wall, *and* on the higher places, I even ſet the people after their families with their ſwords, their ſpears, and their bows.

14 And I looked, and roſe up, and ſaid unto the nobles, and to the rulers, and to the reſt of the people, Be not ye afraid of them: remember the LORD *which is* great and terrible, and fight for your brethren, your ſons and your daughters, your wives and your houſes.

15 And it came to paſs when our enemies heard that it was known unto us, and God had brought their counſel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came paſs from that time forth, *that* the half of my ſervants wrought in the work, and the other half of them held

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NOTES on Chap. IV.

Ver. 2. *Will they make an end in a day?*] Reports had been ſpread, that ſo many were at work, as if they intended to build the wall, keep a feaſt, and dedicate it all in one day; hence he takes occaſion to laugh at their fooliſh diligence, and the haſte they made in the work.

Ver. 5. *Let not their ſin be blotted out.*] Theſe words, if taken in a literal ſenſe, ſeem as if he prayed, that their ſins might never be forgiven; but it ſhould be remembered, that he ſpoke by the ſpirit of prophecy, foreſeeing, that from their malicious and implacable ſpirit againſt God and his people, they would never be capable of his mercy, but at laſt be utterly deſtroyed.

Ver. 12. *Ten times.*] That is, a great many times, often, repeating it.

From all places whence ye ſhall return unto us, they will be upon you.] The laſt words of this ſentence, *they will be upon you*, are not in the Hebrew, and ſerve to obſcure the paſſage. The ſenſe is, that ſeveral Jews who reſided near the enemy, having diſcovered their deſigns, informed their brethren of the different ſtratagems they had formed for oppoſing them: if any words are added, they ſhould be, *they informed us of our danger.*

Before Chriſt 445. held both the ſpears, the ſhields, and the bows, and the habergions; and the rulers *were* behind all the houſe of Judah.

17 They which builded on the wall, and they that bare burdens, with thoſe that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon.

18 For the builders, every one had his ſword girded by his ſide, and *ſo* builded: and he that ſounded the trumpet *was* by me.

19 ¶ And I ſaid unto the nobles, and to the rulers, and to the reſt of the people, The work *is* great and large, and we are ſeparated upon the wall, one far from another.

20 In what place *therefore* ye hear the ſound of the trumpet, reſort ye thither unto us: our God ſhall fight for us.

21 So we laboured in the work: and half of them held the ſpears, from the riſing of the morning, until the ſtars appeared.

22 Likewiſe at the ſame time ſaid I unto the people, Let every one with his ſervant lodge within Jeruſalem, that in the night they may be a guard to us, and labour on the day.

23 So neither I, nor my brethren, nor my ſervants, nor the men of the guard which followed me, none of us put off our clothes, *ſaving that* every one put them off for waſhing.

CHAP. V.

Before Chriſt 445. 1 *The Jews complain of their debt, mortgage, and bondage.* 6 *Nehemiah rebuketh the uſurers, and cauſeth them to make a covenant of reſtitution:* 14 *He forbeareth his own allowance, and keepeth hoſpitality.*

AND there was a great cry of the people, and of their wives, againſt their brethren the Jews.

2 For there were that ſaid, We, our ſons, and our daughters *are* many: therefore we take up corn *for them*, that we may eat, and live.

3 *Some* alſo there were that ſaid, We have mortgaged our lands, vineyards, and houſes, that we might buy corn, becauſe of the dearth.

4 There were alſo that ſaid, We have borrowed money for the kings tribute, *and that upon* our lands and vineyards.

5 Yet now our fleſh *is* as the fleſh of our brethren, our children as their children: and lo, we bring into bondage our ſons and our daughters to be ſervants, and *ſome* of our daughters are brought unto bondage *already*, neither *is it* in our power *to redeem them*: for other men have our lands and vineyards.

6 ¶ And I was very angry when I heard their cry, and theſe words.

7 Then I conſulted with myſelf, and I rebuked the nobles, and the rulers, and ſaid unto them, You exact uſury, every one

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Ver. 17. *And with the other hand held a weapon.*] This is a figurative ſpeech, and ſignifies, that they were well appointed, either to build or fight; it being impoſſible for them to work, if both their hands had not been at liberty; and that every one had his ſword girded by his ſide, and ſo builded, the very next verſe informs us.

NOTES on Chap. V.

Ver. 1. *There was a great cry of the people againſt their brethren.*] It was the poor who made theſe grievous complaints againſt the rich, for taking the advantage of their neceſſities, and exacting uſury. This oppreſſion reduced them to ſuch a degree, that they were obliged to mortgage their lands, houſes, and even to ſell their children, to enable them to buy bread for their ſupport. What increaſed the cruelty of this exaction was, that it was made at a time when their enemies threatened to deſtroy them all; ſo that they were obliged to purchaſe corn at the unreaſonable rates demanded by their rich brethren, or periſh with hunger.

Ver. 3. *Becauſe of the dearth.*] There had been a great ſcarcity not long before this, for want of rain, and during this diſtreſs, the rich had obliged their brethren to part with all they had. There was now another dearth, occaſioned by the multitudes of the people in the city; and their enemies hindering the country people from coming with proviſions, rendered their condition truly deplorable.

Before Chriſt 445. one of his brother. And I ſet a great aſſembly againſt them.

8 And I ſaid unto them, We, after our ability, have redeemed our brethren the Jews, *which were* ſold unto the heathen; and will you even ſell your brethren? or ſhall they be ſold unto us? Then held they their peace, and found nothing *to anſwer*.

9 Alſo I ſaid, It *is* not good that ye do: ought ye not to walk in the fear of our God, becauſe of the reproach of the heathen our enemies?

10 I likewiſe, *and* my brethren, and my ſervants, might exact of them money and corn: I pray you let us leave off this uſury.

11 Reſtore, I pray you, to them, even this day, their lands, their vineyards, their olive-yards, and their houſes, alſo the hundredth *part* of the money, and of the corn, the wine, and the oil, that ye exact of them.

12 Then ſaid they, We will reſtore *them*, and will require nothing of them; ſo will we do as thou ſayeſt. Then I called the prieſts, and took an oath of them, that they ſhould do according to this promiſe.

13 Alſo I ſhook my lap, and ſaid, So God ſhake out every man from his houſe, and from his labour, that performeth not this promiſe, even thus be he ſhaken out, and emptied. And all the congregation ſaid, Amen, and praiſed the LORD. And the people did according to this promiſe. Before Chriſt 445.

14 ¶ Moreover, from the time that I was appointed to be their governor in the land of Judah, from the twentieth year, even unto the two and thirtieth year of Artaxerxes the king, *that is*, twelve years, I and my brethren have not eaten the bread of the governor.

15 But the former governors that *had been* before me, were chargeable unto the people, and had taken of them bread and wine, beſides forty ſhekles of ſilver, yea, even their ſervants bare rule over the people: but ſo did not I, becauſe of the fear of God.

16 Yea, alſo I continued in the work of this wall, neither bought we any land: and all my ſervants *were* gathered thither unto the work.

17 Moreover, *there were* at my table an hundred and fifty of the Jews and rulers, beſides thoſe that came unto us from among the heathen that *are* about us.

18 Now *that* which was prepared *for me* daily, *was* one ox, *and* ſix choice ſheep; alſo fowls were prepared for me; and once in ten days, ſtore of all ſorts of wine: yet for all this required not I the bread of the governor, becauſe the bondage was heavy upon this people.

19 Think upon me, my God, for good,

Ver. 8. *They held their peace, and found nothing to anſwer.*] Well knowing, that there was an expreſs law of God againſt them, Deut. xxiii. 19. they were ſilent, being neither able to deny the fact, nor to juſtify it.

Ver. 11. *The hundredth part of the money*, &c.] The uſury they exacted was one *per cent.* for every month; or twelve *per cent.* for the year. Such was the exorbitant uſury, demanded afterwards by the Romans, as Salmaſius has obſerved.

Ver. 13. *I ſhook my lap.*] By an external ſign (as was the manner of the prophets) he predicted their poverty.

Ver. 14. *I and my brethren have not eaten the bread of the governor.*] That is, we have not made uſe of the allowances made for the governors, appointed by the king of Perſia, to provide them a table. He refuſed this juſt maintenance (becauſe he ſaw it would be burthenſome to his countrymen) living upon his own eſtate in Judea, and the ſalary he had from the king of Perſia, as his cupbearer.

Ver. 15. *So did not I, becauſe of the fear of God.*] That is, he did not do this through oſtenſtation, but out of a ſincere love to God and his country; for he eſteemed religion far above riches. *The laws of God were dearer to him than thouſands of gold and ſilver.*

Ver. 16. *Neither bought we any land.*] Which they might have done of the poor, at an eaſy price; but they would not make any advantage of the neceſſities of others.

Ver. 19. *Think upon me, my God, for good,* &c.] He expected his reward from God, who, he hoped, would ſhew him the ſame kindneſs he had done for his people.

Before Christ 445.

according to all that I have done for this people.

CHAP. VI.

1 *Sanballat practiſeth by craft, by rumours, by hired prophecies, to terrify Nehemiah.* 15 *The work is finiſhed to the terror of the enemies.*

NOW it came to paſs, when Sanballat, and Tobiah, and Geſhem the Arabian, and the reſt of our enemies heard that I had builded the wall, and *that* there was no breach left therein; (though at at that time I had not ſet up the doors upon the gates)

2 That Sanballat, and Geſhem ſent unto me, ſaying, Come, let us meet together in *ſome one of* the villages in the plain of Ono: but they thought to do me miſchief.

3 And I ſent meſſengers unto them, ſaying, I *am* doing a great work, ſo that I cannot come down: why ſhould the work ceaſe, whilſt I leave it and come down to you?

4 Yet they ſent unto me four times after this ſort; and I anſwered them after the ſame manner.

5 Then ſent Sanballat his ſervant unto me in like manner, the fifth time, with an open letter in his hand:

6 Wherein *was* written; It is reported among the heathen, and Gaſhmu ſaith *it*, *that* thou and the Jews think to rebel: for which cauſe thou buildeſt the wall, that thou mayeſt be their king, according to theſe words.

Before Christ 445.

7 And thou haſt alſo appointed prophets to preach of thee at Jeruſalem, ſaying, *There is* a king in Judah: and now ſhall it be reported to the king, according to theſe words. Come now therefore, and let us take counſel together.

8 Then I ſent unto him, ſaying, There are no ſuch things done as thou ſayeſt, but thou feigneſt them out of thine own heart.

9 For they all made us afraid, ſaying, Their hands ſhall be weakened from the work, that it be not done. Now therefore, *O God,* ſtrengthen my hands.

10 Afterward I came unto the houſe of Shemaiah the ſon of Delaiah, the ſon of Mehetabeel, who *was* ſhut up; and he ſaid, Let us meet together in the houſe of God, within the temple, and let us ſhut the doors of the temple; for they will come to ſlay thee, yea, in the night will they come to ſlay thee.

11 And I ſaid, Should ſuch a man as I flee? and who *is there* that *being* as I *am*, would go into the temple to ſave his life? I will not go in.

12 And lo, I perceived that God had not ſent him, but that he pronounced this prophecy againſt me: for Tobiah and Sanballat had hired him.

13 Therefore *was* he hired, that I ſhould be afraid, and do ſo, and ſin, and *that*

NOTES on Chap. VI.

Ver. 6. *And Gaſhmu ſaith it.*] This is, probably the ſame with Geſhem, mentioned ver. 1. who undertakes to prove it.

Ver. 10. *Shemaiah.*] Who was a prophet, whom Nehemiah probably took for his friend.

Let us meet together in the houſe of God, within the temple.] That is, in the ſanctuary; and whither he adviſed Nehemiah to retreat; but his real deſign was not only to diſgrace him, and diſhearten the people, when they ſaw the cowardice of their governor, but alſo to prepare the way for the enemies aſſaulting and taking the city, when there were none to defend the walls; and probably, to deſtroy Nehemiah, or ſecure his perſon, till the city was betrayed into the hands of the enemy.

Ver. 11. *Should ſuch a man as I flee?*] Shall I, the chief governor, upon whoſe preſence, counſel, and conduct, the ſafety of the city and nation in a great meaſure depends; who have profeſſed ſuch confidence in God; who have had ſuch eminent experience of his powerful aſſiſtance, when the danger was much greater than now: ſhall I diſhonour God and religion, and betray the city and people by my cowardice?

Before Chriſt 445.

that they might have *matter* for an evil report, that they might reproach me.

14 My God, think thou upon Tobiah and Sanballat, according to theſe their works, and on the propheteſs Noadiah, and the reſt of the prophets, that would have put me in fear.

15 ¶ So the wall was finiſhed, in the twenty and fifth *day* of *the month* Elul, in fifty and two days.

16 And it came to paſs that when all our enemies heard *thereof,* and all the heathen that *were* about us ſaw *theſe things,* they were much caſt down in their own eyes: for they perceived that this work was wrought of our God.

17 ¶ Moreover, in thoſe days the nobles of Judah ſent many letters unto Tobiah, and *the letters* of Tobiah came unto them.

18 For *there were* many in Judah ſworn unto him, becauſe he *was* the ſon in law of Shechaniah the ſon of Arah; and his ſon Johanan had taken the daughter of Meſhullam, the ſon of Berechiah.

19 Alſo they reported his good deeds before me, and uttered my words to him: *and* Tobiah ſent letters to put me in fear.

CHAP. VII.

1 Nehemiah committeth the charge of Jeruſalem to Hanani and Hananiah. 5 A regiſter of the genealogy of them which came at the firſt out of Babylon, 8 of the people, 39 of the prieſts, 43 of the Levites, 46 of the Nethinims, 57 of Solomons ſervants, 63 and of the prieſts which could not find their pedigree.

Before Chriſt 445.

NOW it came to paſs when the wall was built, and I had ſet up the doors, and the porters and the ſingers, and the Levites were appointed,

2 That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jeruſalem: (for he *was* a faithful man, and feared God above many)

3 And I ſaid unto them, Let not the gates of Jeruſalem be opened until the ſun be hot; and while they ſtand by, let them ſhut the doors, and bar *them:* and appoint watches of the inhabitants of Jeruſalem, every one in his watch, and every one *to be* over againſt his houſe.

4 Now the city *was* large and great: but the people *were* few therein, and the houſes *were* not builded.

5 ¶ And my God put into mine heart, to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy: and I found a regiſter of the genealogy of them which came up at

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Ver. 15. *The wall was finiſhed—in fifty and two days.*] This diſpatch may ſeem incredible, if we did not reflect, what a prodigious number of people voluntarily engaged in this work, and how full of zeal they were; and further, that the foundation of the wall was not deſtroyed by the Chaldeans; and that there were ſome pieces of it ſtanding, and only great breaches made in it. Hiſtory acquaints us with inſtances of the like diligence, particularly, Alexander the Great, is ſaid to have built the walls of Alexandria, which was ſeven miles in compaſs, in the ſpace of twenty days.

Notes on Chap. VII.

Ver. 2. *I gave my brother Hanani,* &c.] Nehemiah, very likely, was now returning to Shuſhan, to give the king an account of the ſtate of affairs in Judea; and therefore was particularly careful, to place ſuch men in the city, as he knew would execute the truſt repoſed in them, with the ſtricteſt fidelity. Hanani had given proof of his zeal for God and his country, in taking a journey from Judea to Shuſhan, to inform Nehemiah of the wretched ſtate of Jeruſalem, and to implore his aſſiſtance to relieve it. See chap. i. The reaſon why Nehemiah put ſuch truſt and confidence in Hananiah was, becauſe he was a man of conſcience, and acted on religious principles; which would render him proof againſt all temptations, which the enemy, during his abſence, might throw in his way.

Ver. 4. *The people were few therein.*] The generality choſe to reſide in the country, which was more ſuited to their genius and manner of life, as paſtors and huſbandmen; and many were terrified from coming to live at Jeruſalem, thinking themſelves ſafer in the country, where their enemies had no pretence to diſturb them.

Ver. 5. *My God, put into mine heart to gather the nobles,* &c.] Well would it be for us, if, like the pious Nehemiah, we had God always in our thoughts (as without his aſſiſtance we can do nothing) and aſcribed to him every good motion of our mind.

Before Chriſt 536.

at the firſt, and found written therein,

6 Theſe *are* the children of the province, that went up out of the captivity, of thoſe that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jeruſalem and to Judah, every one unto his city;

7 Who came with Zerubbabel: Jeſhua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilſhan, Miſpereth, Bigvai, Nehum, Baanah; the number, *I ſay,* of the men of the people of Iſrael *was this;*

8 The children of Paroſh, two thouſand an hundred ſeventy and two.

9 The children of Shephatiah, three hundred ſeventy and two.

10 The children of Arah, ſix hundred fifty and two.

11 The children of Pahath-moab, of the children of Jeſhua and Joab, two thouſand and eight hundred *and* eighteen.

12 The children of Elam, a thouſand two hundred fifty and four.

13 The children of Zattu, eight hundred forty and five.

14 The children of Zaccai, ſeven hundred and threeſcore.

15 The children of Binnui, ſix hundred forty and eight.

16 The children of Bebai, ſix hundred twenty and eight.

17 The children of Azgad, two thouſand three hundred twenty and two.

18 The children of Adonikam, ſix hundred threeſcore and ſeven.

19 The children of Bigvai, two thouſand threeſcore and ſeven.

20 The children of Adin, ſix hundred fifty and five.

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21 The children of Ater of Hezekiah, ninety and eight.

22 The children of Haſhum, three hundred twenty and eight.

23 The children of Bezai, three hundred twenty and four.

24 The children of Hariph, an hundred and twelve.

25 The children of Gibeon, ninety and five.

26 The men of Beth-lehem and Netophah, an hundred fourſcore and eight.

27 The men of Anathoth, an hundred twenty and eight.

28 The men of Beth-azmaveth, forty and two.

29 The men of Kirjath-jearim, Chephirah, and Beeroth, ſeven hundred forty and three.

30 The men of Ramath and Gaba, ſix hundred twenty and one.

31 The men of Michmas, an hundred and twenty and two.

32 The men of Beth-el and Ai, an hundred twenty and three.

33 The men of the other Nebo, fifty and two.

34 The children of the other Elam, a thouſand two hundred fifty and four.

35 The children of Harim, three hundred and twenty.

36 The children of Jericho, three hundred forty and five.

37 The children of Lod, Hadid, and Ono, ſeven hundred twenty and one.

38 The children of Senaah, three thouſand nine hundred and thirty.

39 ¶ The prieſts: the children of Jedaiah, of the houſe of Jeſhua, nine hundred ſeventy and three.

Ver. 6. *Theſe are the children,* &c.] Theſe are almoſt the ſame words which we read in the 2d chapter of Ezra, ver. 1. which ſee.

Ver. 8. *The children of Paroſh,* &c.] In ſome particulars, this genealogy differs from that in Ezra chap. ii. 5. But it ſhould be remembered, that Nehemiah's was taken in Judea, after the finiſhing of the wall of Jeruſalem; and Ezra's, in Babylon, before they returned to their own land.

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40 The children of Immer, a thouſand fifty and two.

41 The children of Paſhur, a thouſand two hundred forty and ſeven.

42 The children of Harim, a thouſand and ſeventeen.

43 ¶ The Levites: the children of Jeſhua, of Kadmiel, *and* of the children of Hodevah, ſeventy and four.

44 ¶ The ſingers: the children of Aſaph, an hundred forty and eight.

45 The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

46 ¶ The Nethinims: the children of Ziha, the children of Haſhupha, the children of Tabbaoth,

47 The children of Keros, the children of Sia the children of Padon,

48 The children of Lebanah, the children of Hagaba, the children of Shalmai.

49 The children of Hanan, the children of Giddel, the children of Gahar,

50 The children of Reaiah, the children of Rezin, the children of Nekoda,

51 The children of Gazzam, the children of Uzza, the children of Phaſeah,

52 The children of Beſai, the children of Meunim, the children of Nephiſheſim,

53 The children of Backbuk, the children of Hakupha, the children of Harhur,

54 The children of Bazlith, the children of Mehida, the children of Harſha,

55 The children of Barkos, the children of Siſera, the children of Tamah,

56 The children of Neziah, the children of Hatipha.

57 ¶ The children of Solomons ſervants: the children of Sotai, the children of Sophereth, the children of Perida,

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58 The children of Jaala, the children of Darkon, the children of Giddel,

59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Amon.

60 All the Nethinims, and the children of Solomons ſervants, *were* three hundred ninety and two.

61 And theſe *were* they which went up *alſo* from Tel-melah, Tel-hareſha, Cherub, Addon, and Immer: but they could not ſhew their fathers houſe, nor their ſeed, whether they *were* of Iſrael.

62 The children of Delaiah, the children of Tobiah, the children of Nekoda, ſix hundred forty and two.

63 ¶ And of the prieſts: the children of Habaiah, the children of Koz, the children of Barzillai, which took *one* of the daughters of Barzillai the Gileadite to wife, and was called after their name.

64 Theſe ſought their regiſter *among* thoſe that were reckoned by genealogy, but it was not found: therefore were they as polluted, put from the prieſthood.

65 And the Tirſhatha ſaid unto them, that they ſhould not eat of the moſt holy things, till there ſtood *up* a prieſt with Urim and Thummim.

66 ¶ The whole congregation together, *was* forty and two thouſand three hundred and threeſcore,

67 Beſides their man-ſervants, and their maid-ſervants, of whom *there were* ſeven thouſand three hundred thirty and ſeven: and they had two hundred forty and five ſinging-men, and ſinging-women.

68 Their horſes, ſeven hundred thirty and ſix: their mules two thouſand forty and five:

69 *Their* camels, four hundred thirty

Ver. 65. *The Tirſhatha.*] See the note on Ezra, chapter ii. 63.

Before Christ 536. and five: ſix thouſand ſeven hundred and twenty aſſes.

70 ¶ And ſome of the chief of the fathers gave unto the work: the Tirſhatha gave to the treaſure, a thouſand drams of gold, fifty baſons, five hundred and thirty prieſts garments.

71 And *ſome* of the chief of the fathers gave to the treaſure of the work, twenty thouſand drams of gold, and two thouſand and two hundred pound of ſilver.

72 And *that* which the reſt of the people gave, *was* twenty thouſand drams of gold, and two thouſand pound of ſilver, and threeſcore and ſeven prieſts garments.

73 So the prieſts, and the Levites, and the porters, and the ſingers, and *ſome* of the people, and the Nethinims, and all Iſrael, dwelt in their cities; and when the ſeventh month came, the children of Iſrael *were* in their cities.

CHAP. VIII.

1 *The religious manner of reading and hearing the law.* 9 *They comfort the people.* 13 *The forwardneſs of them to hear, and be inſtructed.* 16 *They keep the feaſt of tabernacles.*

AND all the people gathered themſelves together as one man, into the ſtreet that *was* before the water-gate, and they ſpake unto Ezra the ſcribe, to bring the book of the law of Moſes, which the LORD had commanded to Iſrael.

2 And Ezra the ſcribe brought the law before the congregation, both of men and women, and all that could hear with underſtanding, upon the firſt day of the ſeventh month.

Before Christ 445. 3 And he read therein before the ſtreet that *was* before the water-gate, from the morning until mid-day, before the men and the women, and thoſe that could underſtand; and the ears of all the people *were attentive* unto the book of the law.

4 And Ezra the ſcribe ſtood upon a pulpit of wood, which they had made for the purpoſe, and beſide him ſtood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaſeiah, on his right hand; and on his left hand, Pedaiah, and Miſhael, and Malchijah, and Haſhum, and Haſhbadana, Zechariah, *and* Meſhullam.

5 And Ezra opened the book in the ſight of all the people (for he was above all the people) and when he opened it, all the people ſtood up:

6 And Ezra bleſſed the LORD the great God: and all the people anſwered, Amen, amen, with lifting up their hands: and they bowed their heads, and worſhipped the LORD with *their* faces to the ground.

7 Alſo Jeſhua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaſeiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites cauſed the people to underſtand the law: and the people *ſtood* in their place.

8 So they read in the book, in the law of God diſtinctly, and gave the ſenſe, and cauſed *them* to underſtand the reading.

9 ¶ And

NOTES on Chap. VIII.

Ver. 1. *All the people gathered themſelves together.*] This was the firſt great feaſt after the walls of Jeruſalem were finiſhed.

They ſpake unto Ezra the ſcribe.] The ſame Ezra, no doubt, who came from Babylon in the ſeventh year of Artaxerxes, with a full commiſſion to Jeruſalem, to aſſiſt Zerubbabel in the reformation of the whole ſtate of the Jewiſh church. After the death of Zerubbabel, the whole adminiſtration devolved upon him; but as his commiſſion laſted but for twelve years, upon its expiration, Nehemiah ſucceeded to the government; and we hear no more of Ezra, until he is here called upon to read and expound the law to the people.

Ver. 2. *Ezra brought the law before, &c.*] It is plain, from hence, that what the author of the ſecond book of Eſdras xiv. 21. ſays, that all the copies of the holy books had been burnt with the temple, is an apocryphal ſtory.

Ver. 8. *Cauſed the people to underſtand the reading.*] The Iſraelites, during their long captivity, being uſed to the Chaldee,

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9 ¶ And Nehemiah which *is* the Tirſhatha, and Ezra the prieſt the ſcribe, and the Levites that taught the people, ſaid unto all the people, This day *is* holy unto the LORD your God, mourn not, nor weep: for all the people wept, when they heard the words of the law.

10 Then he ſaid unto them, Go your way, eat the fat, and drink the ſweet, and ſend portions unto them for whom nothing is prepared: for *this* day *is* holy unto our Lord: neither be ye ſorry, for the joy of our LORD is your ſtrength.

11 So the Levites ſtilled all the people, ſaying, Hold your peace, for the day *is* holy, neither be grieved.

12 And all the people went their way to eat, and to drink, and to ſend portions, and to make great mirth, becauſe they had underſtood the words that were declared unto them.

13 ¶ And on the ſecond day were gathered together the chief of the fathers of all the people, the prieſts and the Levites, unto Ezra the ſcribe, even to underſtand the words of the law.

14 And they found written in the law which the LORD had commanded by Moſes, that the children of Iſrael ſhould dwell in booths, in the feaſt of the ſeventh month:

15 And that they ſhould publiſh and proclaim in all their cities, and in Jeruſalem, ſaying, Go forth unto the mount, and fetch olive-branches, and pine-branches and myrtle-branches, and palm-branches, and branches of thick trees, to make booths, as *it is* written.

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16 ¶ So the people went forth, and brought *them*, and made themſelves booths, every one upon the roof of his houſe, and in their courts, and in the courts of the houſe of God, and in the ſtreet of the water-gate, and in the ſtreet of the gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity, made booths, and ſat under the booths: for ſince the days of Jeſhua the ſon of Nun, unto that day, had not the children of Iſrael done ſo: and there was very great gladneſs.

18 Alſo day by day, from the firſt day unto the laſt day, he read in the book of the law of God: and they kept the feaſt ſeven days, and on the eighth day *was* a ſolemn aſſembly, according unto the manner.

CHAP. IX.

1 *A ſolemn faſt, and repentance of the people.* 4 *The Levites make a religious confeſſion of God's goodneſs, and their wickedneſs.*

NOW in the twenty and fourth day of this month, the children of Iſrael, were aſſembled with faſting, and with ſackclothes, and earth upon them.

2 And the ſeed of Iſrael ſeparated themſelves from all ſtrangers, and ſtood and confeſſed their ſins, and the iniquities of their fathers.

3 And they ſtood up in their place, and read in the book of the law of the LORD their

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Chaldee, had forgot their mother tongue; and therefore Ezra is ſuppoſed here to explain the ſcripture to them, by turning the Hebrew into Chaldee: but M. du Pin interprets it, of Ezra's explaining the difficult places of ſcripture, ſo as to adapt it to the underſtanding of the common people, and offers ſeveral reaſons to prove, that the Hebrew could not be ſo entirely loſt as is here ſuppoſed, till ſome time after the captivity.

Ver. 10. *This day is holy,* &c.] This was the firſt new-moon in the year, and the feaſt of blowing with trumpets. See Lev. xxiii.

Ver. 17. *Since the days of Jeſhua,* &c.] That is, the joy ſince that time, had never been ſo great as upon this occaſion; in the days of Joſhua they rejoiced, becauſe they had got poſſeſſion of the land of Canaan; and now they rejoiced for being again ſettled in it, after ſo long a captivity.

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their God, *one* fourth part of the day, and *another* fourth part they confeſſed, and worſhipped the LORD their God.

4 ¶ Then ſtood up upon the ſtairs of the Levites, Jeſhua and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried with a loud voice unto the LORD their God.

5 Then the Levites, Jeſhua and Kadmiel, Bani, Haſhabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, ſaid, Stand up *and* bleſs the LORD your God for ever and ever; and bleſſed be thy glorious name, which is exalted above all bleſſing and praiſe.

6 Thou, *even* thou art LORD alone, thou haſt made heaven, the heaven of heavens with all their hoſt, the earth and all *things* that *are* therein, the ſeas and all that *is* therein, and thou preſerveſt them all, and the hoſt of heaven worſhippeth thee.

7 Thou *art* the LORD the God, who didſt chooſe Abram, and broughteſt him forth out of Ur of the Chaldees, and gaveſt him the name of Abraham:

8 And foundeſt his heart faithful before thee, and madeſt a covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebuſites, and the Girgaſhites, to give *it*, *I ſay*, to his ſeed, and haſt performed thy words, for thou *art* righteous:

9 And didſt ſee the afflictions of our fathers in Egypt, and heardeſt their cry by the Red ſea:

10 And ſhewedſt ſigns and wonders upon Pharaoh, and on all his ſervants, and on all the people of his land: for thou kneweſt that they dealt proudly againſt them: ſo didſt thou get thee a name, as *it is* this day.

11 And thou didſt divide the ſea before them, ſo that they went through the midſt of the ſea on the dry land, and their perſecutors thou threweſt into the deeps, as a ſtone into the mighty waters.

12 Moreover, thou leddeſt them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they ſhould go.

13 Thou cameſt down alſo upon mount Sinai, and ſpakeſt with them from heaven, and gaveſt them right judgments, and true laws, good ſtatutes and commandments:

14 And madeſt known unto them thy holy ſabbath, and commandedſt them precepts, ſtatutes, and laws, by the hand of Moſes thy ſervant:

15 And gaveſt them bread from heaven, for their hunger, and broughteſt forth water for them out of the rock, for their thirſt, and promiſedſt them that they ſhould go in to poſſeſs the land, which thou hadſt ſworn to give them.

16 But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments,

17 And refuſed to obey, neither were mindful of thy wonders that thou didſt among them: but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou *art* a God ready to pardon, gracious and merciful, ſlow to anger, and of great kindneſs, and forſookeſt them not.

18 Yea, when they had made them a molten calf, and ſaid, This *is* thy god that brought

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NOTES on Chap. IX.

Ver. 4. *Upon the ſtairs.*] Or, as in the margin, *upon the ſcaffold*, which raiſed them above the people.

Ver. 6. *The hoſt of heaven worſhipeth thee.*] The ſtars are ſometimes called the hoſt of heaven; and ſometimes the angels are ſo called, and which are here meant; the other being mentioned, when he ſays, *The heavens with all their hoſt*.

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brought thee up out of Egypt, and had wrought great provocations:

19 Yet thou in thy manifold mercies, forſookeſt them not in the wilderneſs: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to ſhew them light, and the way wherein they ſhould go.

20 Thou gaveſt alſo thy good ſpirit, to inſtruct them, and withheldeſt not thy manna from their mouth, and gaveſt them water for their thirſt.

21 Yea, forty years didſt thou ſuſtain them in the wilderneſs, *ſo that* they lacked nothing; their clothes waxed not old, and their feet ſwelled not.

22 Moreover, thou gaveſt them kingdoms and nations, and didſt divide them into corners: ſo they poſſeſſed the land of Sihon, and the land of the king of Heſhbon, and the land of Og king of Baſhan.

23 Their children alſo multipliedſt thou as the ſtars of heaven, and broughteſt them into the land, concerning which thou hadſt promiſed to their fathers, that they ſhould go in to poſſeſs *it*.

24 So the children went in and poſſeſſed the land, and thou ſubduedſt before them the inhabitants of the land, the Canaanites, and gaveſt them into their hands, with their kings, and the people of the land, that they might do with them as they would.

25 And they took ſtrong cities, and a fat land, and poſſeſſed houſes full of all goods, wells digged, vineyards and olive-yards, and fruit-trees in abundance: ſo they did eat, and were filled, and became fat, and delighted themſelves in thy great goodneſs.

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26 Nevertheleſs, they were diſobedient, and rebelled againſt thee, and caſt thy law behind their backs, and ſlew thy prophets which teſtified againſt them to turn them to thee, and they wrought great provocations.

27 Therefore thou deliveredſt them into the hand of their enemies, who vexed them: and in the time of their trouble when they cried unto thee, thou heardeſt *them* from heaven; and according to thy manifold mercies, thou gaveſt them ſaviours, who ſaved them out of the hand of their enemies.

28 But after they had reſt, they did evil again before thee: therefore lefteſt thou them in the hand of their enemies, ſo that they had dominion over them: yet when they returned, and cried unto thee, thou heardeſt *them* from heaven, and many times didſt thou deliver them, according to thy mercies:

29 And teſtifiedſt againſt them, that thou mighteſt bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but ſinned againſt thy judgments (which if a man do, he ſhall live in them) and withdrew the ſhoulder, and hardened their neck, and would not hear.

30 Yet many years didſt thou forbear them, and teſtifiedſt againſt them by thy ſpirit in thy prophets: yet would they not give ear: therefore gaveſt thou them into the hand of the people of the lands.

Ver. 20. *Thou gaveſt alſo thy good ſpirit.*] The ſpirit of God, which reſted upon Moſes, God imparted to ſeventy other perſons, that they might be better governed, Numb. xi. 16, 17.

Ver. 22. *Didſt divide them into corners.*] This probably relates to the inhabitants of Canaan, whom the Iſraelites diſpoſſeſſed, and drove them into corners: and in ſome old tranſlations of the bible, it is rendered, *and ſcattered them into corners.*

The land of Sihon, and the land of the king of Heſhbon.] Or rather, *The land of Sihon, even the land of the king of Heſhbon.* Heſhbon was the capital city of the kingdom of Sihon.

Ver. 29. *Which if a man do, he ſhall live in them.*] That is, ſhall be an happy man.

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31 Nevertheleſs, for thy great mercies ſake, thou didſt not utterly conſume them, nor forſake them; for thou *art* a gracious and merciful God.

32 Now therefore our God, the great, the mighty, and the terrible God, who keepeſt covenant and mercy; let not all the trouble ſeem little before thee that hath come upon us, on our kings, on our princes, and on our prieſts, and on our prophets, and on our fathers, and on all thy people, ſince the time of the kings of Aſſyria unto this day.

33 Howbeit, thou *art* juſt in all that is brought upon us; for thou haſt done right, but we have done wickedly:

34 Neither have our kings, our princes, our prieſts, nor our fathers kept thy law, nor hearkened unto thy commandments, and thy teſtimonies wherewith thou didſt teſtify againſt them.

35 For they have not ſerved thee in their kingdom, and in thy great goodneſs that thou gaveſt them, and in the large and fat land which thou gaveſt before them, neither turned they from their wicked works.

36 Behold, we *are* ſervants this day, and *for* the land that thou gaveſt unto our fathers, to eat the fruit thereof, and the good thereof, behold, we *are* ſervants in it.

37 And it yieldeth much increaſe unto the kings whom thou haſt ſet over us becauſe of our ſins: alſo they have dominion over our bodies, and over our cattle, at their pleaſure, and we *are* in great diſtreſs.

38 And becauſe of all this, we make a ſure *covenant*, and write *it*; and our princes, Levites, *and* prieſts ſeal *unto it*.

CHAP. X.

1 *The names of them that ſealed the covenant.* 29 *The points of the covenant.*

NOW thoſe that ſealed *were*, Nehemiah the Tirſhatha, the ſon of Hachaliah, and Zidkijah,

2 Seraiah, Azariah, Jeremiah,
3 Paſhur, Amariah, Malchijah,
4 Hattuſh, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meſhullam, Abijah, Mijamin,
8 Maaziah, Bilgai, Shemaiah: theſe *were* the prieſts.
9 And the Levites: both Jeſhua the ſon of Azaniah, Binnui of the ſons of Henadad, Kadmiel;
10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Haſhabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodijah, Bani, Beninu.
14 The chief of the people; Paroſh, Pahath-moab, Elam, Zatthu, Bani,
15 Bunni, Azgad, Bebai,
16 Adonijah, Bigvai, Adin,
17 Ater, Hizkijah, Azzur,
18 Hodijah, Haſhum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiaſh, Meſhullam, Hezir,

21 Me-

Ver. 36. *Behold we are ſervants in it.*] God had indeed mercifully reſtored them to their own country; but the marks of his diſpleaſure for their ſins ſtill remained viſible. They were now ſervants to others, not owners and proprietors of the lands, which God had given to their fathers.

Ver. 37. *They have dominion over our bodies*, &c.] Their bodies were liable to be preſſ.d to ſerve in the king's wars; or, in his works, and their cattle to be ſeized for his uſe.

Ver. 38. *We make a ſure covenant, and write it*, &c.] Pellicanus obſerves, it was of very little conſequence what ſuch an untoward people promiſed; for what regard could they have to their own hand-writing, who had none to the ten commandments, written on tables of ſtone, by the finger of God! It was, however, very uſeful, that there ſhould be a public inſtrument, to convince them of their impiety, that they might be publicly confounded, when they perfidiouſly refuſed to obey the precepts of the law, by ſhewing them under their own hands, their engagements to future fidelity.

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21 Meſhezabeel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoſhea, Hananiah, Haſhub,
24 Hallohesh, Pileha, Shobek,
25 Rehum, Haſhabnah, Maaſeiah,
26 And Ahijah, Hanan, Anan,
27 Malluch, Harim, Baanah.

28 ¶ And the reſt of the people, the prieſts, the Levites, the porters, the ſingers, the Nethinims, and all they that had ſeparated themſelves from the people of the lands, unto the law of God, their wives, their ſons, and their daughters, every one having knowledge, and having underſtanding:

29 They clave to their brethren, their nobles, and entered into a curſe, and into an oath, to walk in Gods law, which was given by Moſes the ſervant of God, and to obſerve and do all the commandments of the LORD our Lord, and his judgments and his ſtatutes:

30 And that we would not give our daughters unto the people of the land, nor take their daughters for our ſons:

31 And *if* the people of the land bring ware, or any victuals on the ſabbath-day, to ſell, *that* we would not buy it of them on the ſabbath, or on the holy-day: and *that* we would leave the ſeventh year, and the exaction of every debt.

32 Alſo we made ordinances for us, to charge ourſelves yearly with the third part of a ſhekel, for the ſervice of the houſe of our God,

33 For the ſhew-bread, and for the continual meat-offering, and for the continual burnt-offering, of the ſabbaths, of the new-moons, for the ſet feaſts, and for the holy *things*, and for the ſin-offerings, to make an atonement for Iſrael, and *for* all the work of the houſe of our God.

34 And we caſt the lots among the prieſts, the Levites, and the people for the wood-offering, to bring *it* into the houſe of our God, after the houſes of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, as *it is* written in the law:

35 And to bring the firſt-fruits of our ground, and the firſt-fruits of all fruit of all trees, year by year, unto the houſe of the LORD:

36 Alſo the firſt-born of our ſons, and of our cattle, (as *it is* written in the law), and the firſtlings of our herds, and of our flocks, to bring to the houſe of our God, unto the prieſts, that miniſter in the houſe of our God:

37 And *that* we ſhould bring the firſt-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine, and of oil, unto the prieſts, to the chambers of the houſe of our God, and the tithes of our ground unto the Levites, that

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NOTES on Chap. X.

Ver. 28. *The reſt of the people,* &c.] There being too many to ſubſcribe and ſeal the writing, the principals did it in the name of the reſt, who all unanimouſly declared, that they looked upon it as their own act, and gave their full conſent to what was done.

Ver. 30. *That we would not give our daughters unto the people of the land,* &c.] From this, and the three following verſes, it is plain, that the principal articles they obliged themſelves to obſerve, by this covenant, were, 1ſt, Not to make intermarriages with the Gentiles. 2d, To obſerve the Sabbath and ſabbatical years. 3d, To pay their annual tribute for the reparation of the temple. And, 4thly, To pay their tithes and firſt-fruits, for the maintainance of the prieſts and Levites. And hence we may learn, that theſe laws had been chiefly neglected, ſince their return from the captivity.

Ver. 31. *We would not buy it of them on the ſabbath.*] The Jews, being no more than ſubjects and ſervants, could not hinder their heathen neighbours from bringing their wares on the Sabbath-day into Jeruſalem; they therefore reſolved, and confirmed it by oath, that they would buy no more. However, it is remarkable, that notwithſtanding this reſolution and ſacred engagement, they very ſoon broke it. See chap. xiii. 15.

Ver. 33. *For the ſhew-bread,* &c.] Theſe things were formerly ſupplied out of the treaſury; but that being now exhauſted, they made this oblation, for things neceſſary for the ſervice of God.

Before Christ 445. that the ſame Levites might have the tithes, in all the cities of our tillage.

38 And the prieſt the ſon of Aaron, ſhall be with the Levites, when the Levites take tithes: and the Levites ſhall bring up the tithe of the tithes unto the houſe of our God, to the chambers, into the treaſure-houſe.

39 For the children of Iſrael, and the children of Levi, ſhall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where *are* the veſſels of the ſanctuary, and the prieſts that miniſter, and the porters, and the ſingers: and we will not forſake the houſe of our God.

CHAP. XI.

1 *The rulers, voluntary men, and the tenth man choſen by lot, dwell at Jeruſalem.* 3 *A catalogue of their names.* 20 *The reſidue dwell in other cities.*

AND the rulers of the people dwelt at Jeruſalem: the reſt of the people alſo caſt lots to bring one of ten, to dwell in Jeruſalem the holy city, and nine parts *to dwell* in *other* cities.

2 And the people bleſſed all the men, that willingly offered themſelves to dwell at Jeruſalem.

3 ¶ Now theſe *are* the chief of the province that dwelt in Jeruſalem: but in the cities of Judah dwelt every one in his poſſeſſion in their cities, *to wit*, Iſrael, the prieſts, and the Levites, and the Nethinims, and the children of Solomons ſervants.

4 And at Jeruſalem dwelt *certain* of the children of Judah, and of the children of Benjamin: of the children of Judah; Athaiah the ſon of Uzziah, the ſon of Zechariah, the ſon of Amariah, the ſon of Shephatiah, the ſon of Mahalaleel, of the children of Perez; Before Christ. 445.

5 And Maaſeiah the ſon of Baruch, the ſon of Col-hozeh, the ſon of Hazaiah, the ſon of Adaiah, the ſon of Joiarib, the ſon of Zechariah, the ſon of Shiloni.

6 All the ſons of Perez that dwelt at Jeruſalem, *were* four hundred threeſcore and eight valiant men.

7 And theſe *are* the ſons of Benjamin; Sallu the ſon of Meſhullam, the ſon of Joed, the ſon of Pedaiah, the ſon of Kolaiah, the ſon of Maaſeiah, the ſon of Ithiel, the ſon of Jeſaiah.

8 And after him Gabbai, Sallai, nine hundred twenty and eight.

9 And Joel the ſon of Zichri *was* their overſeer: and Judah the ſon of Senuah, *was* ſecond over the city.

10 Of the prieſts: Jedaiah the ſon of Joiarib, Jachin.

11 Seraiah the ſon of Hilkiah, the ſon of Meſhullam, the ſon of Zadok, the ſon of Meraioth, the ſon of Ahitub, *was* the ruler of the houſe of God.

12 And their brethren that did the work of the houſe, *were* eight hundred twenty and two: and Adaiah the ſon of Jeroham, the ſon of Pelaliah, the ſon of Amzi, the ſon of Zechariah, the ſon of Paſhur, the ſon of Malchiah,

13 And his brethren chief of the fathers, two hundred forty and two: and Amaſhai, the ſon of Azareel, the ſon of Ahaſai, the ſon of Meſhillemoth, the ſon of Immer,

14 And their brethren mighty men of valour, an hundred twenty and eight: and their

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NOTES on Chap. XI.

Ver. 1. *The rulers of the people dwelt at Jeruſalem.*] The inhabitants of the neighbouring countries were ſo exaſperated, at ſeeing the wall of Jeruſalem rebuilt, that many of the Jews were afraid to live there, thinking themſelves much ſafer in the country; the rulers, therefore, ſet them the example, by ſettling themſelves at Jeruſalem, in order to encourage the people to do the ſame: for which end they caſt lots, that among ten men, it might be known, whom God choſe to come thither.

Before Christ 445. their overſeer *was* Zabdiel, the ſon of *one of* the great men.

15 Alſo of the Levites: Shemaiah the ſon of Haſhub, the ſon of Azrikam, the ſon of Haſhabiah, the ſon of Bunni.

16 And Shabbethai, and Jozabad of the chief of the Levites, *had* the overſight of the outward buſineſs of the houſe of God.

17 And Mattaniah the ſon of Micha, the ſon of Zabdi, the ſon of Aſaph, *was* the principal to begin the thanſgiving in prayer: and Bakbukiah, the ſecond among his brethren, and Abda the ſon of Shammua, the ſon of Galal, the ſon of Jeduthun.

18 All the Levites in the holy city, *were* two hundred fourſcore and four.

19 Moreover, the porters, Akkub, Talmon, and their brethren that kept the gates, *were* an hundred ſeventy and two.

20 ¶ And the reſidue of Iſrael, of the prieſts *and* the Levites, *were* in all the cities of Judah, every one in his inheritance.

21 But the Nethinims dwelt in Ophel: and Ziha, and Giſpa *were* over the Nethinims.

22 The overſeer alſo of the Levites at Jeruſalem, *was* Uzzi the ſon of Bani, the ſon of Haſhabiah, the ſon of Mattaniah, the ſon of Micha: of the ſons of Aſaph, the ſingers *were* over the buſineſs of the houſe of God.

23 For *it was* the kings commandment concerning them, that a certain portion ſhould be for the ſingers due for every day.

24 And Pethahiah the ſon of Meſhezabeel, of the children of Zerah the ſon of Judah, *was* at the kings hand in all matters concerning the people. Before Christ 445.

25 And for the villages with their fields, *ſome* of the children of Judah dwelt at Kirjath-arba, and *in* the villages thereof, and at Dibon, and *in* the villages thereof, and at Jekabzeel, and *in* the villages thereof,

26 And at Jeſhua, and at Moladah, and at Beth-phelet,

27 And at Hazar-ſhual, and at Beer-ſheba, and *in* the villages thereof,

28 And at Ziklag, and at Mekonah, and *in* the villages thereof,

29 And at En-rimmon, and at Zereah, and at Jarmuth,

30 Zanoah, Adullam, and *in* their villages, at Lachiſh and the fields thereof, at Azekah, and *in* the villages thereof. And they dwelt from Beer-ſheba, unto the valley of Hinnom.

31 The children alſo of Benjamin from Geba, *dwelt* at Michmaſh, and Aija, and Beth-el, and *in* their villages,

32 *And* at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod, and Ono, the valley of cratftſmen.

36 And of the Levites, *were* diviſions *in* Judah, *and* in Benjamin.

CHAP. XII.

1 *The prieſts,* 8 *and the Levites which came up with Zerubbabel.* 10 *The ſucceſſion of high prieſts.* 26 *Certain chief Levites.* 27 *The ſolemnity of the dedication of the walls.*

NOW theſe *are* the prieſts and the Levites that went up with Zerubbabel the ſon of Shealtiel, and Jeſhua: Seraiah, Jeremiah, Ezra, 536.

Ver. 23. *It was the kings commandment concerning them,* &c.] The king here mentioned, as it is generally underſtood, is the king of Perſia, who, out of his great munificence, gave it for their better ſupport; it being common in all countries, to have a particular regard for thoſe who ſung hymns in praiſe of their gods.

Ver. 24. *Pethahiah—was at the kings hand.*] That is, tranſacted the buſineſs of the city for the king. Some underſtand, that he was appointed by the king of Perſia to receive and anſwer all petitions from the people; or to hear all cauſes in civil matters between the king and the people.

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2 Amariah, Malluch, Hattuſh,

3 Shechaniah, Rehum, Meremoth,

4 Iddo, Ginnethon, Abijah,

5 Miamin, Maadiah, Bilgah,

6 Shemaiah, and Joiarib, Jedaiah,

7 Sallu, Amok, Hilkiah, Jedaiah: theſe *were* the chief of the prieſts, and of their brethren in the days of Jeſhua.

8 Moreover the Levites: Jeſhua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah, *which was* over the thankſgiving, he and his brethren.

9 Alſo Bakbukiah, and Unni, their brethren, *were* over againſt them in the watches.

10 ¶ And Jeſhua begat Joiakim, Joiakim alſo begat Eliaſhib, and Eliaſhib begat Joiada,

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.

12 And in the days of Joiakim, were prieſts, the chief of the fathers: of Seraiah, Meraiah: of Jeremiah, Hananiah:

13 Of Ezra, Meſhullam: of Amariah, Jehohanan:

14 Of Melicu, Jonathan: of Shebaniah, Joſeph:

15 Of Harim, Adna: of Meraioth, Helkai:

16 Of Iddo, Zechariah: of Ginnethon, Meſhullam:

17 Of Abijah, Zichri: of Miniamin, of Moadiah, Piltai:

18 Of Bilgah, Shammua: of Shemaiah, Jehonathan:

19 And of Joiarib, Mattenai: of Jedaiah, Uzzi:

20 Of Sallai, Kallai: of Amok, Eber:

Before Chriſt 536.

21 Of Hilkiah, Haſhabiah: of Jedaiah, Nethaneel.

22 ¶ The Levites in the days of Eliaſhib, Joiada, and Johanan, and Jaddua, *were* recorded chief of the fathers: alſo the prieſts, to the reign of Darius the Perſian.

23 The ſons of Levi, the chief of the fathers, *were* written in the book of the chronicles, even until the days of Johanan the ſon of Eliaſhib.

24 And the chief of the Levites: Haſhabiah, Sherebiah, and Jeſhua the ſon of Kadmiel, with their brethren over againſt them, to praiſe *and* to give thanks according to the commandment of David the man of God, ward over againſt ward.

25 Mattaniah, and Bakbubiah, Obadiah, Meſhullam, Talmon, Akkub, *were* porters keeping the ward, at the threſholds of the gates.

26 Theſe *were* in the days of Joiakim the ſon of Jeſhua, the ſon of Jozadak, and in the days of Nehemiah the governor, and of Ezra the prieſt, the ſcribe.

27 ¶ And at the dedication of the wall of Jeruſalem, they ſought the Levites out of all their places, to bring them to Jeruſalem, to keep the dedication with gladneſs, both with thankſgivings, and with ſinging *with* cymbals, pſalteries, and with harps. 445.

28 And the ſons of the ſingers gathered themſelves together, both out of the plain country round about Jeruſalem, and from the villages of Netophathi,

29 Alſo from the houſe of Gilgal, and out of the fields of Geba, and Azmaveth: for

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Notes on Chap. XII.

Ver. 11. *Jaddua.*] This is the ſame perſon who went to meet Alexander the Great, in his pontifical habit, as he came to Jeruſalem from the conqueſt of Tyre and Gaza, and procured great privileges for the Jewiſh nation.

Ver. 27. *At the dedication of the wall of Jeruſalem.*] As Moſes dedicated the tabernacle in the wilderneſs, and Solomon the houſe of the Lord, when it was firſt built; ſo Nehemiah, having put all things in good order, dedicated the city, as a place which God himſelf had choſen, and reſtored it to him again, after it had been profaned by the devaſtations of the heathen.

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for the ſingers had builded them villages round about Jeruſalem.

30 And the prieſts and the Levites purified themſelves, and purified the people, and the gates, and the wall.

31 Then I brought up the princes of Judah upon the wall, and appointed two great *companies of them that gave* thanks, *whereof one* went on the right hand upon the wall toward the dung-gate:

32 And after them went Hoſhaiah, and half of the princes of Judah,

33 And Azariah, Ezra, and Meſhullam,

34 Judah, and Benjamin, and Shemaiah, and Jeremiah,

35 And *certain* of the prieſts ſons with trumpets: *namely*, Zechariah the ſon of Jonathan, the ſon of Shemaiah, the ſon of Mattaniah, the ſon of Michaiah, the ſon of Zaccur, the ſon of Aſaph:

36 And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the muſical inſtruments of David the man of God, and Ezra the ſcribe before them.

37 And at the fountain-gate, which was over againſt them, they went up by the ſtairs of the city of David, at the going up of the wall, above the houſe of David, even unto the water-gate eaſtward.

38 And the other *company of them that gave* thanks, went over againſt *them*, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces, even unto the broad wall:

39 And from above the gate of Ephraim, and above the old gate, and above the fiſh-gate, and the tower of Hananeel, and the tower of Meah, even unto the ſheep-gate; and they ſtood ſtill in the priſon-gate.

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40 So ſtood the two *companies of them that gave* thanks in the houſe of God, and I, and the half of the rulers with me:

41 And the prieſts; Eliakim, Maaſeiah, Miniamin, Michaia, Elioenai, Zechariah, *and* Hananiah with trumpets:

42 And Maaſeiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer: and the ſingers ſang loud, with Jezrahiah *their* overſeer.

43 Alſo that day they offered great ſacrifices, and rejoiced; for God had made them rejoice with great joy; the wives alſo and the children rejoiced: ſo that the joy of Jeruſalem was heard even afar off.

44 ¶ And at that time were ſome appointed over the chambers for the treaſures, for the offerings, for the firſt-fruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law for the prieſts and Levites: for Judah rejoiced for the prieſts and for the Levites that waited.

45 And both the ſingers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, *and* of Solomon his ſon.

46 For in the days of David and Aſaph, of old *there were* chief of the ſingers, and ſongs of praiſe and thankſgiving unto God.

47 And all Iſrael in the days of Zerubbabel,

Ver. 31. *I brought up the princes of Judah upon the wall,* &c.] He ſeparated the prieſts, the Levites, and the princes of the people, into two companies; one of which walked to the right-hand, and the other to the left, on the top of the walls; the two companies met in the temple, and there they ſtood ſtill, and completed their thankſgivings with ſacrifices.

Ver. 43. *The joy of Jeruſalem was heard even afar off.*] That is, the report of it was ſpread into far diſtant countries.

Ver. 45. *The ſingers and the porters kept the ward of their God.*] That is, The former ſung orderly in their courſes, and praiſed God; and the latter, duly obſerved the orders about purification, in not ſuffering any unclean perſon or thing to come into the houſe of God.

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babel, and in the days of Nehemiah, gave the portions of the ſingers, and the porters, every day his portion, and they ſanctified *holy things* unto the Levites, and the Levites ſanctified *them* unto the children of Aaron.

CHAP. XIII.

1 *Upon the reading of the law, ſeparation is made from the mixed multitude.* 4 *Nehemiah at his return cauſeth the chambers to be cleanſed:* 10 *He reformeth the offices in the houſe of God,* 15 *the violation of the ſabbath,* 23 *and the marriages with ſtrange wives.*

ON that day they read in the book of Moſes in the audience of the people; and therein was found written, that the Ammonite and the Moabite ſhould not come into the congregation of God for ever;

2 Becauſe they met not the children of Iſrael with bread and with water, but hired Baalim againſt them, that he ſhould curſe them: howbeit our God turned the curſe into a bleſſing.

3 Now it came to paſs when they had heard the law, that they ſeparated from Iſrael all the mixed multitude.

4 ¶ And before this, Eliaſhib the prieſt, having the overſight of the chamber of the houſe of our God, *was* allied unto Tobiah:

5 And he prepared for him a great chamber, where aforetime they laid the meat-offerings, the frankincenſe, and the veſſels, and the tithes of the corn, the new wine, and the oil, (which was commanded *to be given* to the Levites, and the ſingers, and the porters) and the offerings of the prieſts.

6 But in all this *time* was not I at Jeruſalem: for in the two and thirtieth year of Artaxerxes king of Babylon, came I 434. unto the king, and after certain days obtained I leave of the king:

7 And I came to Jeruſalem, and underſtood of the evil that Eliaſhib did for Tobiah, in preparing him a chamber in the courts of the houſe of God.

8 And it grieved me ſore, therefore I caſt forth all the houſhold-ſtuff of Tobiah out of the chamber.

9 Then I commanded, and they cleanſed the chambers; and thither brought I again the veſſels of the houſe of God, with the meat-offering and the frankincenſe.

10 ¶ And I perceived that the portions of

Ver. 47. *They ſanctified holy things unto the Levites,* &c.] That is, the people ſet apart the tenth part of their harveſt, for the uſe of the Levites; and the Levites ſeparated from their tithes, the tenth part of them for the prieſts; according to the law of Moſes.

NOTES on Chap. XIII.

Ver. 1. *On that day they read in the book of Moſes.*] This happened not immediately after the dedication, but ſome time after Nehemiah was returned from Perſia; for it cannot be ſuppoſed, that the people, who were ſo well affected to the miniſters of religion, ſhould ſo ſoon forget and neglect them.

Should not come into the congregation of God.] By *the congregation of God,* is not here meant, the public aſſemblies for divine worſhip; for men of all nations, if willing to become proſelytes, were admitted into the Jewiſh communion; but it means a prohibition of marriage; for, according to the Rabbins, none of the houſe of Iſrael, of either ſex, were to contract marriage with any Gentiles, unleſs firſt converted to their religion; and even in that caſe, ſome were debarred from it for ever; others in part; and others only for a limited time. Of the firſt ſort, were all the ſeven nations of the Canaanites, Deut. vii. Of the ſecond ſort, were the Moabites and the Ammonites, whoſe males were excluded for ever, but not their females: and of the third ſort, were the Edomites and Egyptians, with whom the Jews were not permitted to marry until the third generation; but with all others, they might freely make intermarriages, whenever they became thoroughly proſelyted to their religion.

Ver. 4. *Eliaſhib the prieſt, having the overſight of the chamber of the houſe of our God.*] The ſingular number is here put inſtead of the plural; for he had not the care of *one chamber* only, but of *all the chambers.* It is moſt probable, that this *Eliaſhib,* (for there were ſeveral of the name) who was the author of the following profanation of the houſe of God, was the high-prieſt: but he might die before Nehemiah returned from Babylon; for we hear nothing of the governors reprehending him for it, which he doubtleſs would otherwiſe have done.

Ver. 6. *All this time was not I at Jeruſalem.*] He was, during this time, retired to the court of Perſia.

Before Christ 434. of the Levites had not been given *them:* for the Levites and the ſingers that did the work, were fled every one to his field.

11 Then contended I with the rulers, and ſaid, Why is this houſe of God forſaken? And I gathered them together, and ſet them in their place.

12 Then brought all Judah the tithe of the corn, and the new wine, and the oil, unto the treaſuries.

13 And I made treaſurers over the treaſuries, Shelemiah the prieſt, and Zadok the ſcribe, and of the Levites, Pedaiah: and next to them *was* Hanan the ſon of Zaccur, the ſon of Mattaniah: for they were counted faithful, and their office *was* to diſtribute unto their brethren.

14 Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the houſe of my God, and for the offices thereof.

15 ¶ In thoſe days ſaw I in Judah *ſome* treading wine-preſſes on the ſabbath, and bringing in ſheaves, and lading aſſes; as alſo wine, grapes, and figs, and all *manner of* burdens, which they brought into Jeruſalem on the ſabbath-day: and I teſtified *againſt them* in the day wherein they ſold victuals.

16 There dwelt men of Tyre alſo therein, which brought fiſh, and all manner of ware, and ſold on the ſabbath unto the children of Judah, and in Jeruſalem.

17 Then I contended with the nobles of Judah, and ſaid unto them, What evil thing *is* this that ye do, and profane the ſabbath-day?

Before Christ 434. 18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Iſrael by profaning the ſabbath.

19 And it came to paſs, that when the gates of Jeruſalem began to be dark before the ſabbath, I commanded that the gates ſhould be ſhut, and charged that they ſhould not be opened till after the ſabbath: and *ſome* of my ſervants ſet I at the gates, *that* there ſhould no burden be brought in on the ſabbath-day.

20 So the merchants, and ſellers of all kind of ware lodged without Jeruſalem once or twice.

21 Then I teſtified againſt them, and ſaid unto them, Why lodge ye about the wall? if ye do *ſo* again, I will lay hands on you. From that time forth came they no *more* on the ſabbath.

22 And I commanded the Levites, that they ſhould cleanſe themſelves, and *that* they ſhould come *and* keep the gates, to ſanctify the ſabbath-day: Remember me, O my God, *concerning* this alſo, and ſpare me according to the greatneſs of thy mercy.

23 ¶ In thoſe days alſo ſaw I Jews *that* had married wives of Aſhdod, of Ammon, *and* of Moab:

24 And their children ſpake half in the ſpeech of Aſhdod, and could not ſpeak in the Jews language, but according to the language of each people.

25 And I contended with them, and

Ver. 16. *There dwelt men of Tyre alſo therein, which brought fiſh.*] The city of Tyre was a place of great trade; and lying on the ſea, abounded with fiſh, which they brought from thence to Joppa, and from Joppa to Jeruſalem.

Ver. 19. *When the gates of Jeruſalem began to be dark.*] That is, When they who ſat there, could not ſee to do any thing; which was about ſun-ſet, the mountains about Jeruſalem intercepting the light there ſooner than in other places.

Ver. 22. *I commanded the Levites that they ſhould cleanſe themſelves—and keep the gates,* &c.] It was natural to think, that the Levites, by virtue of their character, would meet with more deference and reſpect than his domeſtic ſervants; he appointed them to this ſervice, that they might continue it, when he and his ſervants were gone to Jeruſalem.

Ver. 25. *I contended with them.*] I expoſtulated the matter with them.

Before Christ 434.

curſed them, and ſmote certain of them, and plucked off their hair, and made them ſwear by God, *ſaying*, Ye ſhall not give your daughters unto their ſons, nor take their daughters unto your ſons, or for yourſelves.

26 Did not Solomon king of Iſrael ſin by theſe things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Iſrael; nevertheleſs, even him did outlandiſh women cauſe to ſin.

27 Shall we then hearken unto you to do all this great evil, to tranſgreſs againſt our God, in marrying ſtrange wives?

Before Christ 434.

28 And *one* of the ſons of Joiada, the ſon of Eliaſhib the high prieſt, *was* ſon in law to Sanballat the Horonite: therefore I chaſed him from me.

29 Remember them, O my God, becauſe they have defiled the prieſthood, and the covenant of the prieſthood, and of the Levites.

30 Thus cleanſed I them from all ſtrangers, and appointed the wards, of the prieſts and the Levites, every one in his buſineſs:

31 And for the wood-offering, at times appointed, and for the firſt-fruits, Remember me, O my God, for good.

I curſed them] I denounced God's judgments againſt them.

I ſmote certain of them.] I ordered the officers to ſcourge the moſt notorious offenders, according to Deut. xxv. 2.

I plucked off their hair.] I commanded them to be ſhaved, thereby to put them to ſhame, and making them look like vile ſlaves: it being a great diſgrace in thoſe eaſtern countries, where the hair was eſteemed a great ornament.

Ver. 28. *I chaſed him from me.*] That is, I baniſhed him from Judea.

Ver. 31. *Remember me, O my God for good.*] Hence we ſhould remember, that whatever good actions we may have done, it was not by our own power, but by the aſſiſtance of God; and therefore we ought, like the good Nehemiah, to recommend ourſelves, and all we have done, to his gracious favour and acceptance.

5 MA 56

The End of the Book of NEHEMIAH.

The BOOK of ESTHER.

The ARGUMENT.

This book contains the hiſtory of Eſther, *a* Jewiſh *captive virgin, who, for her extraordinary beauty, was advanced to the throne of* Perſia, *and by her intereſt with her royal huſband, procured to her countrymen a wonderful deliverance from* Haman's *intended maſſacre.* Ezra, *by many chriſtian fathers, was thought to be the author of this book; others think it was* Mordecai: *the* Talmudiſts, *with more probability, are of opinion, that the great ſynagogue (to perpetuate the memory of that remarkable event, and to account for the origin of the feaſt of* Purim) *ordered this book to be compoſed and approved of, and admitted it into the ſacred canon.*

CHAP. I.

Ahaſuerus maketh royal feaſts.

Before Christ 521. NOW it came to paſs in the days of Ahaſuerus (this *is* Ahaſuerus which reigned from India even unto Ethiopia, *over* an hundred and ſeven and twenty provinces)

2 *That* in thoſe days, when the king Ahaſuerus ſat on the throne of his kingdom, which *was* in Shuſhan the palace, Before Chriſt 519.

3 In the third year of his reign, he made a feaſt unto all his princes, and his ſervants; the power of Perſia and Media, the nobles and princes of the provinces *being* before him.

4 When he ſhewed the riches of his glorious

NOTES on Chap. I.

Ver. 1. *Ahaſuerus.*] It is the general opinion, agreeable to Joſephus, that the Ahaſuerus of ſcripture, was the Artaxerxes Longimanus of profane hiſtory; and the Septuagint, throughout the book of Eſther, where Ahaſuerus is mentioned in the Hebrew text, tranſlate it Artaxerxes.

Ver. 2. *When the king Ahaſuerus ſat on the throne of his kingdom.*] Enjoying peace and tranquillity throughout his large dominions. The hiſtory of his acceſſion to the throne is this—Xerxes, his father, was privately murdered by Artabanes, captain of his guard, who inſtantly repaired to Ahaſuerus, the third ſon of Xerxes, and pretended, that Darius his eldeſt brother, had committed this parricide, in order to make his way to the throne, and

Before Christ 519.

glorious kingdom, and the honour of his excellent majeſty, many days, *even* an hundred and fourſcore days.

5 And when theſe days were expired, the king made a feaſt unto all the people *that were* preſent in Shuſhan the palace, both unto great and ſmall, ſeven days, in the court of the garden of the kings palace,

6 *Where were* white, green, and blue *hangings*, faſtened with cords of fine linen and purple, to ſilver rings, and pillars of marble: the beds *were of* gold, and ſilver, upon a pavement of red, and blue, and white, and black marble.

7 And they gave *them* drink in veſſels of gold, (the veſſels being divers one from another) and royal wine in abundance, according to the ſtate of the king.

8 And the drinking *was* according to the law, none did compel: for ſo the king had appointed to all the officers of his houſe, that they ſhould do according to every mans pleaſure.

9 Alſo Vaſhti the queen made a feaſt for the women, *in* the royal houſe which *belonged* to king Ahaſuerus.

10 ¶ On the ſeventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the ſeven chamberlains that ſerved in the preſence of Ahaſuerus the king,

Before Christ 519.

11 To bring Vaſhti the queen before the king, with the crown royal, to ſhew the people and the princes her beauty: for ſhe *was* fair to look on.

12 But the queen Vaſhti refuſed to come at the kings commandment by *his* chamberlains: therefore was the king very wroth, and his anger burned in him.

13 ¶ Then the king ſaid to the wiſemen, which knew the times, (for ſo *was* the kings manner towards all that knew law and judgment:

14 And the next unto him *was* Carſhena, Shethar, Admatha, Tarſhiſh, Meres, Marſena, *and* Memucan, the ſeven princes of Perſia and Media, which ſaw the kings face, *and* which ſat firſt in the kingdom)

15 What ſhall we do unto the queen Vaſhti, according to law, becauſe ſhe hath not performed the commandment of the king Ahaſuerus, by the chamberlains?

16 And Memucan anſwered before the king, and the princes, Vaſhti the queen hath not done wrong to the king only, but alſo to all the princes, and to all the people

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and intended alſo to cut him off, to ſecure himſelf in the poſſeſſion of it. This Ahaſuerus believing, went immediately to his brother's apartment, and by the aſſiſtance of this wicked perſon, and his guards, ſlew him; thinking he only acted in his own defence. The deſign of Artabanes, was to uſurp the throne himſelf; but for the preſent, placed Ahaſuerus thereon, intending to depoſe him, as ſoon as matters were ripe for his own aſcent: but Magabyzus, who had married one of the ſiſters of Ahaſuerus, diſcovered to that monarch the whole plot; upon which Ahaſuerus cut off Artabanes and his whole party, before their treaſon was come to maturity; and it is very probable, that to celebrate his deliverance, he appointed the extraordinary feaſt, mentioned in the ſubſequent verſes.

Shuſhan the palace.] Cyrus, and the other Perſian monarchs, after they had conquered the Medes, whoſe country lay at a great diſtance, fixed their royal ſeat at Shuſhan, that they might not be too far from Babylon, and make it the capital of Perſia. It ſtood on the river Ulai, and was a place of great renown.

Ver. 6. *The beds were of gold and ſilver.*] Among the eaſterns, it was the cuſtom to ſit, or rather lay on beds or couches at their meat: the beds themſelves were of the ſofteſt wool; but the bedſteads were overlaid with plates of gold and ſilver.

Ver. 9. *Vaſhti the queen.*] It has been a great enquiry among the learned, who this Vaſhti was: but the queſtion is not of any great importance, as there is reaſon to think, that before her marriage, there had been ſuch a collection of virgins made for the king, as there was before that of Eſther; and having the good fortune then to obtain the preference in the king's eſteem, ſhe was created queen; and if this be granted, it may naturally be ſuppoſed, that being a woman of no high deſcent, her family might for that reaſon be concealed.

Made a feaſt for the women.] Who were always entertained ſeparately from the men.

Ver. 13. *The king ſaid to the wiſe men.*] That is, to the men who were well verſed in ancient hiſtories, (as Vitringa explains it) and in the laws and cuſtoms of their countries.

Before Chriſt 519. people that *are* in all the provinces of the king Ahaſuerus.

17 For *this* deed of the queen ſhall come abroad unto all women, ſo that they ſhall deſpiſe their huſbands in their eyes, when it ſhall be reported, The king Ahaſuerus commanded Vaſhti the queen to be brought in before him, but ſhe came not.

18 *Likewiſe* ſhall the ladies of Perſia and Media ſay this day unto all the kings princes, which have heard of the deed of the queen. Thus *ſhall there ariſe* too much contempt and wrath.

19 If it pleaſe the king, let there go a royal commandment from him, and let it be written among the laws of the Perſians and the Medes, that it be not altered, that Vaſhti come no more before king Ahaſuerus, and let the king give her royal eſtate unto another that is better than ſhe.

20 And when the kings decree which he ſhall make, ſhall be publiſhed throughout all his empire, (for it is great) all the wives ſhall give to their huſbands honour, both to great and ſmall.

21 And the ſaying pleaſed the king and the princes, and the king did according to the word of Memucan:

22 For he ſent letters into all the kings provinces, into every province according to the writing thereof, and to every people after their language, that every man ſhould bear rule in his own houſe, and that *it* ſhould be publiſhed according to the language of every people.

CHAP. II.

1 *Out of the choice of virgins a queen is to be choſen.* 8 *Eſther is preferred by Hegai before the reſt.* 12 *The manner of purification, and going into the king.* 15 *Eſther beſt pleaſing the king, is made queen.* 21 *Mordecai diſcovering a treaſon, is recorded in the chronicles.*

Before Chriſt 518. AFter theſe things, when the wrath of king Ahaſuerus was appeaſed, he remembered Vaſhti, and what ſhe had done, and what was decreed againſt her.

2 Then ſaid the kings ſervants, that miniſtered unto him, Let there be fair young virgins ſought for the king.

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shuſhan the palace, to the houſe of the women, unto the cuſtody of Hegai the kings chamberlain, keeper of the women, and let their things for purification be given *them:*

4 And let the maiden which pleaſeth the king, be queen inſtead of Vaſhti. And the thing pleaſed the king, and he did ſo.

5 ¶ *Now* in Shuſhan the palace, there was a certain Jew, whoſe name *was* Mordecai, the ſon of Jair, the ſon of Shimei, the ſon of Kiſh, a Benjamite:

6 Who had been carried away from Jeruſalem, with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And he brought up Hadaſſah (that *is* Eſther) his uncles daughter, for ſhe had neither father nor mother, and the maid *was* fair and beautiful, whom Mordecai (when her father and mother were dead) took for his own daughter.

8 ¶ So it came to paſs, when the kings commandment and his decree was heard, and when many maidens were gathered together unto Shuſhan the palace, to the cuſtody of Hegai, that Eſther was brought

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NOTES on Chap. II.

Ver. 7. *He brought up Hadaſſah (that is Eſther) his uncles daughter.*] This woman was born in Babylon, and therefore, in analogy to that language, they gave her the name of Hadaſſah, which, in Chaldee, ſignifies *a myrtle*; but her Perſian name was Eſther, which ſome derive from the Greek word *aſter*, a ſtar.

Before Christ 518. alſo unto the kings houſe, to the cuſtody of Hegai keeper of the women.

9 And the maiden pleaſed him, and ſhe obtained kindneſs of him, and he ſpeedily gave her her things for purification, with ſuch things as belonged to her, and ſeven maidens, *which were* meet to be given her, out of the kings houſe, and he preferred her and her maids, unto the beſt *place* of the houſe of the women.

10 Eſther had not ſhewn her people, nor her kindred: for Mordecai had charged her, that ſhe ſhould not ſhew *it*.

11 And Mordecai walked every day before the court of the womens houſe, to know how Eſther did, and what ſhould become of her.

515. 12 ¶ Now when every maids turn was come to go in to king Ahaſuerus, after that ſhe had been twelve months, according to the manner of the women, (for ſo were the days of their purifications accompliſhed, *to wit*, ſix months with oil of myrrh, and ſix months with ſweet odours, and with *other* things for the purifying of the women.)

13 Then thus came *every* maid unto the king; whatſoever ſhe deſired was given her, to go with her out of the houſe of the women, unto the kings houſe.

14 In the evening ſhe went, and on the morrow ſhe returned into the ſecond houſe of the women, to the cuſtody of Shaaſhgaz, the kings chamberlain, which kept the concubines: ſhe came in unto the king no more, except the king delighted in her, and that ſhe were called by name.

15 ¶ Now when the turn of Eſther, the daugher of Abihail, the uncle of Mordecai (who had taken her for his daughter) was come to go in unto the king, ſhe required nothing, but what Hegai the kings chamberlain, the keeper of the women appointed: and Eſther obtained favour in the ſight of all them that looked upon her. Before Christ 515.

16 So Eſther was taken unto king Ahaſuerus, into his houſe royal, in the tenth month (which *is* the month Tebeth) in the ſeventh year of his reign.

17 And the king loved Eſther above all the women, and ſhe obtained grace and favour in his ſight, more than all the virgins; ſo that he ſet the royal crown upon her head, and made her queen in ſtead of Vaſhti.

514. 18 Then the king made a great feaſt unto all his princes and his ſervants, *even* Eſthers feaſt, and he made a releaſe to the provinces, and gave gifts, according to the ſtate of the king.

19 And when the virgins were gathered together the ſecond time, then Mordecai ſat in the kings gate.

20 Eſther had not *yet* ſhewed her kindred, nor her people; as Mordecai had charged her: for Eſther did the commandment of Mordecai, like as when ſhe was brought up with him.

21 ¶ In thoſe days (while Mordecai ſat in the kings gate) two of the kings chamberlains, Bigthan and Tereſh, of thoſe which kept the door, were wroth, and ſought to lay hand on the king Ahaſuerus.

22 And the thing was known to Mordecai,

Ver. 16. *Eſther was taken unto king Ahaſuerus, into his houſe royal.*] She was not like the reſt, ſent back in the morning to the ſecond houſe of the women, but kept in the royal houſe, the king intending to make her more than a concubine. This ſecond houſe of the women, was made for the reception of the concubines, who were treated with all the ſplendor of an eaſtern court, being accounted the king's ſecondary wives: no man was permitted to marry them; and on the king's deceaſe, they became the property of his ſucceſſor.

Ver. 18. *Gave gifts, according to the ſtate of the king.*] The manner of the Perſian king was, to give his queens, at their marriage, ſuch a city, to buy them cloaths; another for their hair; another for their necklaces, and other ornaments; and ſo on for the reſt of their expences.

Before Christ 514. decai, who told *it* unto Eſther the queen, and Eſther certified the king *thereof*, in Mordecai's name.

23 And when inquiſition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

CHAP. III.

1 *Haman advanced by the king, and deſpiſed by Mordecai, ſeeketh revenge upon all the Jews:* 7 *He caſteth lots:* 8 *He obtained by calumniation, a decree of the king to put the Jews to death.*

510. AFter theſe things did king Ahaſuerus promote Haman the ſon of Hammedatha the Agagite, and advanced him, and ſet his ſeat above all the princes that *were* with him.

2 And all the kings ſervants that *were* in the kings gate, bowed, and reverenced Haman; for the king had ſo commanded concerning him: but Mordecai bowed not, nor did *him* reverence.

3 Then the kings ſervants, which *were* in the kings gate, ſaid unto Mordecai, Why tranſgreſſeſt thou the kings commandment?

4 Now it came to paſs, when they ſpake daily unto him, and he hearkened not unto them, that they told Haman, to ſee whether Mordecai his matters would ſtand; for he had told them that he *was* a Jew. Before Christ 510.

5 And when Haman ſaw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

6 And he thought ſcorn to lay hands on Mordecai alone; for they had ſhewed him the people of Mordecai: wherefore Haman ſought to deſtroy all the Jews, that *were* throughout the whole kingdom of Ahaſuerus, *even* the people of Mordecai.

7 ¶ In the firſt month, (that *is* the month Niſan) in the twelfth year of king Ahaſuerus, they caſt Pur, that *is*, the lot, before Haman, from day to day, and from month to month, *to* the twelfth *month*, that *is* the month Adar.

8 ¶ And Haman ſaid unto king Ahaſuerus, There is a certain people ſcattered abroad, and diſperſed among the people in all the provinces of thy kingdom, and their laws *are* diverſe from all people, neither keep they the kings laws; therefore it *is* not for the kings profit to ſuffer them.

9 If it pleaſe the king, let it be written that they may be deſtroyed: and I will pay ten thouſand talents of ſilver to the hands of thoſe that have the charge of the buſineſs, to bring *it* into the kings treaſuries.

Ver. 23. *The book of the Chronicles.*] Of the records and public acts.

NOTES on Chap. III.

Ver. 1. *Haman the ſon of Hammedatha the Agagite.*] He was a deſcendant of Agag, king of Amalek, whom Saul hewed in pieces in Gilgal.

Ver. 6. *Haman ſought to deſtroy all the Jews.*] The behaviour of Mordecai, incenſed Haman to ſuch a degree, that in his rage, he formed the deſperate reſolution of being not only revenged on the perſon of Mordecai, but on the whole race of the Jews; well remembering, that his anceſtors, the Amalekites, had been driven from their country, and the whole nation almoſt entirely exterminated by the Jews.

Ver. 7. *Niſan.*] Which is the March moon.

They caſt Pur, that is, the lot, &c.] Haman, according to the eaſtern ſuperſtition, endeavoured to diſcover, by caſting lots, what day was moſt favourable, and what moſt unfortunate to the Jews. And by this means, the deſtruction of the Jews was delayed till the laſt month of the year; an evident proof, that *though the lot be caſt in the lap, yet the whole diſpoſing thereof is from the Lord*; for hereby almoſt an whole year intervened between the deſign and its execution, which gave time for Eſther to intercede with the king for revoking the decree, and diſappointing the conſpiracy. What we call *lots*, the Perſians call *purim*, and therefore the Jews gave the name of *Purim* to this feaſt.

Ver. 9. *Ten thouſand talents of ſilver.*] An immenſe ſum; but this, probably, he intended to pay out of the effects of the maſſacred Jews.

Before Chriſt 510.

10 And the king took his ring from his hand, and gave it unto Haman the ſon of Hammedatha the Agagite, the Jews enemy.

11 And the king ſaid unto Haman, The ſilver *is* given to thee, the people alſo, to do with them as it ſeemeth good to thee.

12 Then were the kings ſcribes called on the thirteenth day of the firſt month, and there was written according to all that Haman had commanded unto the kings lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province according to the writing thereof, and *to* every people after their language; in the name of king Ahaſuerus was it written, and ſealed with the kings ring.

13 And the letters were ſent by poſts into all the kings provinces, to deſtroy, to kill, and to cauſe to periſh all Jews, both young and old, little children and women, in one day, *even* upon the thirteenth *day* of the twelfth month, (which *is* the month Adar) and *to take* the ſpoil of them for a prey.

14 The copy of the writing for a commandment to be given in every province, was publiſhed unto all the people, that they ſhould be ready againſt that day.

15 The poſts went out, being haſtened by the kings commandment, and the decree was given in Shuſhan the palace: and the king and Haman ſat down to drink, but the city Shuſhan was perplexed.

CHAP. IV.

1 *The great mourning of Mordecai and the Jews:* 4 *Eſther underſtanding it, ſendeth to Mordecai, who ſheweth the cauſe, and adviſeth her to undertake the ſuit:* 10 *She excuſing herſelf, is threatened by Mordecai:* 15 *She appointing a faſt, undertaketh the ſuit.*

Before Chriſt 510.

WHen Mordecai perceived all that was done, Mordecai rent his clothes, and put on ſackcloth with aſhes, and went out into the midſt of the city, and cried with a loud and a bitter cry:

2 And it came even before the kings gate: for none *might* enter into the kings gate clothed with ſackcloth.

3 And in every province whitherſoever the kings commandment, and his decree came, *there was* great mourning among the Jews, and faſting, and weeping, and wailing, and many lay in ſackcloth and aſhes.

4 ¶ So Eſthers maids, and her chamberlains came and told *it* her: Then was the queen exceedingly grieved, and ſhe ſent raiment to clothe Mordecai, and to take away his ſackcloth from him: but he received *it* not.

5 Then called Eſther for Hatach, *one* of the kings chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it *was*, and why it *was*.

6 So Hatach went forth to Mordecai unto the ſtreet of the city, which *was* before the kings gate.

7 And Mordecai told him of all that had happened unto him, and of the ſum of the money that Haman had promiſed to pay to the kings treaſuries for the Jews, to deſtroy them.

Ver. 13. *The letters were ſent by poſts into all the kings provinces.*] The firſt inſtitution of poſts is generally aſcribed to the Perſians. The monarchs of that extenſive empire, that they might have intelligence of what paſſed in all the provinces of their vaſt dominions, placed centinels on eminences, at convenient diſtances, where towers were built; which centinels, gave notice of public occurrences to one another, with a very loud and ſhrill voice; by which means, news was tranſported from one extremity of the kingdom to another, with ſurpriſing expedition: but as this could be practiſed only in the caſe of general news, Cyrus, as Xenophon informs us, provided couriers, and erected offices on all the high roads, for keeping poſt-horſes, and delivering packets from one to another.

Before Chriſt 510.

8 Alſo he gave him the copy of the writing of the decree, that was given at Shuſhan to deſtroy them, to ſhew *it* unto Eſther, and to declare *it* unto her, and to charge her that ſhe ſhould go in unto the king, to make ſupplication unto him, and to make requeſt before him for her people.

9 And Hatach came and told Eſther the words of Mordecai.

10 ¶ Again Eſther ſpake unto Hatach, and gave him commandment unto Mordecai;

11 All the kings ſervants, and the people of the kings provinces do know, that whoſoever, whether man or woman, ſhall come unto the king into the inner court, who is not called, *there is* one law of his to put *him* to death, except ſuch to whom the king ſhall hold out the golden ſcepter, that he may live: but I have not been called to come in unto the king, theſe thirty days.

12 And they told to Mordecai Eſthers words.

13 Then Mordecai commanded to anſwer Eſther, Think not with thyſelf that thou ſhalt eſcape in the kings houſe, more than all the Jews.

14 For if thou altogether holdeſt thy peace at this time, *then* ſhall there enlargement and deliverance ariſe to the Jews from another place, but thou and thy fathers houſe ſhall be deſtroyed: and who knoweth, whether thou art come to the kingdom for *ſuch* a time as this?

15 ¶ Then Eſther bade *them* return Mordecai *this anſwer,*

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16 Go, gather together all the Jews *that are* preſent in Shuſhan, and faſt ye for me, and neither eat nor drink three days, night or day: I alſo and my maidens will faſt likewiſe, and ſo will I go in unto the king, which *is* not according to the law; and if I periſh, I periſh.

17 So Mordecai went his way, and did according to all that Eſther had commanded him.

CHAP. V.

1 Eſther adventuring on the kings favour, obtaineth the grace of the golden ſcepter, and inviteth the king and Haman to a banquet. 9 She being encouraged by the king in her ſuit, inviteth them to another banquet the next day.

NOW it came to paſs on the third day, that Eſther put on *her* royal *apparel,* and ſtood in the inner court of the kings houſe, over againſt the kings houſe: and the king ſat upon his royal throne in the royal houſe, over againſt the gate of the houſe.

2 And it was ſo when the king ſaw Eſther the queen ſtanding in the court, *that* ſhe obtained favour in his ſight: and the king held out to Eſther the golden ſcepter.

3 Then ſaid the king unto her, What wilt thou, queen Eſther? and what *is* thy requeſt? it ſhall be even given thee, to the half of the kingdom.

NOTES on Chap. IV.

Ver. 11. *Whoever—ſhall come in unto the king into the inner court,* &c.] It was enacted by the Medes for the preſervation of royal majeſty, that no perſon ſhould be admitted into the king's preſence; but that if he had any buſineſs with him, he ſhould tranſact it by the intercourſe of his miniſters; this cuſtom paſſed from the Medes to the Perſians.

Ver. 16. *Neither eat nor drink three days, night or day.*] This is not to be underſtood, as if the people were to take no kind of ſuſtenance for three days, becauſe few could ſupport under ſo long a faſt; but that they ſhould neither eat nor drink any thing more than what was abſolutely neceſſary for the ſupport of life.

If I periſh, I periſh.] I am content to venture my life in ſo good a cauſe: a ſpeech of courage and reſolution.

NOTES on Chap. V.

Ver. 2. *The king held out to Eſther the golden ſceptre.*] In token of his favour, and inviting her approach.

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4 And Eſther anſwered, If *it ſeem* good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

5 Then the king ſaid, Cauſe Haman to make haſte, that he may do as Eſther hath ſaid. So the king and Haman came to the banquet that Eſther had prepared.

6 And the king ſaid unto Eſther at the banquet of wine, What *is* thy petition? and it ſhall be granted thee: and what *is* thy requeſt? even to the half of the kingdom it ſhall be performed.

7 Then anſwered Eſther, and ſaid, My petition, and my requeſt *is*;

8 If I have found favour in the ſight of the king, and if it pleaſe the king to grant my petition, and to perform my requeſt, let the king and Haman come to the banquet that I ſhall prepare for them, and I will do to morrow as the king hath ſaid.

9 ¶ Then went Haman forth that day, joyful, and with a glad heart: but when Haman ſaw Mordecai in the kings gate, that he ſtood not up, nor moved for him, he was full of indignation againſt Mordecai.

10 Nevertheleſs, Haman refrained himſelf, and when he came home, he ſent and called for his friends, and Zereſh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and all *the things* wherein the king had promoted him, and how he had advanced him above the princes and ſervants of the king.

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12 Haman ſaid, moreover, Yea, Eſther the queen did let no man come in with the king unto the banquet that ſhe had prepared, but myſelf; and to morrow am I invited unto her alſo with the king.

13 Yet all this availeth me nothing, ſo long as I ſee Mordecai the Jew ſitting at the kings gate.

14 ¶ Then ſaid Zereſh his wife, and all his friends unto him, Let a gallows be made of fifty cubits high, and to morrow ſpeak thou unto the king, that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleaſed Haman, and he cauſed the gallows to be made.

CAP. VI.

1 *Ahaſuerus reading in the chronicles of the good ſervice done by Mordecai, taketh care for his reward.* 4 *Haman coming to ſue that Mordecai might be hanged, unawares giveth counſel that he might do him honour.* 12 *Complaining of his misfortune, his friends tell him of his final deſtiny.*

ON that night could not the king ſleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.

2 And

Ver. 4. *Let the king and Haman come this day to the banquet.*] It was prudent in her not to open her mind at once to the king, but firſt to endear his affections by feaſting, muſic, dancing, and whatever might pleaſe him; and without doubt, her inviting his favourite at the ſame time, was very agreeable to him.

Ver. 6. *Of wine.*] To wit, at the ſecond courſe.

Ver. 8. *I will do to-morrow as the king hath ſaid.*] I will make my requeſt to the king to-morrow, at the banquet of wine. There was ſufficient reaſons for Eſther's uſing theſe cautions, as her requeſt was by no means trifling; ſhe had a favourite miniſter to encounter, and what was ſtill more, ſhe was going to petition the king to revoke his own decree.

Ver. 13. *All this availeth me nothing ſo long as I ſee Mordecai the Jew ſitting at the kings gate.*] What trifling circumſtances will ruin all the ſatisfaction of thoſe, who, to appearance, are arrived at the pinnacle of human felicity! immenſe riches, with the glory and honours of the Perſian court, were diſtaſteful to Haman, for no other reaſon, than the refuſal of homage from one private man.

NOTES on Chap. VI.

Ver. 1. *The book of records of the chronicles.*] To wit, the public acts of every day, which were gathered and regiſtered by certain writers or ſcribes, according to the cuſtom of Perſia, and other nations.

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2 And it was found written, that Mordecai had told of Bigthana and Tereſh, two of the kings chamberlains, the keepers of the door, who ſought to lay hand on the king Ahaſuerus.

3 And the king ſaid, What honour and dignity hath been done to Mordecai for this? Then ſaid the kings ſervants that miniſtered unto him, There is nothing done for him.

4 ¶ And the king ſaid, Who *is* in the court? (Now Haman was come into the outward court of the kings houſe, to ſpeak unto the king, to hang Mordecai on the gallows that he had prepared for him)

5 And the kings ſervants ſaid unto him, Behold, Haman ſtandeth in the court. And the king ſaid, Let him come in.

6 So Haman came in: and the king ſaid unto him, What ſhall be done unto the man whom the king delighteth to honour? (Now Haman thought in his heart, To whom would the king delight to do honour more than to myſelf?)

7 And Haman anſwered the king, For the man whom the king delighteth to honour,

8 Let the royal apparel be brought which the king *uſeth* to wear, and the horſe that the king rideth upon, and the crown royal which is ſet upon his head:

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9 And let this apparel and horſe be delivered to the hand of one of the kings moſt noble princes, that they may aray the man *withal* whom the king delighteth to honour, and bring him on horſeback through the ſtreet of the city, and proclaim before him, Thus ſhall it be done to the man that the king delighteth to honour.

10 Then the king ſaid to Haman, Make haſte, *and* take the apparel, and the horſe, as thou haſt ſaid, and do even ſo to Mordecai the Jew, that ſitteth at the kings gate: let nothing fail of all that thou haſt ſpoken.

11 Then took Haman the apparel and the horſe, and arrayed Mordecai, and brought him on horſeback through the ſtreet of the city, and proclaimed before him, Thus ſhall it be done unto the man whom the king delighteth to honour.

12 ¶ And Mordecai came again to the kings gate: but Haman haſted to his houſe, mourning, and having his head covered.

13 And Haman told Zereſh his wife and all his friends, every *thing* that had befallen him. Then ſaid his wiſe men,

and

Ver. 2. *It was found written, that Mordecai had told of Bigthana and Tereſh.*] Matters began now to take a very different turn; divine providence ſo ordered it, that the king ſhould take no reſt that night; and inſtead of diverting himſelf with muſic, *&c.* he ordered the records of his kingdom to be brought and read before him. And it was a very extraordinary providence of God, that that very particular tranſaction ſhould be read, wherein the ſervice of Mordecai was recorded.

Ver. 3. *What honour—hath been done to Mordecai for this?*] It has been looked upon as a very ſingular circumſtance, that the king ſhould forget to recompence a man who had been ſo ſignal an inſtrument in preſerving his life; however, there was doubtleſs a particular providence, in having his reward delayed till this time, when he and all his nation were deſtined to deſtruction; when the remembrance of his ſervices might be a means to recommend them to the mercy of the king, and the honours conferred on him, prove the greateſt mortification to his adverſary.

Ver. 8. *The crown royal which is ſet upon his head.*] Some will have this crown to be what we call a *turbant*, made of fine white and purple linen, which it was death for any man to put on his head, without the king's expreſs order. But others, more probably, think it denotes that ornament which the king's horſe wore on his head: and it muſt be owned, that this application agrees better with the ſignification and order of the Hebrew words, and with the cuſtom of the Perſians, who uſed to place a certain ornament upon the head of that horſe whereon the king was mounted.

Ver. 11. *Then took Haman the apparel, and the horſe,* &c.] Surely nothing could cut a proud man more to the heart, than to be employed in ſuch an office; but the king's command was poſitive, ſo that Haman was forced to obey, how much ſoever it might go againſt the grain.

Before Christ 510. and Zereſh his wife unto him, If Mordecai *be* of the ſeed of the Jews, before whom thou haſt begun to fall, thou ſhalt not prevail againſt him, but ſhalt ſurely fall before him.

14 And while they *were* yet talking with him, came the kings chamberlains, and haſted to bring Haman unto the banquet that Eſther had prepared.

CHAP. VII.

1 *Eſther entertaining the king and Haman, maketh ſuit for her own life and her peoples:* 5 *She accuſeth Haman.* 7 *The king in his anger underſtanding of the gallows, which Haman had made for Mordecai, cauſeth him to be hanged thereon.*

SO the king and Haman came to banquet with Eſther the queen.

2 And the king ſaid unto Eſther, on the ſecond day, at the banquet of wine, What *is* thy petition, queen Eſther? and it ſhall be granted thee: and what *is* thy requeſt? and it ſhall be performed *even* to the half of the kingdom.

3 Then Eſther the queen anſwered, and ſaid, If I have found favour in thy ſight, O king, and if it pleaſe the king, let my life be given me at my petition, and my people at my requeſt.

4 For we are ſold, I and my people, to be deſtroyed, to be ſlain, and to periſh: but if we had been ſold for bond-men and bond-women, I had held my tongue, although the enemy could not countervail the kings damage. Before Christ 5

5 ¶ Then the king Ahaſuerus anſwered and ſaid unto Eſther the queen, Who is he? and where is he that durſt preſume in his heart to do ſo?

6 And Eſther ſaid, the adverſary and enemy, *is* this wicked Haman. Then Haman was afraid before the king and the queen.

7 ¶ And the king ariſing from the banquet of wine in his wrath, *went* into the palace-garden; and Haman ſtood up to make requeſt for his life to Eſther the queen: for he ſaw that there was evil determined againſt him by the king.

8 Then the king returned out of the palace-garden, into the place of the banquet of wine; and Haman was fallen upon the bed whereon Eſther *was*. Then ſaid the king, Will he force the queen alſo before me in the houſe? As the word went out of the kings mouth, they covered Hamans face.

9 And

Ver. 13. *If Mordecai be of the ſeed of the Jews*, &c.] The interpoſition of providence, in favour of the Jewiſh nation, even during their captivity, had been ſo viſible, that the wiſe men about Haman, might, from experience, form a conjecture, that if their God was become their friend, (as their turn of affairs in favour of Mordecai ſeemed to indicate) no weapon formed againſt them would proſper; becauſe they had ſeen ſo many plots, which would have cruſhed any other nation, turn to their advantage, as well as their enemies deſtruction; and conſequently, that the deſperate deſign that was now formed againſt them, would never be executed; but on the contrary, the contrivers of it covered with ſhame and confuſion.

NOTES on Chap. VII.

Ver. 4. *Although the enemy could not countervail the kings damage.*] Aben Ezra takes the Hebrew word, which we tranſlate *enemy*, to mean diſtreſs or miſery; and thus interprets the paſſage, "If they had ſold us for ſlaves, I "had not troubled the king with my petition; becauſe "that miſery of ours would not have been ſo much to "the king's damage."

Ver. 5. *Who is he? and where is he that durſt preſume*, &c.] He could ſcarce be perſuaded, that any man could entertain ſo wicked a thought, as to extirpate a whole people, to ſatisfy private revenge; a ſufficient proof that he did not conſider what decree he had ſigned in favour of Haman againſt the Jews.

Ver. 7. *The king ariſing from the banquet of wine in his wrath, went into the palace garden*, &c.] Partly as diſdaining the company of ſo audacious and ungrateful a perſon; partly to cool and allay his ſpirit, ſtruggling with ſuch a variety of paſſions; and partly to conſider within himſelf the hainouſneſs of Haman's crime, the miſchief which he himſelf was like to have done by his own raſhneſs; and what puniſhment was fit to be inflicted on ſo vile a miſcreant.

Ver. 8. *Haman was fallen upon the bed whereon Eſther was.*] The bed which ſhe ſat on at meals, not that ſhe lay upon to ſleep; here, as a ſupplicant, he fell at the feet of Eſther, and probably (as the manner was among the Greeks and Romans) embraced her knees.

They covered Haman's face.] That he might not any more ſee the king's face; or rather, as a man condemned, this told him his ſentence.

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9 And Harbonah, one of the chamberlains, ſaid before the king, Behold alſo the gallows fifty cubits high, which Haman had made for Mordecai, who had ſpoken good for the king, ſtandeth in the houſe of Haman. Then the king ſaid, Hang him thereon.

10 So they hanged Hamon on the gallows that he had prepared for Mordecai. Then was the kings wrath pacified.

CHAP. VIII.

1 *Mordecai is advanced.* 3 *Eſther maketh ſuit to reverſe Hamans letters.* 7 *Ahaſuerus granteth to the Jews to defend themſelves.* 15 *Mordecai's honour, and the Jews joy.*

ON that day did the king Ahaſuerus give the houſe of Haman the Jews enemy, unto Eſther the queen: and Mordecai came before the king; for Eſther had told what he *was* unto her.

2 And the king took off his ring which he had taken from Haman, and gave it unto Mordecai. And Eſther ſet Mordecai over the houſe of Haman.

3 ¶ And Eſther ſpake yet again before the king, and fell down at his feet and beſought him with tears, to put away the miſchief of Haman the Agagite, and his device that he had deviſed againſt the Jews.

4 Then the king held out the golden ſcepter toward Eſther. So Eſther aroſe, and ſtood before the king,

5 And ſaid, If it pleaſe the king, and if I have found favour in his ſight, and the thing *ſeem* right before the king, and it *be* pleaſing in his eyes; let it be written to reverſe the letters deviſed by Haman the ſon of Hammedatha the Agagite, which he wrote to deſtroy the Jews, which *are* in all the kings provinces:

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6 For how can I endure to ſee the evil that ſhall come unto my people? or how can I endure to ſee the deſtruction of my kindred?

7 ¶ Then the king Ahaſuerus ſaid unto Eſther the queen, and to Mordecai the Jew, Behold, I have given Eſther the houſe of Haman, and him they have hanged upon the gallows, becauſe he laid his hand upon the Jews.

8 Write ye alſo for the Jews, as it liketh you, in the kings name, and ſeal *it* with the kings ring: for the writing which is written in the kings name, and ſealed with the kings ring, may no man reverſe.

9 Then were the kings ſcribes called at that time in the third month (that *is* the month Sivan) on the three and twentieth *day* thereof, and it was written (according to all that Mordecai commanded) unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which *are* from India unto Ethiopia, an hundred twenty and ſeven provinces, unto every province according to the writing

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Ver. 10. *So they hanged Haman on the gallows that he had prepared for Mordecai.*] And thus God returned the wickedneſs of Haman on his own head; and the gallows he had prepared for his enemy, was uſed for his own execution. It is very obſervable, that though we find, thro' the whole narrative, no extraordinary manifeſtation of God's power, no particular cauſe or agent that conducted the affair in a manner ſuperior to nature, yet the contrivance, or adapting thoſe ordinary agents, is in itſelf more wonderful, than if the effect had been produced by means truly miraculous. That a king ſhould not ſleep, is no unuſual thing; nor that he ſhould divert his waking thoughts, by hearing the annals of his kingdom, or the journals of his own reign read to him; but that ſleep ſhould fly from his eye-lids, at the very juncture of time when Haman was watching to deſtroy the Jews, and that in ſo large a book as the Chronicles of his kingdom muſt neceſſarily be, they ſhould light on the place where Mordecai's unrewarded ſervices were recorded; that the king ſhould immediately reſolve to do him honour, and that Haman ſhould come in at the very inſtant of time, and he himſelf be appointed to confer it: theſe are events that could not flow from chance, but muſt be directed by the great ſhepherd of Iſrael, who neither ſlumbers nor ſleeps, and was truly marvellous in the ſight of his people: and though miracles, in their nature, are more apt to ſtrike the ſenſes, yet ſuch ſecret contrivance of God's wiſdom and providence, have a greater effect upon the underſtanding; the one produces aſtoniſhment, the other admiration.

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thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

10 And he wrote in the king Ahaſuerus name, and ſealed *it* with the kings ring, and ſent letters by poſts on horſeback, *and* riders on mules, camels, *and* young dromedaries:

11 Wherein the king granted the Jews which *were* in every city, to gather themſelves together, and to ſtand for their life, to deſtroy, to ſlay, and to cauſe to periſh all the power of the people and province, that would aſſault them, *both* little ones, and women, and *to take* the ſpoil of them for a prey.

12 Upon one day, in all the provinces of king Ahaſuerus, *namely*, upon the thirteenth *day* of the twelfth month, which *is* the month Adar.

13 The copy of the writing, for a commandment to be given in every province, *was* publiſhed unto all people, and that the Jews ſhould be ready againſt that day, to avenge themſelves on their enemies.

14 *So* the poſts that rode upon mules, *and* camels went out, being haſtened, and preſſed on by the kings commandment; and the decree was given at Shuſhan the palace.

15 ¶ And Mordecai went out from the preſence of the king, in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen, and purple; and the city of Shuſhan rejoiced and was glad:

16 The Jews had light and gladneſs, and joy, and honour.

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17 And in every province, and in every city, whitherſoever the kings commandment and his decree came, the Jews had joy and gladneſs, a feaſt and a good day: and many of the people of the land became Jews; for the fear of the Jews fell upon them.

CHAP. IX.

1 *The Jews (the rulers, for fear of Mordecai, helping them) ſlay their enemies, with the ten ſons of Haman.* 12 *Ahaſuerus at the requeſt of Eſther granteth another day of ſlaughter, and Hamans ſons to be hanged.* 20 *The two days of Purim are made feſtival.*

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NOW in the twelfth month (that *is* the month Adar) on the thirteenth day of the ſame, when the kings commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them)

2 The Jews gathered themſelves together in their cities, throughout all the provinces of the king Ahaſuerus, to lay hand on ſuch as ſought their hurt; and no man could withſtand them: for the fear of them fell upon all people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews: becauſe the fear of Mordecai fell upon them.

4 For

NOTES on Chap. VIII.

Ver. 10. *Dromedaries.*] Dr. Shaw ſays, that the dromedary is remarkable for its ſwiftneſs; the Arabs affirming, that it will run over as much ground in one day, as one of their beſt horſes will do in eight or ten; for which reaſon, thoſe meſſages which require haſte, are diſpatched upon dromedaries.

Ver. 11. *The king granted the Jews which were in every city, to gather themſelves together, and to ſtand for their life, &c.*] This ſecond decree, procured by Mordecai, gave the Jews authority, if any attempt was made upon them, either by large numbers or ſmall parties, not only to defend themſelves, and repel them, but to make as great a ſlaughter of them as they were able; and even to take poſſeſſion of their goods, as Haman had procured them licence to ſeize thoſe of the Jews.

Ver. 15. *Blue—white—and purple.*] Theſe colours were peculiar to the kings and nobles of Perſia.

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4 For Mordecai *was* great in the kings houſe, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.

5 Thus the Jews ſmote all their enemies with the ſtroke of the ſword, and ſlaughter and deſtruction, and did what they would unto thoſe that hated them.

6 And in Shuſhan the palace the Jews ſlew and deſtroyed five hundred men.

7 And Parſhandatha, and Dalphon, and Aſpatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmaſhta, and Ariſai, and Aridai, and Vajezatha,

10 The ten ſons of Haman the ſon of Hammedatha, of the enemy of the Jews, ſlew they; but on the ſpoil laid they not their hand.

11 On that day, the number of thoſe that were ſlain in Shuſhan the palace, was brought before the king.

12 ¶ And the king ſaid unto Eſther the queen, The Jews have ſlain and deſtroyed five hundred men in Shuſhan the palace, and the ten ſons of Haman; what have they done in the reſt of the kings provinces? now what *is* thy petition? and it ſhall be granted thee: or what *is* thy requeſt further? and it ſhall be done.

13 Then ſaid Eſther, If it pleaſe the king, let it be granted to the Jews which *are* in Shuſhan, to do to morrow alſo according unto this days decree, and let Hamans ten ſons be hanged upon the gallows.

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14 And the king commanded it ſo to be done; and the decree was given at Shuſhan, and they hanged Hamans ten ſons.

15 For the Jews that *were* in Shuſhan gathered themſelves together on the fourteenth day alſo of the month Adar, and ſlew three hundred men at Shuſhan; but on the prey they laid not their hand.

16 But the other Jews that *were* in the kings provinces, gathered themſelves together, and ſtood for their lives, and had reſt from their enemies, and ſlew of their foes ſeventy and five thouſand; but they laid not their hands on the prey.

17 On the thirteenth day of the month Adar, and on the fourteenth day of the ſame, reſted they, and made it a day of feaſting and gladneſs.

18 But the Jews that *were* at Shuſhan, aſſembled together on the thirteenth *day* thereof, and on the fourteenth thereof; and on the fifteenth *day* of the ſame they reſted, and made it a day of feaſting and gladneſs.

19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar, *a day of* gladneſs and feaſting, and a good day, and of ſending portions one to another.

20 ¶ Mordecai wrote theſe things, and ſent letters unto all the Jews that *were* in all the provinces of the king Ahaſuerus, *both* nigh and far,

21 To ſtabliſh *this* among them, that they ſhould keep the fourteenth day of the

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NOTES on Chap. IX.

Ver. 16. *Seventy and five thouſand.*] It is the general opinion of commentators, that the perſons ſlain by the Jews, were Amalekites, diſperſed through the vaſt empire of Perſia; as they were the known and inveterate enemies of the Jews; and following now the fortune of Haman, it is natural to think, they would be very ready to execute the decree he had procured againſt them.

Ver. 21. *That they ſhould keep the fourteenth day of the month Adar, and the fifteenth day of the ſame yearly.*] This is called the feaſt of Purim, from the Perſian word *Pur*, which ſignifies *a lot*, becauſe of Haman's caſting lots in order to divine which would be the moſt fortunate day for extirpating the Jews out of all the Perſian dominions. And this

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the month Adar, and the fifteenth day of the ſame yearly:

22 As the days wherein the Jews reſted from their enemies, and the month which was turned unto them from ſorrow to joy, and from mourning into a good day: that they ſhould make them days of feaſting and joy, and of ſending portions one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them.

24 Becauſe Haman the ſon of Hammedatha the Agagite, the enemy of all the Jews had deviſed againſt the Jews to deſtroy them, and had caſt Pur (that *is*, the lot) to conſume them, and to deſtroy them:

25 But when *Eſther* came before the king, he commanded by letters, that his wicked device which he deviſed againſt the Jews, ſhould return upon his own head, and that he and his ſons ſhould be hanged on the gallows.

26 Wherefore they called theſe days Purim, after the name of Pur: therefore for all the words of this letter, and *of that* which they had ſeen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them, and upon their ſeed, and upon all ſuch as joined themſelves unto them, ſo as it ſhould not fail, that they would keep theſe two days, according to their writing, and according to their *appointed* time every year: Before Chriſt 509.

28 And that theſe days *ſhould be* remembered, and kept throughout every generation, every family, every province, and every city; and that theſe days of Purim ſhould not fail from among the Jews, nor the memorial of them periſh from their ſeed.

29 Then Eſther the queen the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this ſecond letter of Purim.

30 And he ſent the letters unto all the Jews, to the hundred twenty and ſeven provinces of the kingdom of Ahaſuerus, *with* words of peace and truth:

31 To confirm theſe days of Purim in their times *appointed*, according as Mordecai the Jew, and Eſther the queen had enjoined them, and as they had decreed for themſelves and for their ſeed, the matters of the faſtings and their cry.

32 And the decree of Eſther confirmed theſe matters of Purim, and it was written in the book.

CHAP. X.

1 *Ahaſuerus his greatneſs.* 3 *Mordecai's advancement.*

AND the king Ahaſuerus laid a tribute upon the land, and *upon* the iſles of the ſea.

2 And all the acts of his power, and of his might, and the declaration of the greatneſs

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this feaſt is to this very day, celebrated by the Jews, with ſome peculiar ceremonies: having met in the ſynagogue in the evening, and uſed ſome forms of prayer, they read over the whole hiſtory of Haman from the beginning to the end, out of a Hebrew manuſcript, written on parchment; and as often as the name of Haman occurs, they clap their hands, ſtamp with their feet, and cry aloud, *Let his name periſh.* The next morning early, they return to the ſynagogue, where after reading that paſſage in Exodus, which mentions the war of Amalek, they begin again to read the book of Eſther, with the ſame ceremonies as before, and conclude the ſervice of the day with curſes againſt Haman, and his wife Zereſh, prononuncing bleſſings upon Mordecai and Eſther, and praiſing God for having preſerved his people.

NOTES on Chap. X.

Ver. 1. *Ahaſuerus laid a tribute upon the land, and the iſles of the ſea.*] He laid a tax on every part of his dominions, both on the continent, and in the iſlands, over which his power extended.

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greatneſs of Mordecai, whereunto the king advanced him, *are* they not written in the book of the chronicles of the kings of Media and Perſia?

3 For Mordecai the Jew *was* next unto king Ahaſuerus, and great among the Jews, and accepted of the multitude of his brethren, ſeeking the wealth of his people, and ſpeaking peace to all his ſeed.

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Ver. 3. *Seeking the wealth of his people*, &c.] The greatneſs to which Mordecai was advanced in the court of Perſia, did not divert his attention from his brethren, but he made it his ſtudy to do them all the ſervice in his power and embraced every opportunity of increaſing their happineſs.

The End of the Book of ESTHER.

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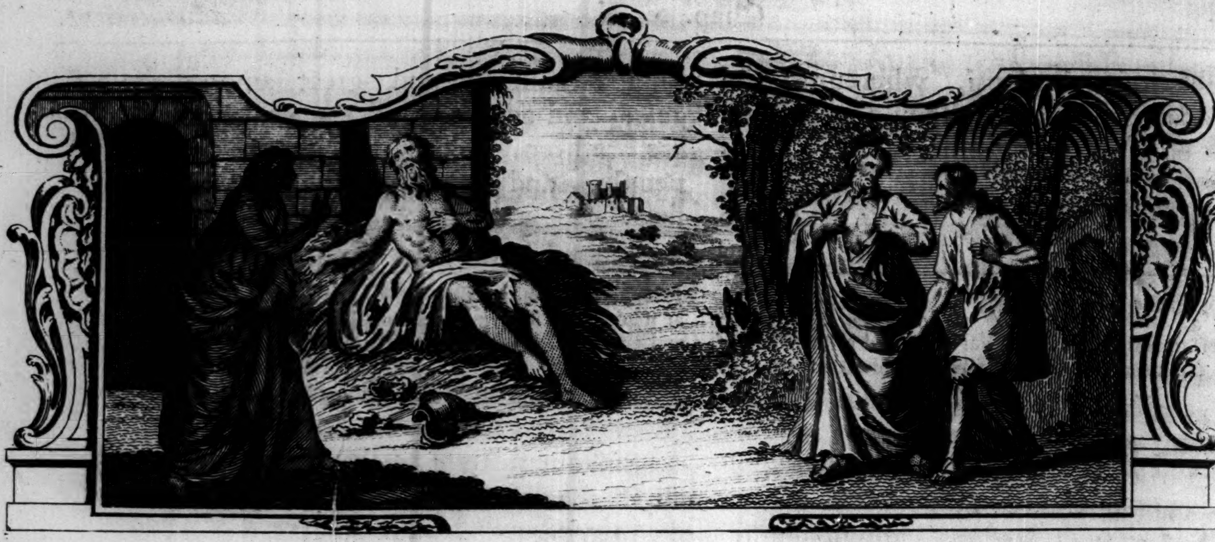

The Book of JOB.

The ARGUMENT.

This book contains the narrative of a moſt extraordinary ſeries of calamities, ſupported with the moſt admirable patience and reſignation. It is an excellent poem, part allegorical; viz. where the grand enemy of mankind appears before the Lord; the reſt literal. The ſubject is the moſt noble; the drama repreſents the univerſe, and exhibits the fortunes of the whole human race. The machinery the moſt grand; for therein God maketh the clouds his chariot, and walketh upon the wings of the wind. The author is uncertain. Some have aſcribed it to Job *himſelf, to* Solomon, Ezra, *and* Elihu; *but the moſt probable opinion is, that* Moſes *wrote it while an exile* in Midian, *tranſlating it out of* Arabic; *or wrote it by divine inſpiration for the conſolation and encouragement of his countrymen, then groaning under* Egyptian *bondage.*

CHAP. I.

Job's religious care for his children.

Before Chriſt 1520.

THERE was a man in the land of Uz, whoſe name *was* Job, and that man was perfect and upright, and one that feared God, and eſchewed evil.

2 And there were born unto him ſeven ſons, and three daughters.

3 His ſubſtance alſo was ſeven thouſand ſheep, and three thouſand camels, and five hundred yoke of oxen, and five hundred ſhe-aſſes, and a very great houſhold; ſo that this man was the greateſt of all the men of the eaſt.

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4 And his ſons went and feaſted in *their* houſes, every one his day, and ſent and called for their three ſiſters, to eat and to drink with them.

5 And

NOTES on Chap. I.

Ver. 1. *The land of Uz.*] The land of Uz, upon ſuppoſition that Job ſprung from one of Keturah's ſons, is placed in that part of Arabia Deſerta, which has Meſopotamia and the Euphrates to the north; to the weſt, Syria, Paleſtine, and Idumea; to the ſouth, the mountains of Arabia Felix; and this deſcription receives farther confirmation, from the mention which the hiſtory makes

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5 And it was ſo, when the days of *their* feaſting were gone about, that Job ſent and ſanctified them, and roſe up early in the morning, and offered burnt-offerings, *according* to the number of them all: for Job ſaid, It may be that my ſons have ſinned, and curſed God in their hearts. Thus did Job continually.

6 Now there was a day when the ſons of God came to preſent themſelves before the LORD, and Satan came alſo among them.

7 And the LORD ſaid unto Satan, Whence comeſt thou? Then Satan anſwered the LORD, and ſaid, From going to and fro in the earth, and from walking up and down in it.

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8 And the LORD ſaid unto Satan, Haſt thou conſidered my ſervant Job, that *there is* none like him in all the earth, a perfect and an upright man, one that feareth God, and eſcheweth evil?

9 Then Satan anſwered the LORD, and ſaid, Doth Job fear God for nought?

10 Haſt not thou made an hedge about him, and about his houſe, and about all that he hath on every ſide? thou haſt bleſſed the work of his hands, and his ſubſtance is increaſed in the land.

11 But put forth thine hand now, and touch all that he hath, and he will curſe thee to thy face.

12 And the LORD ſaid unto Satan, Behold, all that he hath *is* in thy power, only

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makes of the Chaldeans and Sabeans plundering his eſtate, who were certainly inhabitants of theſe parts. This land, very probably, took its name from Uz, a deſcendant of Eſau. See Gen. 36. 28.

Whoſe name was Job.] It appears from ſeveral paſſages of ſcripture, that Job was a real perſon, and not a fictitious character. In the Old Teſtament he is joined with Noah and Daniel, and equally diſtinguiſhed for his righteouſneſs; and in the New, he is commended for his patience. Indeed the narrative itſelf has all the lineaments of a real hiſtory; tho' at the ſame time, it is plain, that there is an allegorical turn given to ſeveral particulars, which as they relate to ſpiritual beings, would not otherwiſe ſo eaſily affect the imagination of the vulgar.

The moſt probable opinion, with regard to his family is, that he was deſcended in a direct line from Abraham, by his wife Keturah, by whom that patriarch had ſeveral ſons; but being reſolved to reſerve the chief patrimony entire for Iſaac, he gave them portions, and ſent them into the eaſt, ſo that moſt of them ſettled in Arabia; beſides, we find diſperſed every where in his ſpeeches, noble ſentiments of creation and providence, of the nature of angels, and the fall of man, of puniſhments for ſin, and juſtifications by grace, of a redemption, reſurrection, and a final judgment; notions which he could never have received from the light of nature; but muſt have had them originally from his firſt parents, as they ſucceſſively derived them from the *father of the faithful*, who had them immediately from God himſelf. But what ſeems abſolutely to confirm this opinion is, that Abraham had by his wife Keturah a ſon, whoſe name was *Shuah*; and therefore when we read of *Bildad the Shuite*, we may very well ſuppoſe that he was a deſcendant from that family, who living in the neighbourhood, thought himſelf obliged by the ties of conſanguinity, to viſit his kinſman in ſuch deplorable circumſtances of diſtreſs.

As to the time when Job lived, we have ſome criterions to direct our judgment. That he lived in the early ages of the world, ſeems plain, from his mentioning with abhorrence, that ancient kind of idolatry, the adoration of the ſun and moon; and at the ſame time paſſing over in ſilence the Egyptian bondage, which could hardly have eſcaped the notice of him or his friends, had it not been ſubſequent to their times. It is therefore probable, that he lived before the Iſraelites were made ſlaves to the Egyptians; and what adds a conſiderable weight to this opinion is, the long duration of his life, which continuing an hundred and forty years after his reſtoration, could hardly be leſs in all than two hundred; a longer period than either Abraham or Iſaac reached. If we place his birth about the time of Jacob's deceaſe, we ſhall not perhaps be far from the truth; for then the time of his trial will happen about ſixteen years after the death of Joſeph, when Job might juſtly deſerve the extraordinary character given him by God.

Ver. 3. *His ſubſtance was ſeven thouſand ſheep*, &c.] Dr. Shaw obſerves, that the principal riches of the Bedoween Arabs, like the ancient eaſtern patriarchs, continue to be rated according to the value and quality of their cattle.

Ver. 4. *Every one his day.*] Probably, on his birth-day; it might be the cuſtom of his ſons, to meet annually at each others houſe on this occaſion.

Ver. 5. *And curſed God in their hearts.*] That is, have blaſphemed, or rather, as the Septuagint read, *have had ill thoughts of God in their hearts.*

Ver. 6. *Sons of God.*] The angels. The expreſſion, *preſented themſelves before the Lord*, is borrowed, and taken from the courts of princes, where the officers appear at certain times, to give account of their actions and charge.

Ver. 12. *All that he hath is in thy power*, &c.] Willing to prove the falſity of Satan's accuſation, and the integrety of his ſervant in an afflicted, as he had tried him in a proſperous ſtate; God was pleaſed here to grant Satan a commiſſion to diſpoſe of all belonging to Job, according as he pleaſed, excepting only his perſon, which he commanded him not to touch.

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only upon himſelf put not forth thine hand. So Satan went out from the preſence of the LORD.

13 ¶ And there was a day, when his ſons and his daughters *were* eating and drinking wine in their eldeſt brothers houſe:

14 And there came a meſſenger unto Job, and ſaid, The oxen were plowing, and the aſſes feeding beſide them:

15 And the Sabeans fell *upon them*, and took them away, yea, they have ſlain the ſervants with the edge of the ſword, and I only am eſcaped alone to tell thee.

16 While he *was* yet ſpeaking, there came alſo another, and ſaid, The fire of God is fallen from heaven, and hath burnt up the ſheep, and the ſervants, and conſumed them, and I only am eſcaped alone to tell thee.

17 While he *was* yet ſpeaking, there came alſo another, and ſaid, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and ſlain the ſervants with the edge of the ſword, and I only am eſcaped alone to tell thee.

18 While he *was* yet ſpeaking, there came alſo another, and ſaid, Thy ſons and thy daughters *were* eating and drinking wine in their eldeſt brothers houſe:

19 And behold, there came a great wind from the wilderneſs, and ſmote the four corners of the houſe, and it fell upon the young men, and they are dead, and I only am eſcaped alone to tell thee.

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20 Then Job aroſe, and rent his mantle, and ſhaved his head, and fell down upon the ground, and worſhipped,

21 And ſaid, Naked came I out of my mothers womb, and naked ſhall I return thither: the LORD gave, and the LORD hath taken away; bleſſed be the name of the LORD.

22 In all this Job ſinned not, nor charged God fooliſhly.

CHAP. II.

1 *Satan appearing again before God, obtaineth further leave to tempt Job:* 7 *He ſmiteth him with ſore boils:* 9 *Job reproveth his wife, moving him to curſe God:* 11 *His three friends condole with him in ſilence.*

AGain there was a day when the ſons of God came to preſent themſelves before the LORD, and Satan came alſo among them to preſent himſelf before the LORD.

2 And the LORD ſaid unto Satan, From whence comeſt thou? And Satan anſwered the LORD, and ſaid, From going to and fro in the earth, and from walking up and down in it.

3 And the LORD ſaid unto Satan, Haſt thou conſidered my ſervant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and eſcheweth evil? and ſtill he holdeth faſt his integrity, although thou movedſt me againſt him, to deſtroy him without cauſe.

Ver. 15. *The Sabeans.*] The original word here is an appellative, and not a proper name, and ſignifies *a band of robbers*; ſo the Septuagint render it.

Ver. 20. *Job aroſe and rent his mantle*, &c.] He heard with the greateſt tranquillity, the repeated accounts of his unparralleled misfortunes; but when he was told of the death of all his children, his grief was too great to be concealed, and laying aſide all other thoughts, he abandoned himſelf to ſorrow: yet ſtill he retained his integrity, and inſtead of uttering complaints againſt the conduct of providence, reverently adored, and worſhipped the divine majeſty.

Ver. 21. *Naked came I out of my mothers womb, and naked ſhall I return thither*, &c.] Namely, to the earth, to which he pointed.

NOTES on Chap. II.

Ver. 3. *Haſt thou conſidered my ſervant Job?*] Art thou not convinced that the character I gave thee of Job was true? for he ſtill continues reſolutely to tread the paths of virtue, notwithſtanding the calamities which he undeſervedly ſuffers.

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4 And Satan anſwered the LORD, and ſaid, Skin for ſkin, yea, all that a man hath will he give for his life.

5 But put forth thine hand now, and touch his bone and his fleſh, and he will curſe thee to thy face.

6 And the LORD ſaid unto Satan, Behold, he *is* in thine hand, but ſave his life.

7 ¶ So went Satan forth from the preſence of the LORD, and ſmote Job with ſore boils, from the ſole of his foot unto his crown.

8 And he took him a potſherd to ſcrape himſelf withal; and he ſat down among the aſhes.

9 ¶ Then ſaid his wife unto him, Doſt thou ſtill retain thine integrity? curſe God and die.

10 But he ſaid unto her, Thou ſpeakeſt as one of the fooliſh women ſpeaketh: what? ſhall we receive good at the hand of God, and ſhall we not receive evil? In all this did not Job ſin with his lips.

11 ¶ Now when Jobs three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him, and to comfort him.

12 And when they lift up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and ſprinkled duſt upon their heads toward heaven.

13 So they ſat down with him upon the ground ſeven days and ſeven nights, and none ſpake a word unto him: for they ſaw that *his* grief was very great.

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CHAP. III.

1 *Job curſeth the day and ſervices of his birth.* 13 *The eaſe of death:* 20 *He complaineth of life, becauſe of his anguiſh.*

Ver. 4. *Skin for ſkin*, &c.] Satan replies, that a man will give another's ſkin to ſave his own; nay, even part with his children, as well as his goods, to ſave his life. The expreſſion *ſkin for ſkin*, is taken from trade, and the exchanges which were made in thoſe days; and the meaning is, there may be ſome proportions in bargains, releaſes, and exchanges of other things; but for his life a man will give all.

Ver. 6. *Behold, he is in thine hand, but ſave his life.*] Thus Satan can go no farther in puniſhing than God hath limited him.

Ver. 7 *Satan—ſmote Job with ſore boils*, &c.] Some have imagined, from the deſcription which Job gives of his own diſtemper, that it was a leproſy, but of a more malignant kind (as it always is in hot countries) than our climate is acquainted with. But their opinion ſeems to be beſt founded, who make this diſtemper, not one ſimple malady, but a complication of many; for ſince the great enemy of mankind had a full licence to try to the uttermoſt the patience of Job, (ſaving his life) it is not to be queſtioned, but he exerted all his power; and accordingly, we may obſerve, from the ſucceeding parts of the hiſtory, that beſides the puſtulated blains which afflicted his body, the devil not only inſtigated his wife to grieve his mind, but diſturbed his imagination likewiſe, to terrify his conſcience; for when the holy man complains, *thou ſcareſt me with dreams, and terrifieſt me with viſions*, analogy of hiſtory will not ſuffer us to interpret, that God himſelf inflicted theſe affrighting dreams; but that the devil (to whoſe temptations he had ſubmitted him) raiſed theſe gloomy thoughts, and framed horrid and ghaſtly objects in his imagination, to drive him to melancholy and deſpair.

Ver. 9. *Curſe God and die.*] The word rendered *curſe*, will equally ſignify bleſs; but from the ſharp reply which Job makes, it is plain, ſhe did not uſe the word in its more favourable ſenſe. Some commentators connect the preceding words, and read thus: *Doſt thou ſtill retain thy integrity in bleſſing God and periſhing.*

Ver. 11. *Eliphaz the Temanite.*] He was the grandſon of Eſau, and ſon of Teman, who dwelt in a city of the ſame name in Idumea, not far from the confines of Arabia Deſerta.

Bildad the Shuite.] He was deſcended from Shuah, the ſon of Abraham and Keturah.

Zophar the Naamathite.] It is not certainly known who this might be; though ſome will have him deſcended from Eſau.

Ver. 12. *Sprinkled duſt upon their heads.*] See the note on Gen. xxxvii. 34.

Ver. 13. *Seven days and ſeven nights.*] This is not literally to be underſtood; they muſt have taken refreſhments of food and ſleep. It is remarkable, that we find the prophet Ezekiel (chap. iii. 15.) ſitting with his brethren of the captivity by the river Chebar, for ſeven days aſtoniſhed.

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AFter this Job opened his mouth, and curſed his day.

2 And Job ſpake, and ſaid,

3 Let the day periſh wherein I was born, and the night *in which* it was ſaid, There is a man-child conceived.

4 Let that day be darkneſs, let not God regard it from above, neither let the light ſhine upon it.

5 Let darkneſs and the ſhadow of death ſtain it, let a cloud dwell upon it, let the blackneſs of the day terrify it.

6 *As for* that night, let darkneſs ſeize upon it, let it not be joined unto the days of the year, let it not come into the number of the months.

7 Lo, let that night be ſolitary, let no joyful voice come therein.

8 Let them curſe it that curſe the day, who are ready to raiſe up their mourning.

9 Let the ſtars of the twilight thereof be dark, let it look for light but *have* none, neither let it ſee the dawning of the day:

10 Becauſe it ſhut not up the doors of my *mothers* womb, nor hid ſorrow from mine eyes.

11 Why died I not from the womb? *why* did I *not* give up the ghoſt when I came out of the belly?

12 Why did the knees prevent me? or why the breaſt that I ſhould ſuck?

13 For now ſhould I have lien ſtill and been quiet, I ſhould have ſlept; then had I been at reſt;

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14 With kings and counſellors of the earth, which built deſolate places for themſelves:

15 Or with princes that had gold, who filled their houſes with ſilver:

16 Or as an hidden untimely birth I had not been; as infants *which* never ſaw light.

17 There the wicked ceaſe *from* troubling: and there the weary be at reſt.

18 *There* the priſoners reſt together, they hear not the voice of the oppreſſor.

19 The ſmall and great are there, and the ſervant *is* free from his maſter.

20 Wherefore is light given to him that is in miſery, and life unto the bitter *in* ſoul?

21 Which long for death, but it *cometh* not, and dig for it more than for hid treaſures?

22 Which rejoice exceedingly, *and* are glad when they can find the grave?

23 *Why is light given* to a man whoſe way is hid, and whom God hath hedged in?

24 For my ſighing cometh before I eat, and my roarings are poured out like the waters.

25 For the thing which I greatly feared is come upon me, and that which I was afraid of, is come unto me.

26 I was not in ſafety, neither had I reſt,

NOTES on Chap. III.

Ver. 1. *After this opened Job his mouth*, &c.] Job had hitherto ſupported his afflictions with admirable conſtancy, but being overwhelmed with grief, and deſtitute of the leaſt comfort from his friends, he could contain himſelf no longer; but burſts out into the moſt paſſionate complaints of the miſeries of human life, wiſhing he had never been born, or had reſigned his breath as ſoon as he perceived the light, or might now forthwith be diſmiſſed.

Ver. 5. *The ſhadow of death.*] That is to ſay, a deſtructive or deadly ſhadow.

Ver. 8. *To raiſe up their mourning.*] This is an obſcure expreſſion. Margin and Vulgate read, *to raiſe up Leviathan*; the Septuagint *a great whale*; the meaning of which is by ſome interpreted, to catch a tartar (as we ſpeak) or rouze a lion. Diodati underſtands it of thoſe hired mourners, who uſe tragical forms of mourning at funerals.

Ver. 14. *Which built deſolate places.*] That is, who lie alone in the tombs, which they built themſelves.

Ver. 23. *Whoſe way is hid.*] Who can ſee no remedy for his evils, nor means of extricating himſelf.

Ver. 26. *I was not in ſafety, neither had I reſt, neither was I quiet.*] I did not confide in my riches, nor in the leaſt lull myſelf in ſecurity; and yet that did not prevent me from being miſerable. The Vulgate reads, *Was I not quiet? was I not ſilent? did not I forbear complaining? yet wrath came upon me.*

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CHAP. IV.

1 *Eliphaz reproveth Job for want of religion:* 7 *He teacheth Gods judgments to be not for the righteous, but for the wicked:* 12 *His fearful viſion, to humble the excellencies of creatures before God.*

THen Eliphaz the Temanite anſwered and ſaid,

2 *If* we aſſay to commune with thee, wilt thou be grieved? but who can withhold himſelf from ſpeaking?

3 Behold, thou haſt inſtructed many, and thou haſt ſtrengthened the weak hands.

4 Thy words have upholden him that was falling, and thou haſt ſtrengthened the feeble knees.

5 But now it is come upon thee, and thou fainteſt; it toucheth thee, and thou art troubled.

6 *Is* not *this* thy fear, thy confidence, thy hope, and the uprightneſs of thy ways?

7 Remember, I pray thee, who *ever* periſhed, being innocent? or where were the righteous cut off?

8 Even as I have ſeen, they that plow iniquity, and ſow wickedneſs, reap the ſame. Before Chriſt 1520.

9 By the blaſt of God they periſh, and by the breath of his noſtrils are they conſumed.

10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions are broken.

11 The old lion periſheth for lack of prey, and the ſtout lions whelps are ſcattered abroad.

12 Now a thing was ſecretly brought to me, and mine ear received a little thereof.

13 In thoughts from the viſions of the night, when deep ſleep falleth on men,

14 Fear came upon me, and trembling, which made all my bones to ſhake.

15 Then a ſpirit paſſed before my face, the hair of my fleſh ſtood up.

16 It ſtood ſtill, but I could not diſcern the form thereof: an image *was* before mine eyes, *there was* ſilence, and I heard a voice, *ſaying*,

17 Shall mortal man be more juſt than God? ſhall a man be more pure than his maker?

18 Behold, he put no truſt in his ſer-

NOTES on Chap. IV.

Ver. 1. *Then Eliphaz the Temanite anſwered and ſaid.*] Incenſed at the juſt complaint of Job, and forgetting that his agonizing pains had extorted this bitter complaint from him, inſtead of condoling him, and applying lenitives to aſſuage the anguiſh of his heart, rebukes him very roughly, for not following the good advice he had himſelf ſo often given to others in their adverſity; adding, that he had ſufficient reaſon to ſuſpect the ſincerity of his piety, becauſe he never knew the innocent ſo deeply afflicted; but on the contrary, God always humbled wicked oppreſſors.

Ver. 6. *Is not this thy fear,* &c.] Is not this the time to exerciſe thy piety and confidence in God, thy hope and integrity, for which, it is ſaid, thou art ſo remarkable.

Ver. 9. *By the breath of his noſtrils.*] A figurative expreſſion, and ſignifies *by his anger.*

Ver. 10. *The roaring of the lion,* &c.] Though they are as fierce as the lions, and as ſtrong, yet their power is broken.

Ver. 11. *The old lion periſheth for lack of prey,* &c.] The greateſt tyrants, and their poſterity, after long enjoying dominion, are deprived at laſt of the riches they have acquired by oppreſſion, and baniſhed from their ſeats of power.

Ver. 12. *Now a thing was ſecretly brought to me,* &c.] If theſe my obſervations have not force enough to convince thee, hearken to what was ſecretly told me by God himſelf.

Ver. 13, 14, &c.] *In thoughts from the viſions of the night,* &c.] "As I was ruminating one night, when all "were aſleep, on ſome viſions which I had had, *&c.*" In theſe verſes, we have one of the moſt awful and affecting deſcriptions that language is capable of giving: it is a night piece, dreſſed in all the circumſtances of the deepeſt horror, and cannot be read without awakening emotions of awe and terror.

Ver. 16. *An image was before mine eyes,* &c.] The Septuagint read, *I looked, and there was no ſhape before my eyes; only I heard a ſtill wind, and a voice.*

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ſervants; and his angels he charged with folly:

19 How much leſs *on* them that dwell in houſes of clay, whoſe foundation *is* in the duſt, *which* are cruſhed before the moth?

20 They are deſtroyed from morning to evening: they periſh for ever without any regarding *it*.

21 Doth not their excellency *which is* in them, go away? they die, even without wiſdom.

CHAP. V.

1 *The harm of inconſideration.* 3 *The end of the wicked is miſery.* 6 *God is to be regarded in affliction.* 17 *The happy end of Gods correction.*

CAll now, if there be any that will anſwer thee; and to which of the ſaints wilt thou turn?

2 For wrath killeth the fooliſh man, and envy ſlayeth the ſilly one.

3 I have ſeen the fooliſh taking root: but ſuddenly I curſed his habitation.

4 His children are far from ſafety, and they are cruſhed in the gate, neither *is there* any to deliver *them*.

5 Whoſe harveſt the hungry eateth up, and taketh it even out of the thorns, and the robber ſwalloweth up their ſubſtance.

6 Although affliction cometh not forth of the duſt, neither doth trouble ſpring out of the ground:

7 Yet man is born unto trouble, as the ſparks fly upward.

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8 I would ſeek unto God, and unto God would I commit my cauſe;

9 Which doth great things and unſearchable; marvellous things without number.

10 Who giveth rain upon the earth, and ſendeth waters upon the fields:

11 To ſet up on high thoſe that be low; that thoſe which mourn may be exalted to ſafety.

12 He diſappointeth the devices of the crafty, ſo that their hands cannot perform *their* enterpriſe.

13 He taketh the wiſe in their own craftineſs: and the counſel of the froward is carried headlong.

14 They meet with darkneſs in the day-time, and grope in the noon-day as in the night.

15 But he ſaveth the poor from the ſword, from their mouth, and from the hand of the mighty.

16 So the poor hath hope, and iniquity ſtoppeth her mouth.

17 Behold, happy *is* the man whom God correcteth: therefore deſpiſe not thou the chaſtening of the Almighty:

18 For he maketh ſore, and bindeth up: he woundeth, and his hands make whole.

19 He ſhall deliver thee in ſix troubles: yea, in ſeven there ſhall no evil touch thee.

20 In famine he ſhall redeem thee from

Ver. 18. *His angels he charged with folly.*] Not with the follies of vain *man*, but with ſuch *imperfections* as are comparatively folly in the eyes of him, who alone is wiſdom and perfection itſelf.

Ver. 19. *Which are cruſhed before the moth.*] *Before the face of the moth.* They are ſo frail, that even a moth flying againſt them, may daſh them to pieces.

NOTES on Chap. V.

Ver. 1. *Call now, if there be any that will anſwer thee*] If thou doſt not believe me, thou mayeſt enquire of others. Eliphaz here proſecutes the very ſame argument, endeavouring to confirm it from the opinion and obſervation of others; nay, could he have recourſe to an angel, he would ſtill receive the ſame information, namely, that the anger of God falls only on the head of the wicked.

Ver. 3. *I curſed his habitation.*] That is, I predicted his downfall.

Ver. 4. *They are cruſhed in the gate.*] They are eſteemed as infamous perſons in courts of judicature and common aſſemblies, and as unworthy to enjoy the public benefits.

Ver. 19. *In ſeven, &c.*] That is, in the ſeventh: thy troubles cannot be ſo many; but if thou ſubmiſſively accept them, he will deliver thee from them.

from death; and in war, from the power of the ſword.

21 Thou ſhalt be hid from the ſcourge of the tongue: neither ſhalt thou be afraid of deſtruction when it cometh.

22 At deſtruction and famine thou ſhalt laugh: neither ſhalt thou be afraid of the beaſts of the earth.

23 For thou *ſhalt be* in league with the ſtones of the field: and the beaſts of the field ſhall be at peace with thee.

24 And thou ſhalt know that thy tabernacle *ſhall be* in peace: and thou ſhalt viſit thy habitation, and ſhalt not ſin.

25 Thou ſhalt know alſo that thy ſeed *ſhall be* great, and thy offspring as the graſs of the earth.

26 Thou ſhalt come to *thy* grave in a full age, like as a ſhock of corn cometh in, in his ſeaſon.

27 Lo this, we have ſearched it, ſo it *is*; hear it, and know thou *it* for thy good.

CHAP. VI.

1 *Job ſheweth that his complaints are not cauſeleleſs:* 8 *He wiſhes for death, wherein he is aſſured of comfort:* 14 *He reproveth his friends of unkindneſs.*

BUT Job anſwered and ſaid,

2 Oh that my grief were throughly weighed, and my calamity laid in the balances together!

3 For now it would be heavier than the ſand of the ſea: therefore my words are ſwallowed up.

4 For the arrows of the Almighty *are* within me, the poiſon whereof drinketh up my ſpirit: the terrors of God do ſet themſelves in aray againſt me.

5 Doth the wild aſs bray when he hath graſs? or loweth the ox over his fodder?

6 Can that which is unſavory be eaten without ſalt? or is there *any* taſte in the white of an egg?

7 The things *that* my ſoul refuſed to touch, *are* as my ſorrowful meat.

8 O that I might have my requeſt! and that God would grant *me* the thing that I long for!

9 Even that it would pleaſe God to deſtroy me; that he would let looſe his hand, and cut me off.

10 Then ſhould I yet have comfort, yea, I would harden myſelf in ſorrow; let him not ſpare, for I have not concealed the words of the holy One.

11 What *is* my ſtrength, that I ſhould hope? and what *is* mine end that I ſhould prolong my life?

Ver. 23. *Thou ſhalt be in league with the ſtones of the field.*] When thou art in peace and favour with God, no creatures, animate or inanimate ſhall hurt thee: the earth ſhall be very plenteous, ſo that the ſtony fields ſhall bring forth abundantly, and the wild beaſt ſhall not hurt thee; when thou ſhalt recover thine innocence, thou ſhalt be as happy as Adam before his tranſgreſſion, the ſavage beaſts ſhall be conciliated to thee.

Ver. 24. *Shalt know that thy tabernacle ſhall be in peace.*] This aſſurance of proſperity, is one of the advantages which thoſe enjoy, who are tried and purified in the furnace of affliction.

Ver. 26. *As a ſhock of corn cometh in, in his ſeaſon.*] Thou ſhalt not die a violent and untimely death; but ſhall be carried to the grave, as corn is to the barn, when it is full ripe, and fit to be gathered.

NOTES on Chap. VI.

Ver. 1. *Job anſwered and ſaid.*] Job, not at all convinced by the arguments of Eliphaz, renews his wiſhes for death, and upbraids his friends with their unkindneſs; who, inſtead of ſympathizing with him in his ſufferings, and pouring balm into his wounds, had augmented the weight of his diſtreſs, by heavy reproaches and bitter reproofs.

Ver. 2. *Oh that my grief were thoroughly weighed,* &c.] Oh that ſome impartial hand would weigh my complaints and ſufferings againſt each other, in the balance of equity, and faithfully determine which of them preponderate!

Ver. 3. *Therefore my words are ſwallowed up.*] I want words to expreſs my grief.

Ver. 5. *Doth the wild aſs bray, when he hath graſs?*] The very beaſts are ſatisfied when ſupplied with neceſſaries; and do you think that I complain without cauſe?

Ver. 6. *Can that which is unſavory be eaten without ſalt?*] If it is uſual to ſeaſon things that are inſipid, how much more then may we call for ſomething to qualify the bitterneſs of affliction?

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12 *Is* my ſtrength the ſtrength of ſtones? or *is* my fleſh of braſs?

13 *Is* not my help in me? and is wiſdom driven quite from me?

14 To him that is afflicted, pity *ſhould be ſhewed* from his friend; but he forſaketh the fear of the Almighty.

15 My brethren have dealt deceitfully as a brook, *and* as the ſtream of brooks they paſs away:

16 Which are blackiſh by reaſon of the ice, *and* wherein the ſnow is hid:

17 What time they wax warm, they vaniſh: when it is hot, they are conſumed out of their place.

18 The paths of their way are turned aſide; they go to nothing, and periſh.

19 The troops of Tema looked, the companies of Sheba waited for them.

20 They were confounded becauſe they had hoped; they came thither, and were aſhamed.

21 For now ye are nothing; ye ſee *my* caſting down, and are afraid.

22 Did I ſay, Bring unto me? or give a reward for me of your ſubſtance?

23 Or deliver me from the enemies hand? or redeem me from the hand of the mighty?

24 Teach me, and I will hold my tongue: and cauſe me to underſtand wherein I have erred.

25 How forcible are right words! but what doth your arguing reprove?

26 Do ye imagine to reprove words, and the ſpeeches of one that is deſperate, which *are* as wind?

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27 Yea, ye overwhelm the fatherleſs, and you dig *a pit* for your friend.

28 Now therefore be content, look upon me, for *it is* evident unto you, if I lie.

29 Return, I pray you, let it not be iniquity; yea, return again, my righteouſneſs *is* in it.

30 Is there iniquity in my tongue? cannot my taſte diſcern perverſe things?

CHAP. VII.

1 *Job excuſeth his deſire of death:* 12 *He complaineth of his own reſtleſneſs, and Gods watchfulneſs.*

IS *there* not an appointed time to man upon earth? *are not* his days alſo like the days of an hireling?

2 As a ſervant earneſtly deſireth the ſhadow, and as an hireling looketh for *the reward of* his work:

3 So am I made to poſſeſs months of vanity, and weariſom nights are appointed to me.

4 When I lie down, I ſay, When ſhall I ariſe, and the night be gone? and I am full of toſſings to and fro unto the dawning of the day.

5 My fleſh is clothed with worms, and clods of duſt, my ſkin is broken, and become lothſom.

6 My days are ſwifter than a weavers ſhuttle, and are ſpent without hope.

Ver. 15. *Deceitfully as a brook.*] The Septuagint reads, as a brook that is dried up; or, as the torrents which make a great noiſe, and run with a violent ſtream, when the melted ice and ſnow fall into them.

Ver. 16, 17. The Septuagint reads, *As ſnow or ice, when frozen, is firm; but as that when the heat comes, melts, and it is not known where it was; ſo am I forſaken of all, I am undone, without houſe or home.*

Ver. 19. *The troops of Tema looked, the companies of Sheba, &c.*] Theſe were places in Arabia, to which they travelled in caravans, and in great numbers, with many beaſts of carriage, and water was very ſcarce. "They "that travel into our neighbouring countries, expected "to quench their thirſt there, where they had before ſeen ſo much water.

Ver. 30. *Cannot my taſte diſcern perverſe things?*] "I "do not think my judgment is ſo corrupted, but that I "can diſern what is bad, though ſpoken by myſelf."

NOTES on Chap. VII.

Ver. 1. *Is there not an appointed time to man upon earth?*] Is not the whole life of man a perpetual conflict, with troubles and misfortunes? And muſt not thoſe who enjoy the largeſt ſhare of happineſs, expect to meet with a ſufficient portion of labour, wearineſs, and pain?

7 O remember that my life *is* wind: mine eye ſhall no more ſee good.

8 The eye of him that hath ſeen me ſhall ſee me no *more:* thine eyes *are* upon me, and I *am* not.

9 *As* the cloud is conſumed, and vaniſheth away: ſo he that goeth down to the grave, ſhall come up no *more*.

10 He ſhall return no more to his houſe, neither ſhall his place know him any more.

11 Therefore I will not refrain my mouth, I will ſpeak in the anguiſh of my ſpirit, I will complain in the bitterneſs of my ſoul.

12 *Am* I a ſea, or a whale, that thou ſetteſt a watch over me?

13 When I ſay, My bed ſhall comfort me, my couch ſhall eaſe my complaint:

14 Then thou ſcareſt me with dreams, and terrifieſt me through viſions.

15 So that my ſoul chooſeth ſtrangling, *and* death rather than my life.

16 I lothe *it*, I would not live alway: let me alone, for my days *are* vanity.

17 What *is* man, that thou ſhouldeſt magnify him? and that thou ſhouldeſt ſet thine heart upon him?

18 And *that* thou ſhouldeſt viſit him every morning, *and* try him every moment?

19 How long wilt thou not depart from me, nor let me alone till I ſwallow down my ſpittle?

20 I have ſinned, what ſhall I do unto thee, O thou preſerver of men? why haſt thou ſet me as a mark againſt thee, ſo that I am a burden to myſelf?

21 And why doſt thou not pardon my tranſgreſſion, and take away mine iniquity? for now ſhall I ſleep in the duſt, and thou ſhalt ſeek me in the morning, but I *ſhall* not *be*.

CHAP. VIII.

1 *Bildad ſheweth Gods juſtice in dealing with men according to their works:* 8 *He alledgeth antiquity to prove the certain deſtruction of the hypocrite:* 20 *He applieth Gods juſt dealing to Job.*

THen anſwered Bildad the Shuhite, and ſaid,

2 How long wilt thou ſpeak theſe *things?* and *how long ſhall* the words of thy mouth *be like* a ſtrong wind?

3 Doth God pervert judgment? or doth the Almighty pervert juſtice?

4 If thy children have ſinned againſt him, and he have caſt them away for their tranſgreſſion:

5 If thou wouldeſt ſeek unto God betimes, and make thy ſupplication to the Almighty;

6 If thou *wert* pure and upright; ſurely now he would awake for thee, and make the habitation of thy righteouſneſs proſperous.

7 Though thy beginning was ſmall, yet thy latter end ſhould greatly increaſe.

8 For enquire, I pray thee, of the former

Ver. 15. *Strangling.*] The Hebrew ſignifies properly, *ſtifling.*

Ver. 19. *Let me alone till I ſwallow down my ſpittle.*] For ſo ſhort a ſpace, as to give me leave to breath.

Ver. 20. *What ſhall I do unto thee.*] What ſatisfaction ſhall I make thee for my offences?

O thou preſerver of men.] This ought to have been rendered, *O thou obſerver of men.*

Ver. 21. *Why doſt thou not pardon my tranſgreſſion?*] Or, ſo far mitigate the puniſhment of it, that I may quit this loathſome habitation of clay? for, didſt thou ſupport me under theſe afflictions, I ſhould, even before morning, take up my habitation in the grave.

NOTES on Chap. VIII.

Ver. 1. *Then anſwered Bildad the Shuhite,* &c.] The apologies of Job made but little impreſſion on his friends; for he had no ſooner finiſhed his anſwer, than Bildad the Shuhite continued the diſpute, diſcovering the ſame principles with Eliphaz, for though he gives him good counſel, yet he ſtill preſſes it, as the ſenſe of all antiquity, that providence always rewards the juſt, and puniſhes the wicked, who, though they may flouriſh for a ſeaſon, are always rooted up at the laſt.

Ver. 2, 3. *How long wilt thou ſpeak theſe things?* &c.] How is it that thou doſt ſtill perſiſt in ſuch unjuſt aſſertions, and

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mer age, and prepare thyſelf to the ſearch of their fathers.

9 (For we *are but of* yeſterday, and know nothing, becauſe our days upon earth *are* a ſhadow.

10 Shall not they teach thee, *and* tell thee, and utter words out of their hearts?

11 Can the ruſh grow up without mire? can the flag grow without water?

12 Whilſt it *is* yet in his greenneſs, *and* not cut down, it withereth before any other herb.

13 So *are* the paths of all that forget God, and the hypocrites hope ſhall periſh:

14 Whoſe hope ſhall be cut off, and whoſe truſt *ſhall be* a ſpiders web.

15 He ſhall lean upon his houſe, but it ſhall not ſtand: he ſhall hold it faſt, but it ſhall not endure.

16 He *is* green before the ſun, and his branch ſhooteth forth in his garden.

17 His roots are wrapped about the heap, *and* he ſeeth the place of ſtones.

18 If he deſtroy him from his place, then *it* ſhall deny him, *ſaying*, I have not ſeen thee.

19 Behold, this *is* the joy of his way, and out of the earth ſhall others grow.

20 Behold, God will not caſt away a perfect *man*, neither will he help the evil-doers:

21 Till he fill thy mouth with laughing, and thy lips with rejoicing.

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22 They that hate thee ſhall be clothed with ſhame, and the dwelling-place of the wicked ſhall come to nought.

C H A P. IX.

1 *Job acknowledging Gods juſtice, ſheweth there is no contending with him.* 22 *Mans innocency is not to be condemned by afflictions.*

THen Job anſwered and ſaid,

2 I know *it is* ſo of a truth: but how ſhould man be juſt with God?

3 If he will contend with him, he cannot anſwer him one of a thouſand.

4 *He is* wiſe in heart, and mighty in ſtrength: who hath hardened *himſelf* againſt him, and hath proſpered?

5 Which removeth the mountains, and they know not: which overturneth them in his anger.

6 Which ſhaketh the earth out of her place, and the pillars thereof tremble.

7 Which commandeth the ſun, and it riſeth not: and ſealeth up the ſtars.

8 Which alone ſpreadeth out the heavens, and treadeth upon the waves of the ſea.

9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the ſouth.

10 Which

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and expoſtulate ſo vehemently with thy maker? Canſt thou think the ſupreme judge of all the earth, will ſwerve from the rules of equity?

Ver. 10. *Shall not they teach thee?* &c.] Shall not the hiſtories of former ages inſtruct thee, and experience juſtify the truth of my words?

Ver. 15. *He ſhall lean upon his houſe*, &c.] He may boaſt of, and depend upon the greatneſs and power of his family; but it ſhall fall together with himſelf: he may endeavour to ſtrengthen it by alliances, but in vain.

Ver. 16. *He is green before the ſun*, &c.] He may ſeem in a flouriſhing way, *&c.*

Ver. 17, 18. *His roots are wrapped*, &c.] His roots have wreathed themſelves thick about the earth, and his head rears itſelf above the higheſt edifices; but when God plucks him up by the roots, there ſhall remain no more remembrance that ſuch a man ever lived in that place.

NOTES on Chap. IX.

Ver. 1. *Then Job anſwered and ſaid.*] Job allows the force of Bildad's arguments in the beginning of his ſpeech, and very religiouſly adores the juſtice, wiſdom, and ſovereignty of the Almighty, with whom, he proteſts, he had no intention to diſpute, but only to aſſert the contrary maxim to what they maintained, namely, that piety will not ſecure us from all calamities, and that they do not always fall upon thoſe who deſerve them.

Ver. 3. *He cannot anſwer him one of a thouſand.*] Here Job, as a very learned author interprets it, profeſſes his belief of a mediator and interceſſor: *if he will contend with him, ſhall not* he, who is called by way of eminent diſtinction, *one among a thouſand anſwer him*, and plead the cauſe in behalf of mankind?

Ver. 9. *Which maketh Arcturus, Orion, and Pleiades*, &c.] All the conſtellations of heaven obey him in their

proper

Before Chriſt 1520.

10 Which doeth great things paſt finding out, yea, and wonders without number.

11 Lo, he goeth by me, and I ſee *him* not: he paſſeth on alſo, but I perceive him not.

12 Behold, he taketh away, who can hinder him? who will ſay unto him, What doeſt thou?

13 *If* God will not withdraw his anger, the proud helpers do ſtoop under him.

14 How much leſs ſhall I anſwer him, *and* chooſe out my words *to reaſon* with him?

15 Whom, though I were righteous, *yet* would I not anſwer, *but* I would make ſupplication to my judge.

16 If I had called, and he had anſwered me; *yet* would I not believe that he had hearkened unto my voice.

17 For he breaketh me with a tempeſt, and multiplieth my wounds without cauſe.

18 He will not ſuffer me to take my breath, but filleth me with bitterneſs.

19 If *I ſpeak* of ſtrength, lo, *he is* ſtrong: and if of judgment, who ſhall ſet me a time *to plead?*

20 If I juſtify myſelf, mine own mouth ſhall condemn me: *if I ſay*, I *am* perfect, it ſhall alſo prove me perverſe.

21 *Though* I *were* perfect, *yet* would I not know my ſoul: I would deſpiſe my life.

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22 This *is* one *thing*, therefore I ſaid *it*, he deſtroyeth the perfect and the wicked.

23 If the ſcourge ſlay ſuddenly, he will laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, *and* who *is* he?

25 Now my days are ſwifter than a poſt: they flee away, they ſee no good.

26 They are paſſed away as the ſwift ſhips: as the eagle *that* haſteth to the prey.

27 If I ſay, I will forget my complaint, I will leave off my heavineſs, and comfort *myſelf:*

28 I am afraid of all my ſorrows, I know that thou wilt not hold me innocent.

29 *If* I be wicked, why then labour I in vain?

30 If I waſh myſelf with ſnow-water, and make my hands never ſo clean;

31 Yet ſhalt thou plunge me in the ditch, and mine own clothes ſhall abhor me.

32 For *he is* not a man as I *am*, *that* I ſhould anſwer him, *and* we ſhould come together in judgment.

33 Neither is there any days-man betwixt us, *that* might lay his hand upon us both.

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proper ſeaſons; both thoſe which we ſee, and thoſe alſo in the other hemiſphere.

Ver. 19. *If of judgment, who ſhall ſet me a time to plead?*] If I ſpeak of, and plead my right, what judge is there above him to appoint us a day of hearing?

Ver. 23. *This is one thing, therefore I ſaid it*, &c.] I perſiſt in what I ſaid at the firſt, that in this world, the innocent ſuffer equally with the guilty.

Ver. 22. *If the ſcourge ſlay ſuddenly, he will laugh at the trial of the innocent.*] When any country is viſited by the peſtilence, the innocent are not defended from its ſtroke.

Ver. 24. *The earth is given unto the hand of the wicked*, &c.] And ſo far are the wicked from feeling the weight of his anger, that they are the princes and judges of the earth; for, tell me, where can you find a prince that governs his kingdom uprightly?

Ver. 26. *They are paſſed away as the ſwift ſhips*] Several learned men have obſerved, that it was better to retain the original word, and to tranſlate it thus: *They have paſſed away as the ſhips of Ebeh:* there were two rivers of that name in the country where Job dwelt.

Ver. 29. *If I be wicked, why then labour I in vain?*] I am wicked in the account of God. It is in vain then to endeavour to vindicate mine own innocence. The Septuagint read, *If I be wicked, why have I not died for it?*

Ver. 31. *Yet ſhalt thou plunge me in the ditch*, &c.] Thou wouldſt cover me with filthy ulcers, and render me loathſome to my neareſt relations.

Ver. 33. *Any days man*, &c.] That is, any judge to determine our cauſe; or who has power to command ſilence, when either of us exceed his bounds. The Septuagint read, *no mediator*.

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34 Let him take his rod away from me, and let not his fear terrify me.

35 *Then* would I ſpeak, and not fear him; but *it is* not ſo with me.

CHAP. X.

1 *Job, taking liberty of complaint, expoſtulateth with God about his afflictions:* 18 *He complaineth of life, and craveth a little eaſe before death.*

MY ſoul is weary of my life, I will leave my complaint upon myſelf; I will ſpeak in the bitterneſs of my ſoul.

2 I will ſay unto God, Do not condemn me; ſhew me wherefore thou contendeſt with me.

3 *Is it* good unto thee, that thou ſhouldeſt oppreſs? that thou ſhouldeſt deſpiſe the work of thine hands? and ſhine upon the counſel of the wicked?

4 Haſt thou eyes of fleſh? or ſeeſt thou as man ſeeth?

5 *Are* thy days as the days of man? *are* thy years as mans days,

6 That thou enquireſt after mine iniquity, and ſearcheth after my ſin?

7 Thou knoweſt that I am not wicked, and *there is* none that can deliver out of thine hand.

8 Thine hands have made me and faſhioned me together round about; yet thou doſt deſtroy me.

9 Remember, I beſeech thee, that thou haſt made me as the clay, and wilt thou bring me into duſt again?

10 Haſt thou not poured me out as milk, and cruddled me like cheeſe?

Before Chriſt 1520.

11 Thou haſt clothed me with ſkin, and fleſh, and haſt fenced me with bones and ſinews.

12 Thou haſt granted me life and favour, and thy viſitation hath preſerved my ſpirit.

13 And theſe *things* haſt thou hid in thine heart: I know that this *is* with thee.

14 If I ſin, then thou markeſt me, and thou wilt not acquit me from mine iniquity.

15 If I be wicked, wo unto me; and *if* I be righteous, *yet* will I not lift up my head: *I am* full of confuſion, therefore ſee thou mine affliction:

16 For it increaſeth: thou hunteſt me as a fierce lion; and again thou ſheweſt thyſelf marvellous upon me.

17 Thou reneweſt thy witneſſes againſt me, and increaſeth thine indignation upon me; changes and war *are* againſt me.

18 Wherefore then haſt thou brought me forth out of the womb? Oh that I had given up the ghoſt, and no eye had ſeen me!

19 I ſhould have been as though I had not been, I ſhould have been carried from the womb to the grave.

20 *Are* not my days few? ceaſe *then, and* let me alone, that I may take comfort a little:

21 Before I go *whence* I ſhall not return, *even* to the land of darkneſs, and the ſhadow of death;

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Ver. 35. *It is not ſo with me.*] The Septuagint read, *I know nothing by myſelf.*

NOTES on Chap. X.

Ver. 1. *My ſoul is weary of my life,* &c.] Job again renews his complaints, and expoſtulates earneſtly with his maker, declaring, that his ſevere torments were ſufficient to juſtify his firſt wiſhes, that he had never been born, or died ſoon after.

Ver. 5. *Are thy days as the days of man?*] Muſt thou take time, as we do, to find out the truth, and underſtand the whole of any matter?

Ver. 10. *Cruddled me like cheeſe.*] Compacted all my members.

Ver. 15, 16. *If I be rightoous, yet will I not lift up my head,* &c.] Theſe two verſes may be more faithfully rendered thus: "If I be righteous, yet can I not lift up "my head, I am full of ignominy;" and thoſe that are ſpectators of my affliction, even pride themſelves againſt me and inſult me. Thou hunteſt me as if I were a lion.

Again thou ſheweſt thyſelf marvellous upon me.] Thou repeateſt thy marvellous aſſaults upon me. When I hope there is an end of my troubles, thou ſendeſt more to fill me with new aſtoniſhment and horror.

Before Chriſt 1520.

22 A land of darkneſs, as darkneſs *itſelf, and* of the ſhadow of death, without any order, and *where* the light *is* as darkneſs.

CHAP. XI.

1 *Zophar reproveth Job for juſtifying himſelf.* 5 *Gods wiſdom is unſearchable.* 13 *The aſſured bleſſing of repentance.*

THen anſwered Zophar the Naamathite, and ſaid,

2 Should not the multitude of words be anſwered? and ſhould a man full of talk be juſtified?

3 Should thy lies make men hold their peace? and when thou mockeſt, ſhall no man make thee aſhamed?

4 For thou haſt ſaid, My doctrine *is* pure, and I am clean in thine eyes.

5 But, O that God would ſpeak, and open his lips againſt thee;

6 And that he would ſhew thee the ſecrets of wiſdom, that *they are* double to that which is! know therefore that God exacteth of thee *leſs* than thine iniquity *deſerveth*.

7 Canſt thou by ſearching find out God? canſt thou find out the Almighty unto perfection?

8 *It is* as high as heaven, what canſt thou do? deeper than hell, what canſt thou know?

9 The meaſure thereof *is* longer than the earth, and broader than the ſea.

Before Chriſt 1520.

10 If he cut off, and ſhut up, or gather together, then who can hinder him?

11 For he knoweth vain men: he ſeeth wickedneſs alſo; will he not then conſider *it?*

12 For vain man would be wiſe, though man be born *like* a wild aſſes colt.

13 If thou prepare thine heart, and ſtretch out thine hands towards him;

14 If iniquity *be* in thine hand, put it far away, and let not wickedneſs dwell in thy tabernacles.

15 For then ſhalt thou lift up thy face without ſpot; yea, thou ſhalt be ſtedfaſt, and ſhalt not fear:

16 Becauſe thou ſhalt forget *thy* miſery, *and* remember *it* as waters *that* paſs away:

17 And *thine* age ſhall be clearer than the noon-day; thou ſhalt ſhine forth, thou ſhalt be as the morning.

18 And thou ſhall be ſecure becauſe there is hope; yea, thou ſhalt dig *about thee, and* thou ſhalt take thy reſt in ſafety.

19 Alſo thou ſhalt lie down, and none ſhall make *thee* afraid; yea, many ſhall make ſuit unto thee.

20 But the eyes of the wicked ſhall fail, and they ſhall not eſcape, and their hope *ſhall be as* the giving up of the ghoſt.

CHAP.

Ver. 22. *A land of darkneſs, as darkneſs itſelf,* &c.] The Septuagint read, *Into a land of everlaſting darkneſs, where there is no light, nor beholding the life of mortals.*

NOTES on Chap. XI.

Ver. 1. *Then anſwered Zophar,* &c.] Zophar here continues the diſpute, and though he diſcuſſes with great ſenſe, and gives Job exceeding good advice, yet he ſtill maintains the opinion of the other two friends, and inſiſts, that he would not have been ſo miſerable, if he had not been wicked.

Ver. 5, 6. *O that God would ſpeak,* &c.] O that God would make thee acquainted with the ſecret reaſons that induced him to afflict thee! thou wouldſt then be convinced, that thy puniſhment is far from being equal to thine iniquity.

Ver. 7. *Canſt thou by ſearching find out God?*] Can all thy deep enquiries ſufficiently account for the judgments of God, and perfectly comprehend the reaſons of his providence?

Ver. 15. *Thou ſhalt lift up thy face.*] This is a ſcripture phraſe, for a fearleſs and chearful ſtate; as the contrary is expreſſed by *the falling of the countenance,* as in Cain, Gen. iv. 5, 6.

Ver. 17. *Thine age ſhall be clearer,* &c.] The reſt of thy life ſhall be more glorious than the ſun at noon-day. The Septuagint read, *Thy prayer ſhall be as the morning.*

Ver. 18. *Thou ſhalt dig about thee, and ſhalt take thy reſt,* &c.] Thou ſhalt dig wells of water, and none ſhall diſturb thy tents, or thy flocks.

Ver. 20. *The eyes of the wicked ſhall fail.*] They ſhall look for happineſs in vain.

Before Chriſt 1520.

CHAP. XII.

1 *Job maintaineth himſelf againſt his friends that reprove him:* 7 *He acknowledgeth the general doctrine of Gods omnipotency.*

AND Job anſwered and ſaid,

2 No doubt but ye *are* the people, and wiſdom ſhall die with you.

3 But I have underſtanding as well as you: I *am* not inferior to you; yea, who knoweth not ſuch things as theſe?

4 I am *as* one mocked of his neighbour, who calleth upon God, and he anſwereth him: the juſt upright *man is* laughed to ſcorn.

5 He that is ready to ſlip with *his* feet, *is as* a lamp deſpiſed in the thought of him that is at eaſe.

6 The tabernacles of robbers proſper, and they that provoke God are ſecure; into whoſe hand God bringeth *abundantly*.

7 But aſk now the beaſts, and they ſhall teach thee; and the fowls of the air, and they ſhall tell thee:

8 Or ſpeak to the earth, and it ſhall teach thee; and the fiſhes of the ſea ſhall declare unto thee.

9 Who knoweth not in all theſe, that the hand of the LORD hath wrought this?

10 In whoſe hand *is* the ſoul of every living thing, and the breath of all mankind.

11 Doth not the ear try words? and the mouth taſte his meat?

12 With the ancient *is* wiſdom; and in length of days, underſtanding.

13 With him *is* wiſdom and ſtrength, he hath counſel and underſtanding.

14 Behold, he breaketh down, and it cannot be built again: he ſhutteth up a man, and there can be no opening.

15 Behold, he withholdeth the waters, and they dry up: alſo he ſendeth them out, and they overturn the earth.

16 With him *is* ſtrength and wiſdom: the deceived and the deceiver *are* his.

17 He leadeth counſellors away ſpoiled, and maketh the judges fools.

18 He looſeth the bond of kings, and girdeth their loins with a girdle.

19 He leadeth princes away ſpoiled, and overthroweth the mighty.

20 He removeth away the ſpeech of the truſty, and taketh away the underſtanding of the aged.

21 He poureth contempt upon princes, and weakeneth the ſtrength of the mighty.

22 He diſcovereth deep things out of darkneſs, and bringeth out to light the ſhadow of death.

23 He increaſeth the nations, and deſtroyeth them: he enlargeth the nations, and ſtraiteneth them *again*.

24 He taketh away the heart of the chief of the people of the earth, and cauſeth them to wander in a wilderneſs *where there is* no way.

25 They

NOTES on Chap. XII.

Ver. 1. *Job anſwered and ſaid.*] Job, in this chapter, accuſe his three friends of having too great a conceit of their own wiſdom, though it had not yet taught them the common duty of humanity to the afflicted.

Ver. 2. *No doubt ye are the people,* &c.] This is ſarcaſtically ſpoken, "You fancy that you are the only perſons "of ſenſe in the world, and that, when you are dead, "wiſdom will be no longer found among the ſons of "men."

Ver. 5. *He that is ready to ſlip with his feet,* &c.] He that is in adverſity, is as a lamp extinguiſhed, which is deſpiſed and thrown away as uſeleſs.

Ver. 13. *With him is wiſdom.*] That is, with God.

Ver. 16. *The deceived and the deceiver are his.*] The hypocriſy of thoſe who deceive others, is as well known to him, as the weakneſs of thoſe who are deceived.

Ver. 18. *He looſeth the bonds of kings, and girdeth their loins with a girdle.*] He ſtrippeth kings of their royal garments, and bindeth them in chains. Rather as the Septuagint have it, *He ſetteth kings on the throne.*

Ver. 22. *He diſcovereth,* &c.] The moſt ſecret deſigns are open to his view, and he expoſeth to open day, plots formed in the obſcurity of night.

Ver. 24. *He taketh away the heart of the chief of the people of the earth,* &c.] He deprives commanders of courage and judgment, and leads them into confuſion.

Before Chriſt 1520.

25 They grope in the dark without light, and he maketh them to ſtagger like *a* drunken *man*.

CHAP. XIII.

1 *Job reproveth his friends of partiality:*
14 *He profeſſeth his confidence in God,*
20 *and intreateth to know his own ſins, and Gods purpoſe in afflicting him.*

LO, mine eye hath ſeen all *this*, mine ear hath heard and underſtood it.

2 What ye know, *the ſame* do I know alſo: I *am* not inferior unto you.

3 Surely I would ſpeak to the Almighty, and I deſire to reaſon with God.

4 But ye *are* forgers of lies, ye *are* all phyſicians of no value.

5 O that you would altogether hold your peace, and it ſhould be your wiſdom.

6 Hear now my reaſoning, and hearken to the pleadings of my lips.

7 Will you ſpeak wickedly for God? and talk deceitfully for him?

8 Will ye accept his perſon? will ye contend for God?

9 Is it good that he ſhould ſearch you out? or as one man mocketh another, do ye *ſo* mock him?

10 He will ſurely reprove you, if ye do ſecretly accept perſons.

11 Shall not his excellency make you afraid? and his dread fall upon you?

Before Chriſt 1520.

12 Your remembrances *are* like unto aſhes, your bodies to bodies of clay.

13 Hold your peace, let me alone that I may ſpeak, and let come on me what *will*.

14 Wherefore do I take my fleſh in my teeth, and put my life in mine hand?

15 Though he ſlay me, yet will I truſt in him: but I will maintain mine own ways before him.

16 He alſo *ſhall be* my ſalvation: for an hypocrite ſhall not come before him.

17 Hear diligently my ſpeech, and my declaration with your ears.

18 Behold now, I have ordered *my* cauſe; I know that I ſhall be juſtified.

19 Who *is* he *that* will plead with me? for now if I hold my tongue, I ſhall give up the ghoſt.

20 Only do not two *things* unto me: then will I not hide myſelf from thee.

21 Withdraw thine hand far from me: and let not thy dread make me afraid.

22 Then call thou, and I will anſwer: or let me ſpeak, and anſwer thou me.

23 How many *are* mine iniquities and ſins? make me to know my tranſgreſſion and my ſin.

NOTES on Chap. XIII.

Ver. 4. *Ye are all phyſicians of no value.*] Like unſkilful phyſicians, you exaſperate the diſeaſe you cannot cure.

Ver. 7. *Will you ſpeak wickedly for God,* &c.] Doth God ſtand in need of untruths to juſtify his proceeding? Cannot he be righteous, unleſs I be wicked?

Ver. 8. *Will you accept his perſon?* &c.] Do his proceedings deviate ſo far from juſtice, that you muſt favour his cauſe?

Ver. 9. *Is it good that he ſhould ſearch you out?*] Will it be to your advantage, think you, that God ſhould ſtrictly examine all you have ſaid?

Ver. 10. *He will ſurely reprove you, if ye ſecretly accept perſons.*] That is to ſay, if you judge thus raſhly and unjuſtly, even in vindication of his ways.

Ver. 12. *Your remembrances are like unto aſhes, your bodies to bodies of clay.*] In the Hebrew, it is, *Your memorable ſayings are ſpeeches of aſhes, to the backs of clay your backs.* That is, your anſwers are ſpeeches of no value; perhaps the other may be interpreted, *you are thrown on your backs*; you are failed in the argument. As wreſtling was an exerciſe famous among the ancients, a metaphor taken from thence does not ſeem improbable. The Latin vulgate ſavours this interpretation.

Ver. 14. *Wherefore do I take my fleſh in my teeth,* &c.] Why am I thus grievouſly tormented, inſomuch that I could tear my fleſh with my teeth?

Ver. 15. *I will maintain mine own ways.*] That is, mine integrity.

Ver. 16. *An hypocrite.*] A ſycophant, or falſe accuſer.

Ver. 18. *Behold now, I have ordered my cauſe,* &c.] As if he had ſaid, I addreſs myſelf to my trial, and plead not guilty.

Ver. 19. *Who is he that will plead with me,* &c.] The Hebrew runs literally thus: "Who is he that will litigate the matter with me, for now I will be ſilent and "expire;" that is, Who is he that will bring a charge againſt me? for you are now to conſider me as dead, and ſtanding before the tribunal of God. The adding an *if*, as in our tranſlation, has ſpoiled the whole turn of the ſentence.

Before Chriſt 1520.

24 Wherefore hideſt thou thy face, and holdeſt me for thine enemy?

25 Wilt thou break a leaf driven to and fro? and wilt thou purſue the dry ſtubble?

26 For thou writeſt bitter things againſt me, and makeſt me to poſſeſs the iniquities of my youth.

27 Thou putteſt my feet alſo in the ſtocks, and lookeſt narrowly unto all my paths; thou ſetteſt a print upon the heels of my feet.

28 And, he as a rotten thing conſumeth, as a garment that is moth-eaten.

C H A P. XIV.

1 *Job intreateth God for favour by the ſhortneſs of life, and certainty of death.* 7 *Though life once loſt be irrecoverable, yet he waiteth for his change.* 16 *By ſin the creature is ſubject to corruption.*

MAN *that is* born of a woman, *is* of few days, and full of trouble.

2 He cometh forth like a flower, and is cut down: he fleeth alſo as a ſhadow, and continueth not.

3 And doſt thou open thine eyes upon ſuch an one, and bringeſt me into judgment with thee?

4 Who can bring a clean *thing* out of an unclean? not one.

Before Chriſt 1520.

5 Seeing his days *are* determined, the number of his months *are* with thee, thou haſt appointed his bounds that he cannot paſs.

6 Turn from him that he may reſt, till he ſhall accompliſh, as an hireling his day.

7 For there is hope of a tree, if it be cut down, that it will ſprout again, and that the tender branch thereof will not ceaſe.

8 Though the root thereof wax old in the earth, and the ſtock thereof die in the ground:

9 *Yet* through the ſcent of water it will bud, and bring forth boughs like a plant.

10 But man dieth, and waſteth away: yea, man giveth up the ghoſt, and where *is* he?

11 *As* the waters fail from the ſea, and the flood decayeth and drieth up:

12 So man lieth down, and riſeth not till the heavens *be* no more, they ſhall not awake, nor be raiſed out of their ſleep.

13 O that thou wouldeſt hide me in the grave, that thou wouldeſt keep me ſecret, until thy wrath be paſt, that thou wouldeſt appoint me a ſet time, and remember me!

14 If a man die, ſhall he live *again?* all

Ver. 27. *Thou ſetteſt a print upon the heels of my feet.*] Probably alluding to the puniſhment of ſlaves that run away, which was, to beat them ſeverely with a battoon on the ſoles of their feet; this occaſioned great pain, and often putrefaction of the parts, to which the 28th verſe ſeems to allude; *and he*, or rather, *and this ſeverity as rottenneſs, as a putrifying ſore, conſumeth me.*

NOTES on Chap. XIV.

Ver. 4. *Who can bring a clean thing out of an unclean?*] The Septuagint reads, "Who is there that is clean from pollution? not one; though his life be but of a day."

Ver. 5. *Seeing his days are determined,* &c.] If he were more conſiderable than he is, yet ſince he can live but ſo long a time as thou doſt prefix him, and cannot prolong his days one moment beyond, *&c.*

Ver. 7. *There is hope of a tree if it be cut down,* &c.] This fine ſentiment has been embelliſhed by ſeveral authors: thus Moſchus, on the death of Bion;

Alas! the meaneſt flow'rs which gardens yield,
The vileſt weeds that flouriſh in the field,
Which dead in wintry ſepulchres appear,
Revive in ſpring, and bloom another year:
But we, the great, the brave, the learn'd, the wiſe,
Soon as the hand of death has clos'd our eyes,
In tombs forgotten lie; no ſuns reſtore,
We ſleep, for ever ſleep, to wake no more.

Ver. 11, 12. *As the waters fail from the ſea.* &c.] The meaning ſeems to be, that as we ſee every thing in flux, and ſubject to change, ſo the whole ſhall be one day changed. The ſea itſelf will be quite abſorbed; and the rivers, which now flow perpetually, as if ſupplied by everlaſting ſprings, will nevertheleſs, in time, quite ceaſe and diſappear; this viſible frame of things ſhall be diſſolved, and the preſent heavens themſelves ſhall be no more; and then, and not till then, comes the reſurrection, and the general judgment.

Ver. 14, 15. *If a man die ſhall he live again?* &c.] The Septuagint reads, "For if a man die, he ſhall live to "finiſh the days of his life. I will wait till I am made anew: then thou ſhalt call, and I will anſwer thee. Here Job ſeems to have had thoughts of a reſurrection.

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all the days of my appointed time will I wait, till my change come.

15 Thou ſhalt call, and I will anſwer thee: thou wilt have a deſire to the work of thine hands.

16 For now thou numbereſt my ſteps, doſt thou not watch over my ſin?

17 My tranſgreſſion *is* ſealed up in a bag, and thou ſoweſt up mine iniquity.

18 And ſurely the mountain falling cometh to nought: and the rock is removed out of his place.

19 The waters wear the ſtones: thou waſheſt away the things which grow *out* of the duſt of the earth, and thou deſtroyeſt the hope of man.

20 Thou prevaileſt for ever againſt him, and he paſſeth; thou changeſt his countenance, and ſendeſt him away.

21 His ſons come to honour, and he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.

22 But his fleſh upon him ſhall have pain, and his ſoul within him ſhall mourn.

CHAP. XV.

1 *Eliphaz reproveth Job of impiety in juſtifying himſelf:* 17 *He proveth by tradition the unquietneſs of wicked men.*

THen anſwered Eliphaz the Temanite, and ſaid,

2 Should a wiſe man utter vain knowledge, and fill his belly with the eaſt-wind?

3 Should he reaſon with unprofitable talk? or with ſpeeches wherewith he can do no good?

4 Yea, thou caſteth off fear, and reſtraineſt prayer before God.

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5 For thy mouth uttereth thine iniquity, and thou chooſeſt the tongue of the crafty:

6 Thine own mouth condemneth thee, and not I: yea, thine own lips teſtify againſt thee.

7 *Art* thou the firſt man *that* was born? or waſt thou made before the hills?

8 Haſt thou heard the ſecret of God? and doſt thou reſtrain wiſdom to thyſelf?

9 What knoweſt thou that we know not? *what* underſtandeſt thou, which *is* not in us?

10 With us *are* both the gray-headed, and very aged men, much elder than thy father.

11 *Are* the conſolations of God ſmall with thee? is there any ſecret thing with thee?

12 Why doth thine heart carry thee away? and what do thine eyes wink at,

13 That thou turneſt thy ſpirit againſt God, and letteſt ſuch words go out of thy month?

14 What *is* man, that he ſhould be clean? and *he which is* born of a woman, that he ſhould be righteous?

15 Behold, he putteth no truſt in his ſaints; yea, the heavens are not clean in his ſight.

16 How much more abominable and filthy *is* man, which drinketh iniquity like water?

17 I will ſhew thee, hear me, and that *which* I have ſeen, I will declare,

18 Which wiſe men have told from their fathers, and have not hid *it*:

19 Unto

Ver. 20. *Thou changeſt his countenance, and ſendeſt him away.*] Thou ſpoileſt his beauty, and ſendeſt his ſoul into the regions of eternity.

NOTES on Chap. XV.

Ver. 1. *Then anſwered Eliphaz,* &c.] Eliphaz, ſtimulated with anger at the ſlighting manner in which Job had treated their ſpeeches, renews the diſpute with more eagerneſs and violence than before; but urges no more than what he aſſerted at the firſt, namely, that the wicked only are puniſhed by God, with ſuch calamities as had now fallen upon Job.

Ver. 4. *And reſtraineſt prayer before God.*] That is, by laying aſide religion, thou diſcourageſt men from pouring out their prayer before God.

Ver. 10. *With ur are both the grey headed,* &c.] If by age and long experience men acquire wiſdom, there are ſome of us much elder than thy father.

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19 Unto whom alone the earth was given, and no ſtranger paſſed among them.

20 The wicked man travaileth with pain all *his* days, and the number of years is hidden to the oppreſſor.

21 A dreadful ſound *is* in his ears; in proſperity the deſtroyer ſhall come upon him.

22 He believeth not that he ſhall return out of darkneſs, and he is waited for of the ſword.

23 He wandereth abroad for bread, *ſaying*, where *is it?* he knoweth that the day of darkneſs is ready at his hand.

24 Trouble and anguiſh ſhall make him afraid; they ſhall prevail againſt him, as a king ready to the battel.

25 For he ſtretcheth out his hand againſt God, and ſtrengtheneth himſelf againſt the Almighty.

26 He runneth upon him, *even* on *his* neck, upon the thick boſſes of his bucklers:

27 Becauſe he covereth his face with his fatneſs, and maketh collops of fat on *his* flanks.

28 And he dwelleth in deſolate cities, *and* in houſes which no man inhabiteth, which are ready to become heaps.

29 He ſhall not be rich, neither ſhall his ſubſtance continue, neither ſhall he prolong the perfection thereof upon the earth.

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30 He ſhall not depart out of darkneſs, the flame ſhall dry up his branches, and by the breath of his mouth ſhall he go away.

31 Let not him that is deceived, truſt in vanity: for vanity ſhall be his recompence.

32 It ſhall be accompliſhed before his time, and his branch ſhall not be green.

33 He ſhall ſhake off his unripe grape as the vine, and ſhall caſt off his flower as the olive.

34 For the congregation of hypocrites *ſhall be* deſolate, and fire ſhall conſume the tabernacles of bribery.

35 They conceive miſchief, and bring forth vanity, and their belly prepareth deceit.

C H A P. XVI.

1 Job reproveth his friends of unmercifulneſs: 7 He ſheweth the pitifulneſs of his caſe: 17 He maintaineth his innocence.

THen Job anſwered and ſaid,

2 I have heard many ſuch things: miſerable comforters *are* ye all.

3 Shall vain words have an end? or what emboldneth thee that thou anſwereſt?

4 I alſo could ſpeak as ye *do:* if your ſoul

Ver. 20. *The wicked man travaileth with pain.*] The wicked tyrant is never free from inward torments all his life long; he is in dread of ſome greater oppreſſor than himſelf.

Ver. 22. *He believeth not that he ſhall return out of darkneſs,* &c.] When he lies down in the evening, he is ſurrounded with fears and terrors, and fancies he ſhall never ſee the morning light.

Ver. 26. *He runneth upon him,* &c.] God will ſuddenly overcome him, though he be never ſo well armed.

Ver. 27. *Becauſe he covereth his face with his fatneſs,* &c.] Becauſe he devotes his whole time to pleaſures, and flouriſhes in pride, luxury, and ambition, diſregarding the duties of religion.

Ver. 28. *He dwelleth in deſolate cities,* &c.] He poſſeſseth cities which he hath laid deſolate, and houſes, which being from his tyranny, deſtitute of inhabitants, are tumbling into ruins.

Ver. 32. *It ſhall be accompliſhed before his time,* &c.] He ſhall meet with misfortunes when he leaſt thinks of them, and ſhall ſee his children as well as himſelf wither away.

Ver. 33. *He ſhall ſhake off his unripe grape as the vine,* &c.] They ſhall die before their time, as the unripe grape, or the bloſſom of the olive, fall in a tempeſt of hail, or are deſtroyed by the nipping froſts.

Ver. 35. *Their belly prepareth deceit.*] The Septuagint reads, "He ſhall feel fortune in his belly; diſappointments ſhall happen to him: in his belly he ſhall have pain."

NOTES on Chap. XVI.

Ver. 1. *Then Job anſwered,* &c.] Here Job reproves the vanity and obſtinacy of Eliphaz, in repeating the ſame things over again, and ſtill perſiſting in his inhumanity, though his ſuffering called for their pity and commiſeration.

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ſoul were in my ſouls ſtead, I could heap up words againſt you, and ſhake mine head at you.

5 *But* I would ſtrengthen you with my mouth, and the moving of my lips ſhould aſſwage *your grief*.

6 Though I ſpeak, my grief is not aſſwaged: and *though* I forbear, what am I eaſed?

7 But now he hath made me weary: thou haſt made deſolate all my company.

8 And thou haſt filled me with wrinkles, *which is* a witneſs *againſt me*: and my leanneſs riſing up in me, beareth witneſs to my face.

9 He teareth *me* in his wrath, who hateth me: he gnaſheth upon me with his teeth: mine enemy ſharpeneth his eyes upon me.

10 They have gaped upon me with their mouth, they have ſmitten me upon the cheek reproachfully, they have gathered themſelves together againſt me.

11 God hath delivered me to the ungodly, and turned me over into the hands of the wicked.

12 I was at eaſe, but he hath broken me aſunder: he hath alſo taken *me* by my neck, and ſhaken me to pieces, and ſet me up for his mark.

13 His archers compaſs me round about, he cleaveth my reins aſunder, and doth not ſpare; he poureth out my gall upon the ground.

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14 He breaketh me with breach upon breach, he runneth upon me like a giant.

15 I have ſewed ſackcloth upon my ſkin, and defiled my horn in the duſt.

16 My face is foul with weeping, and on my eye-lids *is* the ſhadow of death:

17 Not for *any* injuſtice in mine hands: alſo my prayer *is* pure.

18 O earth, cover not thou my blood, and let my cry have no place.

19 Alſo now, behold, my witneſs *is* in heaven, and my record *is* on high.

20 My friends ſcorn me: *but* mine eye poureth out *tears* unto God.

21 O that one might plead for a man with God, as a man *pleadeth* for his neighbour!

22 When a few years are come, then I ſhall go the way *whence* I ſhall not return.

CHAP. XVII.

1 *Job appealeth from men to God.* 6 *The unmerciful dealing of men with the afflicted, may aſtoniſh, but not diſcourage the righteous.* 11 *His hope is not in life, but in death.*

MY breath is corrupt, my days are extinct, the graves *are ready* for me.

2 *Are there* not mockers with me? and doth not mine eye continue in their provocation?

3 Lay down now, put me in a ſurety

Ver. 5. *I would ſtrengthen you with my mouth.*] Was you in my condition, I would fortify you with the beſt arguments I could invent.

Ver. 7. *He hath made me weary*, &c.] Thou, O my God, haſt long ſince wearied me, by heaping one affliction upon another, till thou haſt left me neither goods, nor children, nor friends to comfort me.

Ver. 8. *Thou haſt filled me with wrinkles*, &c.] The furrows in my face, not being from age, declare the greatneſs of my affliction, which is increaſed by falſe accuſations to blaſt mine honour, while my diſeaſes prey upon my life.

Ver. 10. *They have ſmitten me upon the cheek*] This is a ſcripture phraſe, importing the moſt contemptuous treatment.

Ver. 15. *I have ſewed ſackcloth upon my ſkin*, &c.] The ſackcloth in which I arrayed myſelf at the firſt, now cleaveth faſt, as if ſewed to my ſkin; and all my former authority and honour is changed into contempt.

Ver. 18. *Let my cry have no place.*] No place to lie unheard.

NOTES on Chap. XVII.

Ver. 1. *My breath is corrupt*, &c.] My vital ſpirits are ſpent, the lamp of light gives but a glimmering and dying flame, juſt ſufficient to render viſible the graves, which on every ſide are open to receive me.

Ver. 2. *Are there not mockers with me*, &c.] How can I ſupport my ſpirits, when my friends, inſtead of ſupporting me, make uſe of the moſt bitter reproaches? ſo that ſleep is become a ſtranger to mine eyes.

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with thee; who *is* he *that* will ſtrike hands with me?

4 For thou haſt hid their heart from underſtanding: therefore ſhalt thou not exalt *them*.

5 He that ſpeaketh flattery to *his* friends, even the eyes of his children ſhall fail.

6 He hath made me alſo a by-word of the people, and aforetime I was as a tabret.

7 Mine eye alſo is dim by reaſon of ſorrow, and all my members *are* as a ſhadow.

8 Upright *men* ſhall be aſtoniſhed at this, and the innocent ſhall ſtir up himſelf againſt the hypocrite.

9 The righteous alſo ſhall hold on his way, and he that hath clean hands ſhall be ſtronger and ſtronger.

10 But as for you all, do you return, and come now: for I cannot find *one* wiſe *man* among you.

11 My days are paſt, my purpoſes are broken off, *even* the thoughts of my heart.

12 They change the night into day: the light *is* ſhort, becauſe of darkneſs.

13 If I wait, the grave *is* mine houſe: I have made my bed in the darkneſs.

14 I have ſaid to corruption, Thou *art* my father: to the worm, *Thou art* my mother, and my ſiſter.

15 And where *is* now my hope? as for my hope, who ſhall ſee it?

16 They ſhall go down to the bars of the pit, when *our* reſt together *is* in the duſt.

Before Christ. 1520.

CHAP. XVIII.

1 *Bildad reproveth Job of preſumption and impatience.* 5 *The calamities of the wicked.*

THen anſwered Bildad the Shuhite, and ſaid,

2 How long *will it be, ere* you make an end of words? mark, and afterwards we will ſpeak.

3 Wherefore are we counted as beaſts, *and* reputed vile in your ſight.

4 He teareth himſelf in his anger: ſhall the earth be forſaken for thee? and ſhall the rock be removed out of his place?

5 Yea, the light of the wicked ſhall be put out, and the ſpark of his fire ſhall not ſhine.

6 The light ſhall be dark in his tabernacle, and his candle ſhall be put out with him.

7 The ſteps of his ſtrength ſhall be ſtraitened, and his own counſel ſhall caſt him down.

8 For he is caſt into a net by his own feet, and he walketh upon a ſnare.

9 The grin ſhall take *him* by the heel, and the robber ſhall prevail againſt him.

10 The

Ver. 3. *Who is he that will ſtrike hands with me?*] Let ſome perſon of equity undertake for me, who will engage in my behalf to do me juſtice.

Ver. 4. *Therefore ſhalt thou not exalt them?*] Therefore thou ſhalt not confer on them the honour of being my judge.

Ver. 6. *I was as a tabret.*] An old tranſlation has it, *And I am as a tabret before them.* It is common paſtime to talk of my calamities.

Ver. 8. *Upright men ſhall be aſtoniſhed at this.*] Good men ſhall hereafter be aſtoniſhed at the cruel ſentence which my friends paſs upon me.

Ver. 14. *I have ſaid to corruption,* &c.] I have made ſo ſtrict an alliance with death, that corruption and the worm are my neareſt relations.

Ver. 16. *Thou ſhalt go down to the bars of the pit,* &c.] All the hopes you flatter me with, ſhall ſink to the bottom of the grave, when you, my friends, as well as I, take up our lodging in the duſt.

NOTES on Chap. XI8.

Ver. 1. *Then anſwered Bildad the Shuhite.*] Bildad, enraged that their advice ſhould be treated with contempt proceeds even to abuſe. He draws a more terrible picture than any before related, and inſinuated that he had worſe to expect, unleſs he prevented it by a ſpeedy alteration of his behaviour.

Ver. 4. *Shall the rock be removed.*] Becauſe you obſtinately maintain that God does not govern by equal laws, muſt it therefore be ſo? ſhall providence be removed to gratify your paſſions?

Ver. 6. *The light ſhall be dark in his tabernacle,* &c.] The ſplendor of his family ſhall be turned into contempt, and their joy into mourning.

Before Chriſt 1520.

10 The ſnare *is* laid for him in the ground, and a trap for him in the way.

11 Terrors ſhall make him afraid on every ſide, and ſhall drive him to his feet.

12 His ſtrength ſhall be hunger-bitten, and deſtruction *ſhall be* ready at his ſide.

13 It ſhall devour the ſtrength of his ſkin: *even* the firſt-born of death ſhall devour his ſtrength.

14 His confidence ſhall be rooted out of his tabernacle, and it ſhall bring him to the kings terrors.

15 It ſhall dwell in his tabernacle, becauſe *it is* none of his: brimſtone ſhall be ſcattered upon his habitation.

16 His roots ſhall be dried up beneath, and above ſhall his branch be cut off.

17 His remembrance ſhall periſh from the earth, and he ſhall have no name in the ſtreet.

18 He ſhall be driven from light into darkneſs, and chaſed out of the world.

19 He ſhall neither have ſon nor nephew among his people, nor any remaining in his dwellings.

20 They that come after *him* ſhall be aſtoniſhed at his day, as they that went before were affrighted.

21 Surely ſuch *are* the dwellings of the wicked, and this *is* the place *of him that* knoweth not God.

CHAP. XIX.

Before Chriſt 1520.

1 *Job complaining of his friends cruelty, ſheweth there is miſery enough in him to feed their cruelty:* 21, 28 *He craveth pity:* 25 *He believeth the reſurrection.*

THen Job anſwered and ſaid,

2 How long will ye vex my ſoul, and break me in pieces with words?

3 Theſe ten times have ye reproached me: you are not aſhamed *that* you make yourſelves ſtrange to me.

4 And be it indeed *that* I have erred, mine error remaineth with myſelf.

5 If indeed ye will magnify *yourſelves* againſt me, and plead againſt me my reproach:

6 Know now that God hath overthrown me, and hath compaſſed me with his net.

7 Behold, I cry out of wrong, but I am not heard: I cry aloud, but *there is* no judgment.

8 He hath fenced up my way that I cannot paſs, and he hath ſet darkneſs in my paths.

9 He hath ſtript me of my glory, and taken the crown *from* my head.

10 He hath deſtroyed me on every ſide, and I am gone: and mine hope hath he removed like a tree.

11 He hath alſo kindled his wrath againſt

Ver. 12. *Shall be hunger bitten.*] The Hebrew, *to affright*, which is an image more ſuitable to this place, than the idea of *famine*.

Ver. 13. *The ſtrenth of his ſkin.*] By *ſtrength*, in this place, according to the original, may be underſtood, *any bad habit of body*; and for *the firſt born of death*, the Hebrew is, *an untimely death*, and a ſecond ſignification of the word *ſtrength*, being *branches*, or *children*; the ſenſe of the paſſage will ſtand, "Filthy ulcers ſhall conſume his "ſkin; an untimely death ſhall deſtroy his children." This ſarcaſm was in a particular manner adapted to Job, who then laboured under both theſe calamities.

Ver. 15. *Brimſtone ſhall be ſcattered upon his habitation.*] By this, ſome learned commentators underſtand, that his habitation ſhall be deſtroyed by thunder and lightning.

Ver. 18. *Be driven from light into darkneſs.*] He ſhall be thrown from his height of greatneſs, into ſome obſcure place, and be buried in oblivion.

Ver. 21. *Surely ſuch are the dwellings, &c.*] This is a true deſcription of the miſerable ſtate of the wicked; and ſuch is the certain portion of them who pay no honour to their Creator.

NOTES on Chap. XIX.

Ver. 1. *Job anſwered and ſaid, &c.*] Job having before, as it were, given himſelf up to deſpair, and being for that reproved by Bildad the Shuhite, now recollects himſelf, and complains of the bad uſage of his friends in cenſuring him, whoſe caſe was ſo deplorable, that if he was in an error, he rather deſerved pity than blame from them; and in the end, declares this, as his fixed ſentiments, that he had now a glimmering hope, that God would at laſt take pity on his miſery, and reſtore him again to happineſs.

Ver. 3. *Make yourſelves ſtrange.*] Rather, are ye not aſhamed to be ſo obſtinate againſt me.

Ver. 10. *Mine hope hath he removed like a tree.*] In the Hebrew, "Rooted up mine hope as a tree is rooted up."

Before Christ 1520.

gainſt me, and he counteth me unto him, as *one of* his enemies.

12 His troops come together, and raiſe up their way againſt me, and encamp round about my tabernacle.

13 He hath put my brethren far from me, and mine acquaintance are verily eſtranged from me.

14 My kinsfolk have failed, and my familiar friends have forgotten me.

15 They that dwell in mine houſe, and my maids, count me for a ſtranger: I am an alien in their ſight.

16 I called my ſervant, and he gave *me* no anſwer: I intreated him with my mouth.

17 My breath is ſtrange to my wife, though I intreated for the childrens *ſake* of mine own body.

18 Yea, young children deſpiſed me; I aroſe, and they ſpake againſt me.

19 All my inward friends abhorred me: and they whom I loved, are turned againſt me.

20 My bone cleaveth to my ſkin, and to my fleſh, and I am eſcaped with the ſkin of my teeth.

21 Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me.

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22 Why do ye proſecute me as God, and are not ſatisfied with my fleſh?

23 Oh that my words were now written! oh that they were printed in a book!

24 That they were graven with an iron pen and lead, in the rock for ever!

25 For I know *that* my redeemer liveth, and *that* he ſhall ſtand at the latter *day* upon the earth.

26 And *though* after my ſkin, *worms* deſtroy this *body*, yet in my fleſh ſhall I ſee God:

27 Whom I ſhall ſee for myſelf, and mine eyes ſhall behold, and not another; *though* my reins be conſumed within me.

28 But ye ſhould ſay, Why perſecute we him, ſeeing the root of the matter is found in me?

29 Be ye afraid of the ſword: for wrath *bringeth* the puniſhments of the ſword, that ye may know *there is* a judgment.

CHAP. XX.

Zophar ſheweth the ſtate and portion of the wicked.

THen anſwered Zophar the Naamathite, and ſaid,

2 There-

Ver. 18. *Young children deſpiſed me.*] The Hebrew words, tranſlated young children, ſignify alſo domeſticks, ſo that this paſſage might be more properly expreſſed "The meaneſt of my domeſticks or ſervants deſpiſed me.

Ver. 25. *I know that my redeemer liveth*, &c.] The Hebrew word *Goali* here rendered *my redeemer*, ſignifies alſo *the avenger*, and is properly *the advocate* or perſon who was to ſee right done to his client in any caſe, the paſſage before us undoubtedly relates to the reſurrection of the body and a future judgment; though ſome learned authors have interpreted them of a temporal deliverance. That the Jews did believe that the bodies, at leaſt of remarkable pious men, ſhould riſe again, appears plainly from the tranſlation of the laſt verſe of the book of Job according to the LXX. which in that verſion runs thus; "So Job died, being old and full of days; but it is "written that he ſhall riſe again with thoſe whom the "Lord raiſes up." To tranſcribe the name of Chriſtian commentators who follow this interpretation would fill a page: I ſhall therefore only lay before the reader a literal tranſlation and paraphraſe, which the learned and ingenious Mr. Peters has given of this paſſage in his *Critical Diſſertation on the book of Job.* The tranſlation runs literally thus, without altering the order of the words; "I "know my vindicator living, and at the laſt over the "duſt he ſhall ariſe: and after my ſkin (they) have deſtroyed this, alſo from my fleſh I ſhall ſee God: Whom I ſhall ſee for myſelf; and mine eyes ſhall behold, and "not another, or a ſtranger." I know the vindicator, or avenger of my innocence and reputation, whom you have thus inhumanly attacked, now liveth, and ſhall live for ever; and that in ſome grand future period he ſhall ariſe to judge the dead. And though after my ſkin, which you ſee ſo miſerably affected, this whole frame ſhall be diſſolved and turned to duſt; yet I believe that I ſhall live again hereafter, as truly and certainly as I do now, and ſhall appear perſonally before my judge; whom I ſhall ſee for myſelf, or in my own cauſe, prepared to do me juſtice; and conſcious of my innocence, ſhall look up to him with joy and hope, while others, my accuſers, unable to behold him, ſhall look down with ſhame and confuſion.

NOTES on Chap. XX.

Ver. 1. *Then anſwered Zophar.*] Zophar being angred at Jobs threatening them with the judgment of God, could not forbear, his paſſion hurries him beyond all bounds, and

Before Chriſt 1520.

2 Therefore do my thoughts cauſe me to anſwer, and for *this* I make haſte.

3 I have heard the check of my reproach, and the ſpirit of my underſtanding cauſeth me to anſwer.

4 Knoweſt thou *not* this of old, ſince man was placed upon earth,

5 That the triumphing of the wicked *is* ſhort, and the joy of the hypocrite, *but* for a moment?

6 Though his excellency mount up to the heavens, and his head reach unto the clouds:

7 *Yet* he ſhall periſh for ever, like his own dung: they which have ſeen him ſhall ſay, Where *is* he?

8 He ſhall fly away as a dream, and ſhall not be found: yea, he ſhall be chaſed away as a viſion of the night.

9 The eye alſo *which* ſaw him, ſhall *ſee him* no more; neither ſhall his place any more behold him.

10 His children ſhall ſeek to pleaſe the poor, and his hands ſhall reſtore their goods.

11 His bones are full *of the ſin* of his youth, which ſhall lie down with him in the duſt.

12 Though wickedneſs be ſweet in his mouth, *though* he hide it under his tongue;

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13 *Though* he ſpare it, and forſake it not; but keep it ſtill within his mouth:

14 *Yet* his meat in his bowels is turned, *it is* the gall of aſps within him.

15 He hath ſwallowed down riches, and he ſhall vomit them up again: God ſhall caſt them out of his belly.

16 He ſhall ſuck the poiſon of aſps; the vipers tongue ſhall ſlay him.

17 He ſhall not ſee the rivers, the floods, the brooks of hony and butter.

18 That which he laboured for, ſhall he reſtore, and ſhall not ſwallow *it* down: according to *his* ſubſtance *ſhall* the reſtitution *be*, and he ſhall not rejoice *therein*.

19 Becauſe he hath oppreſſed, *and* hath forſaken the poor; *becauſe* he hath violently taken away an houſe which he builded not:

20 Surely he ſhall not feel quietneſs in his belly, he ſhall not ſave of that which he deſired.

21 There ſhall none of his meat be left; therefore ſhall no man look for his goods.

22 In the fulneſs of his ſufficiency he ſhall be in ſtraits: every hand of the wicked ſhall come upon him.

23 *When* he is about to fill his belly, *God* ſhall caſt the fury of his wrath upon him,

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and he tells him, that though he taxed them with unkindneſs, yet it is publicly acknowledged, that ſuffering was the portion of the wicked; concluding with a plain intimation, that Job was that wicked man whom they had all along ſuſpected him to be.

Ver. 2. *Therefore do my thoughts cauſe me to anſwer*, &c.] The abrupt manner in which the ſpeech of Zophar begins, ſhews that he was in a paſſion; though, by the expreſſion in the next verſe, *The ſpirit of my underſtanding cauſeth me anſwer*; he would inſinuate, that he was quite moderate and calm. Not conſidering the proteſtation which Job had made of his innocence, Zophar goes on in the common place, of the certain downfall of the wicked, be he never ſo powerful and well ſupported.

Ver. 6. *Though his excellency mount up*, &c.] Though he ſhould be advanced to the utmoſt pitch of mortal honour and human greatneſs, being advanced above the reſt of mankind, as much as the cedar of the mountain is above the thiſtle of the valley; yet he ſhall fall as low as his own dunghill, and be caſt out with contempt; they who knew him in his proſperous condition, ſhall be aſtoniſhed at his ruin, and with terror and amazement, enquire what is become of him.

Ver. 10. *To pleaſe the poor.*] To pacify the rage of the poor whom he hath oppreſſed.

Ver. 11. *His bones are full of the ſin of his youth.*] This expreſſion ſeems directly to aſſert, that there is a puniſhment which attends the wicked in a future ſtate. See a parallel expreſſion in Ezekiel xxxii. 27 of mighty warriors, buried with great military pomp, and their *ſwords under their heads*; *but their iniquities ſhall be upon their bones, though they were the terror of the mighty in the land of the living.*

Ver. 14. *The gall of aſps.*] That is, of adders.

Ver. 17. *Brooks of hony and butter.*] The Septuagint more properly reads, "He ſhall not ſee the milking of "his ewes, the food of hony and butter."

Ver. 23. *When he is about to fill his belly*, &c.] That is, God ſhall diſturb his enjoyments.

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him, and ſhall rain *it* upon him while he is eating.

24 He ſhall flee from the iron weapon, *and* the bow of ſteel ſhall ſtrike him through.

25 It is drawn and cometh out of the body; yea, the glittering ſword cometh out of his gall; terrors *are* upon him.

26 All darkneſs *ſhall be* hid in his ſecret places: a fire not blown ſhall conſume him; it ſhall go ill with him that is left in his tabernacle.

27 The heaven ſhall reveal his iniquity: and the earth ſhall riſe up againſt him.

28 The increaſe of his houſe ſhall depart, *and his goods* ſhall flow away in the day of his wrath.

29 This *is* the portion of a wicked man from God, and the heritage appointed unto him by God.

CHAP. XXI.

1 Job ſheweth that even in the judgment of man he hath reaſon to be grieved. 7 Sometimes the wicked do ſo proſper, as they deſpiſe God. 16 Sometimes their deſtruction is manifeſt. 22 The happy and unhappy are alike in death. 27 The judgment of the wicked is in another world.

BUT Job anſwered and ſaid,

2 Hear diligently my ſpeech, and let this be your conſolations.

3 Suffer me that I may ſpeak, and after that I have ſpoken, mock on.

Before Chriſt 1520.

4 As for me, *is* my complaint to man? and if *it were ſo*, why ſhould not my ſpirit be troubled?

5 Mark me, and be aſtoniſhed, and lay *your* hand upon *your* mouth.

6 Even when I remember, I am afraid, and trembling taketh hold on my fleſh.

7 Wherefore do the wicked live, become old, yea, are mighty in power?

8 Their ſeed is eſtabliſhed in their ſight with them, and their offspring before their eyes.

9 Their houſes *are* ſafe from fear, neither *is* the rod of God upon them.

10 Their bull gendereth and faileth not, their cow calveth, and caſteth not her calf.

11 They ſend forth their little ones like a flock, and their children dance.

12 They take the timbrel and harp, and rejoice at the ſound of the organ.

13 They ſpend their days in wealth, and in a moment go down to the grave.

14 Therefore they ſay unto God, Depart from us; for we deſire not the knowledge of thy ways.

15 What *is* the Almighty, that we ſhould ſerve him? and what profit ſhould we have if we pray unto him?

16 Lo,

Ver. 24. *He ſhall flee from the iron weapon,* &c.] By endeavouring to avoid a leſſer danger, he ſhall fall into a greater.

Ver. 26. *All darkneſs ſhall be hid in his ſecret places.*] He ſhall find no place of retreat or ſafeguard to hide himſelf.

A fire not blown.] Calamities, whoſe cauſes are unknown.

It ſhall go ill with him, &c.] He ſhall deſtroy all that are in his tabernacle, *i. e.* all the reſt of his family.

Ver. 27. *The heaven ſhall reveal his iniquity,* &c.] The heaven, by thunder, lightning, or tempeſt, ſhall declare itſelf his enemy; and the earth, by wild beaſts, or ſerpents, or ſome other way, ſhall make war againſt him.

NOTES on Chap. XXI.

Ver. 1. *Job anſwered and ſaid.*] To bring the diſpute to a ſpeedier iſſue, Job (after having reproved their incivility in a ſhort preface) does not any longer content himſelf merely with denying what they had ſaid, but proves, from authentic hiſtories, that though God does ſometimes puniſh the wicked in an examplary manner, yet this is not always the caſe; there being innumerable inſtances, where the vileſt of mortals have enjoyed every ſatisfaction this world was capable of affording them, and left at their death large poſſeſſions to their children. In ſhort, that the proceedings of providence, with regard to the puniſhment of the wicked in this world are various, and conſequently, that no general rule can from thence be drawn.

Ver. 9. *Their houſes are ſafe from fear.*] To wit, from the incurſion of robbers, ſo uſual in thoſe ancient times; and of which Job felt the miſchievous effects.

Ver. 13. *In a moment go down to the grave.*] They do not lie long languiſhing on a bed of ſickneſs or pain, but paſs ſuddenly and with eaſe to the grave.

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16 Lo, their good *is* not in their hand: the counſel of the wicked is far from me.

17 How oft is the candle of the wicked put out? and *how oft* cometh their deſtruction upon them? *God* diſtributeth ſorrows in his anger.

18 They are as ſtubble before the wind, and as chaff that the ſtorm carrieth away.

19 God layeth up his iniquity for his children: he rewardeth him, and he ſhall know *it*.

20 His eyes ſhall ſee his deſtruction, and he ſhall drink of the wrath of the Almighty.

21 For what pleaſure *hath* he in his houſe after him, when the number of his months is cut off in the midſt?

22 Shall *any* teach God knowledge? ſeeing he judgeth thoſe that are high.

23 One dieth in his full ſtrength, being wholly at eaſe and quiet.

24 His breaſts are full of milk, and his bones are moiſtened with marrow.

25 And another dieth in the bitterneſs of his ſoul, and never eateth with pleaſure.

26 They ſhall lie down alike in the duſt, and the worms ſhall cover them.

27 Behold, I know your thoughts, and the devices *which* ye wrongfully imagine againſt me.

28 For ye ſay, Where *is* the houſe of the prince? and where *are* the dwelling-places of the wicked?

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29 Have ye not aſked them that go by the way? and do ye not know their tokens?

30 That the wicked is reſerved to the day of deſtruction; they ſhall be brought forth to the day of wrath.

31 Who ſhall declare his way to his face? and who ſhall repay him *what* he hath done?

32 Yet ſhall he be brought to the grave, and ſhall remain in the tomb.

33 The clods of the valley ſhall be ſweet unto him, and every man ſhall draw after him, as *there are* innumerable before him.

34 How then comfort ye me in vain, ſeeing in your anſwers there remaineth falſhood?

CHAP. XXII.

1 *Eliphaz ſheweth that mans goodneſs profiteth not God:* 5 *He accuſeth Job of divers ſins:* 21 *He exhorteth him to repentance, with promiſes of mercy.*

THen Eliphaz the Temanite anſwered and ſaid,

2 Can a man be profitable unto God, as he that is wiſe may be profitable unto himſelf?

3 *Is it* any pleaſure to the Almighty, that thou art righteous? or *is it* gain *to him*, that thou makeſt thy ways perfect?

4 Will

Ver. 16. *Lo, their good is not in their hand,* &c.] Do not imagine that I am of their opinion; I know very well, that they cannot make themſelves rich and proſperous without God; and therefore, far be it from me, to join with them in their impiety.

Ver. 19. *God layeth up his iniquity for his children,* &c.] And when doth God puniſh the iniquity of the wicked in his children, (as you pretend he does) and that too while he lives, and beholds it himſelf?

Ver. 28. *Ye ſay, where is the houſe of the prince?*] I hear you ſay within yourſelves, What is become of the houſe of Job, who lived like a prince? What difference is there between him and thoſe wicked men, whoſe dwelling places are deſtroyed?

Ver. 29. *Have ye not aſked them that go by the way?*] Go and aſk the firſt paſſengers you meet with; let them tell you their obſervations about God's providence.

Ver. 31. *Who ſhall declare his way to his face.*] So bold are the wicked, that none dare reprove them.

Ver. 34. *How then comfort ye me in vain?*] How then can ye poſſibly diſcharge the office of comforters, whoſe anſwers have ſo little truth in them. You maintain, that proſperity is the inſeparable companion of piety; whereas calamities are common to all mankind.

NOTES on Chap. XXII.

Ver. 1. *Then Eliphaz the Temanite anſwered.*] Eliphaz ſtill continues to diſpute, though he has no new argument to offer. He indeed draws up a catalogue of the moſt pernicious crimes, and boldly declares, that Job muſt have been guilty of them before he was puniſhed in ſo exemplary a manner; founding his argument upon the ſame baſis, *viz.* that only wicked men are puniſhed.

Before Chriſt 1520.

4 Will he reprove thee for fear of thee? will he enter with thee into judgment?

5 *Is* not thy wickedneſs great? and thine iniquities infinite?

6 For thou haſt taken a pledge from thy brother for nought, and ſtripped the naked of their clothing.

7 Thou haſt not given water to the weary to drink, and thou haſt withholden bread from the hungry.

8 But *as for* the mighty man, he had the earth, and the honourable man dwelt in it.

9 Thou haſt ſent widows away empty, and the arms of the fatherleſs have been broken.

10 Therefore ſnares *are* round about thee, and ſudden fear troubleth thee;

11 Or darkneſs *that* thou canſt not ſee, and abundance of waters cover thee.

12 *Is* not God in the height of heaven? and behold the height of the ſtars, how high they are.

13 And thou ſayeſt, How doth God know? can he judge through the dark cloud?

14 Thick clouds *are* a covering to him, that he ſeeth not; and he walketh in the circuit of heaven.

15 Haſt thou marked the old way which wicked men have trodden?

Before Chriſt 1520.

16 Which were cut down out of time, whoſe foundation was overflown with a flood.

17 Which ſaid unto God, Depart from us: and what can the Almighty do for them?

18 Yet he filled their houſes with good *things*: but the counſel of the wicked is far from me.

19 The righteous ſee *it*, and are glad: and the innocent laugh them to ſcorn.

20 Whereas our ſubſtance is not cut down, but the remnant of them the fire conſumeth.

21 Acquaint now thyſelf with him, and be at peace: thereby good ſhall come unto thee.

22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

23 If thou return to the Almighty, thou ſhalt be built up, thou ſhalt put away iniquity far from thy tabernacles.

24 Then ſhalt thou lay up gold as duſt, and the *gold* of Ophir as the ſtones of the brooks.

25 Yea, the Almighty ſhall be thy defence, and thou ſhalt have plenty of ſilver.

26 For then ſhalt thou have thy delight

Ver. 6. *For thou haſt taken a pledge,* &c] Eliphaz, without any proof, and merely from the extraordinary nature of Job's ſufferings, ſuppoſes him guilty of all the ſins he here enumerates.

Ver. 8. *As for the mighty man, he had the earth.*] As for the great and powerful all thy eſtate was at his ſervice.

Ver. 11. *Or darkneſs that thou canſt not ſee,* &c.] Blindneſs prevents thy ſeeing how God hath proportioned thy puniſhment to thy crimes; and the depth of thy afflictions wherein thou art plunged, hath quite taken away all ſenſe from thee.

Ver. 13. *Thou ſayeſt, how doth God know?*] Thou fancieſt, perhaps, becauſe God is ſo high, he regards not what is done here below.

Ver. 15. *Haſt thou marked the old way which wicked men have trodden?*] Haſt thou forgotten the paths, followed by the atheiſtical inhabitants of the world, who ran licentiouſly into every kind of wickedneſs?

Ver. 16. *Whoſe foundation was overflown with a flood.*] Schultens renders this paſſage, *their foundation is a flood poured out*; which is one of the boldeſt images, and moſt poetical beauties in any language. In order to have a tolerable conception of this image, and a taſte of its beauty, you muſt ſuppoſe a torrent of waters, ruſhing in broken cataracts, and with impetuous rapidity, from ſteep and craggy mountains: then imagine to yourſelf an edifice, built upon the ſurge of this rolling precipice, having no other baſis than one of thoſe headlong whirling waves.—Surely, there was never ſuch a repreſentation of tranſitory proſperity, tending to ruin with inconceivable ſwiftneſs: yet ſuch is every ſpecies of human felicity, that is not founded on the firm baſis of religion and virtue.

Ver. 20. *The remnant of them the fire conſumeth.*] Or *ſhall conſume.* This, ſome refer to the judgment of God upon Sodom and Gomorrah; but it is moſt natural to underſtand it of the laſt general conflagration.

Before Christ 1520. light in the Almighty, and ſhalt lift up thy face unto God.

27 Thou ſhalt make thy prayer unto him, and he ſhall hear thee, and thou ſhalt pay thy vows.

28 Thou ſhalt alſo decree a thing, and it ſhall be eſtabliſhed unto thee: and the light ſhall ſhine upon thy ways.

29 When *men* are caſt down, then thou ſhalt ſay, *There is* lifting up: and he ſhall ſave the humble perſon.

30 He ſhall deliver the iſland of the innocent: and it is delivered by the pureneſs of thine hands.

CHAP. XXIII.

1 *Job longeth to appear before God,* 6 *in confidence of his mercy.* 8 *God who is inviſible, obſerveth our ways.* 11 *Jobs innocence.* 13 *Gods decree is immutable.*

THen Job anſwered and ſaid,

2 Even to day *is* my complaint bitter: my ſtroke *is* heavier than my groaning.

3 O that I knew where I might find him! *that* I might come *even* to his ſeat!

4 I would order *my* cauſe before him, and fill my mouth with arguments.

5 I would know the words *which* he would anſwer me, and underſtand what he would ſay unto me.

6 Will he plead againſt me with *his* great power? No, but he would put *ſtrength* in me.

Before Christ 1520. 7 There the righteous might diſpute with him; ſo ſhould I be delivered for ever from my judge.

8 Behold, I go forward, but he *is* not *there*; and backward, but I cannot perceive him:

9 On the left hand where he doth work, but I cannot behold *him*: he hideth himſelf on the right hand, that I cannot ſee *him*.

10 But he knoweth the way that I take: *when* he hath tried me, I ſhall come forth as gold.

11 My foot hath held his ſteps, his way have I kept, and not declined.

12 Neither have I gone back from the commandment of his lips, I have eſteemed the words of his mouth, more than my neceſſary *food*.

13 But he *is* in one *mind*, and who can turn him? and *what* his ſoul deſireth, even *that* he doeth.

14 For he performeth *the thing that is* appointed for me: and many ſuch things *are* with him.

15 Therefore am I troubled at his preſence: when I conſider, I am afraid of him.

16 For God maketh my heart ſoft, and the Almighty troubleth me:

17 Becauſe I was not cut off before the darkneſs, *neither* hath he covered the darkneſs from my face.

10 X CHAP.

Ver. 29 *When men are caſt down*, &c.] The Septuagint reads, "Becauſe thou humbleſt thyſelf: and thou ſhalt "ſay, He hath ſet me on high; and he will ſave the "humble perſon. He will deliver the innocent; and "thou ſhalt be ſafe with the innocency of thy hands." None but our tranſlation has any mention of an iſland.

NOTES on Chap. XXIII.

Ver. 1. *Job anſwered.*] Job again appeals to God, by whom he deſires more earneſtly than ever to be tried; being ſatisfied, that he ſhould be acquitted at his equitable tribunal.

Ver. 6. *Will he plead againſt me with his great power?* &c.] Would he only plead his power, as his reaſon for this treatment of me, and ſay, becauſe I am God, I will act thus? No, he would rather of his mercy, employ his power to ſupport me.

Ver. 10. *When he hath tried me, I ſhall come forth as gold.*] When he hath tried me by afflictions, and approved me, I ſhall be cleared from all theſe imputations.

Ver. 11. *My foot hath held his ſteps.*] I have always followed his directions; nor has any temptation cauſed me to ſwerve from his commandments.

Ver. 13. *He is in one mind*, &c.] All my care to walk in his ſtatutes, will not move him to relieve me; he ſteadily purſues his purpoſe; nor can any divert him from it, nor hinder it from being fulfilled.

Ver. 17. *Becauſe I was not cut of*, &c.] Still he ſupports me under all my miſeries, and denies me the comfort of dying by that hand who ſtrikes me ſo ſeverely.

CHAP. XXIV.

1 *Wickedneſs goeth often unpuniſhed.* 17 *There is a ſecret judgment for the wicked.*

WHY, ſeeing times are not hidden from the Almighty, do they that know him, not ſee his days?

2 *Some* remove the land-marks; they violently take away flocks, and feed *thereof*.

3 They drive away the aſs of the fatherleſs, they take the widows ox for a pledge.

4 They turn the needy out of the way: the poor of the earth hide themſelves together.

5 Behold, *as* wild aſſes in the deſert, go they forth to their work, riſing betimes for a prey: the wilderneſs *yieldeth* food for them *and* for *their* children.

6 They reap *every one* his corn in the field: and they gather the vintage of the wicked.

7 They cauſe the naked to lodge without clothing, that *they have* no covering in the cold.

8 They are wet with the ſhowers of the mountains, and embrace the rock for want of a ſhelter.

9 They pluck the fatherleſs from the breaſt, and take a pledge of the poor.

10 They cauſe *him* to go naked without clothing, and they take away the ſheaf *from* the hungry.

11 *Which* make oil within their walls, *and* tread *their* wine-preſſes, and ſuffer thirſt.

12 Men groan from out of the city, and the ſoul of the wounded crieth out: yet God layeth not folly *to them*.

13 They are of thoſe that rebel againſt the light, they know not the ways thereof, nor abide in the paths thereof.

14 The murderer riſing with the light, killeth the poor, and needy, and in the night is as a thief.

15 The eye alſo of the adulterer waiteth for the twilight, ſaying, No eye ſhall ſee me: and diſguiſeth *his* face.

16 In the dark they dig through houſes, *which* they had marked for themſelves in the day-time: they know not the light.

17 For the morning *is* to them even as the ſhadow of death: if *one* know *them*, *they are in* the terrors of the ſhadow of death.

18 He *is* ſwift as the waters, their portion is curſed in the earth: he beholdeth not the way of the vineyards.

19 Drought and heat conſume the ſnow-waters: *ſo doth* the grave *thoſe which* have ſinned.

20 The womb ſhall forget him, the worm ſhall feed ſweetly on him, he ſhall be no more remembered, and wickedneſs ſhall be broken as a tree.

21 He evil intreateth the barren *that* beareth not: and doeth not good to the widow.

22 He

NOTES on Chap. XX.

Ver. 1. *Why, ſeeing times are not hidden,* &c.] If it is as you maintain, that the Almighty's puniſhment of the wicked is ſo viſible; why do not the truly virtuous ſee, and acknowledge theſe open judgments?

Ver. 5. *Behold, as the wild aſſes in the deſert,* &c.] Part of this chapter, particularly this and the following verſes, ſeem to allude to the wild Arabs, whoſe profeſſion is rapine, and yet they proſper by it.

Ver. 13. *That rebel againſt the light.*] That is, that look upon the light as their enemy.

Ver. 18. *He is ſwift as the waters.*] The pirate who robs upon the ſea in ſwift ſhips, deſpiſes the labours of thoſe who plant vineyards.

Ver. 19. *Drought and heat conſume the ſnow-waters,* &c.] The wicked go down as eaſily to the grave, as the ſnow-water, when melted by the ſun, ſinks into the thirſty ſoil.

Ver. 20. *The womb ſhall forget him,* &c.] He bears no ſuch marks of the divine diſpleaſure, as to cauſe his mother to remember him with regret; he is carried to his grave like other men, and the worms feed as ſweetly upon him. There he reſts in quietneſs, and both him and his wickedneſs are forgotten, as a tree broken to ſhivers.

Before Chriſt 1520. 22 He draweth alſo the mighty with his power: he riſeth up, and no *man* is ſure of life.

23 *Though* it be given him *to be* in ſafety, whereon he reſteth; yet his eyes *are* upon their ways.

24 They are exalted for a little while, but are gone and brought low, they are taken out of the way as all *other*, and cut off as the tops of the ears of corn.

25 And if *it be* not ſo now, who will make me a liar, and make my ſpeech nothing worth?

CHAP. XXV.

Bildad ſheweth that man cannot be juſtified before God.

THen anſwered Bildad the Shuhite, and ſaid,

2 Dominion and fear *are* with him, he maketh peace in his high places.

3 Is there any number of his armies? and upon whom doth not his light ariſe?

4 How then can man be juſtified with God? or how can he be clean *that is* born of a woman?

5 Behold, even to the moon, and it ſhineth not; yea, the ſtars are not pure in his ſight.

6 How much leſs man *that is* a worm: and the ſon of man *which is* a worm? Before Chriſt 1520.

CHAP. XXVI.

1 *Job reproving the uncharitable ſpirit of Bildad,* 5 *acknowledgeth the power of God to be infinite and unſearchable.*

BUT Job anſwered and ſaid,

2 How haſt thou helped *him that is* without power? *how* ſaveſt thou the arm *that hath* no ſtrength?

3 How haſt thou counſelled *him that hath* no wiſdom? and *how* haſt thou plentifully declared the thing, as it is?

4 To whom haſt thou uttered words? and whoſe ſpirit came from thee?

5 Dead *things* are formed from under the waters, and the inhabitants thereof.

6 Hell *is* naked before him, and deſtruction hath no covering.

7 He ſtretcheth out the north over the empty-place, *and* hangeth the earth upon nothing.

8 He bindeth up the waters in his thick clouds, and the cloud is not rent under them.

9 He holdeth back the face of *his* throne, *and* ſpreadeth his cloud upon it.

10 He

Ver. 22. *He riſeth up, and no man is ſure of life.*] When he riſes to aſſaſſinate, no man, though ever ſo ſtrong, is ſure of eſcaping.

Notes on Chap. XXV.

Ver. 1. *Then anſwered Bildad.*] Bildad, being unable to refute what Job had ſaid, begins to break off the diſpute; and inſtead of replying to it, he only adviſes him to ſpeak more reverently of God.

Ver. 3. *Is there any number of his armies?*] Hath not he myriads of angels ready to execute his pleaſure?

Ver. 5, 6. *Behold, even to the moon,* &c.] So holy is God, he perceives defilement in the brightneſs of the firmament. Thoſe living ſapphires, before his majeſty loſe their luſtre: how much leſs man, who, in his fallen ſtate, is as a worm that delights in putrefaction?

Notes on Chap. XXVI.

Ver 1. *Job anſwered,* &c.] Job, perceiving that Bildad wandered ſo far from the matter in diſpute, derides his great affectation of wiſdom, and ſhews that his diſcourſe was equally mean and impertinent.

Ver. 2, 3, 4. *How haſt thou,* &c.] The Septuagint gives theſe verſes a more emphatical meaning than our tranſlation. 2. On whoſe ſide doſt thou ſtand to help him? Is it not on his who has a great ſtrength, and a powerful arm? 3. Whom haſt thou counſelled, but him who has all wiſdom? Whoſe follower wilt thou be? Wilt thou not be his who has the greateſt power. 4. For whom haſt thou uttered words? for him whoſe breath it is that comes out of thee.

Ver. 5. *Dead things are formed from under the waters,* &c.] This is an unhappy tranſlation of a very noble paſſage. The Vulgate reads, "The giants groan from under the waters, *&c.*" The word rendered *dead things,* never has that meaning; but here ſignifies the ghoſts of thoſe giants, or men mighty in wickedneſs, who were overwhelmed by the flood: the meaning therefore ſeems to be this:—Shall the *rephaim* or *manes* of the giants, be brought forth again from under the waters, with which they were overwhelmed at the flood? or, thoſe wicked ſouls that have been ſince gathered to their aſſembly.

Ver. 3. *He holdeth back the face of his throne,* &c.] It ought rather to be, he upholdeth his throne, that is, the ſky.

10 He hath compaſſed the waters with bounds, until the day and night come to an end.

11 The pillars of heaven tremble, and are aſtoniſhed at his reproof.

12 He divideth the ſea with his power, and by his underſtanding he ſmiteth through the proud.

13 By his ſpirit he hath garniſhed the heavens: his hand hath formed the crooked ſerpent.

14 Lo, theſe *are* parts of his ways, but how little a portion is heard of him? but the thunder of his power who can underſtand?

C H A P. XXVII.

1 *Job proteſteth his ſincerity.* 8 *The hypocrite is without hope.* 11 *The bleſſings which the wicked have, are turned into curſes.*

MOreover, Job continued his parable, and ſaid,

2 *As* God liveth, *who* hath taken away my judgment, and the Almighty, *who* hath vexed my ſoul;

3 All the while my breath *is* in me, and the ſpirit of God *is* in my noſtrils.

4 My lips ſhall not ſpeak wickedneſs, nor my tongue utter deceit.

5 God forbid that I ſhould juſtify you: till I die, I will not remove my integrity from me.

6 My righteouſneſs I hold faſt, and will not let it go: my heart ſhall not reproach *me* ſo long as I live.

7 Let mine enemy be as the wicked, and he that riſeth up againſt me, as the unrighteous.

9 For what *is* the hope of the hypocrite, though he hath gained, when God taketh away his ſoul?

9 Will God hear his cry when trouble cometh upon him?

10 Will he delight himſelf in the Almighty? will he always call upon God?

11 I will teach you by the hand of God: *that* which *is* with the Almighty, will I not conceal.

12 Behold, all ye yourſelves have ſeen *it*, why then are ye thus altogether vain?

13 This *is* the portion of a wicked man with God, and the heritage of oppreſſors, *which* they ſhall receive of the Almighty.

14 If his children be multiplied, *it is* for the ſword: and his offspring ſhall not be ſatisfied with bread.

15 Thoſe that remain of him ſhall be buried in death: and his widows ſhall not weep.

16 Though he heap up ſilver as the duſt, and prepare raiment as the clay;

17 He may prepare *it*, but the juſt ſhall put *it* on, and the innocent ſhall divide the ſilver.

18 He buildeth his houſe as a moth, and

Ver. 11. *The pillars of heaven tremble*, &c.] The mountains (which are beautifully called *the pillars of heaven*) tremble when his thunders aſſault them.

Ver. 13. *His hand hath formed the crooked ſerpent.*] To wit, that large conſtellation called the great dragon or ſerpent.

Ver. 14. *Lo, theſe are parts of his ways.*] Or, as the original word more literally ſignifies, *theſe are only the ſkirts*, the very uttermoſt borders of his works; no more than a ſmall preface, to the immenſe volume of the creation.

NOTES on Chap. XXVII.

Ver. 1. *His parable.*] The word *parable*, in the Hebrew, ſignifies an ingenious and elegant ſentence or ſpeech, and here denotes, that Job proceeded in a triumphant way of ſpeech, like one who had the better of his argument.

Ver. 2. *Who hath taken away my judgment?*] Hath ſo grievouſly afflicted me, that men cannot judge of integrity; for they judge by outward appearance only.

Ver. 5. *God forbid that I ſhould juſtify you.*] That I ſhould yield to your opinion, which I know to be falſe.

Ver. 6. *My heart ſhall not reproach me.*] That is, with thoſe great crimes of which he had been accuſed.

Ver. 10. *Will he always call upon God?*] Will he not deſpair of protection, and therefore ceaſe to call upon his maker?

Ver. 18. *He buildeth his houſe as a moth*, &c.] He buildeth a ſumptuous edifice, out of which he is as eaſily ſhaken as a moth out of a garment; it is no more durable than a ſhady booth, which the keeper of a garden buildeth.

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and as a booth *that* the keeper maketh.

19 The rich man ſhall lie down, but he ſhall not be gathered: he openeth his eyes, and he *is* not.

20 Terrors take hold on him as waters, a tempeſt ſtealeth him away in the night.

21 The eaſt-wind carrieth him away, and he departeth: and as a ſtorm hurleth him out of his place.

22 For *God* ſhall caſt upon him, and not ſpare: he would fain flee out of his hand.

23 *Men* ſhall clap their hands at him, and ſhall hiſs him out of his place.

CHAP. XXVIII.

1 *There is a knowledge of natural things:*
12 *But wiſdom is an excellent gift of God.*

SUrely, there is a vein for the ſilver, and a place for gold *where* they fine *it*.

2 Iron is taken out of the earth, and braſs *is* molten *out of* the ſtone.

3 He ſetteth an end to darkneſs, and ſearcheth out all perfection: the ſtones of darkneſs and the ſhadow of death.

4 The flood breaketh out from the inhabitant; *even the waters* forgotten of the foot: they are dried up, they are gone away from men.

5 *As for* the earth, out of it cometh bread: and under it is turned up as it were fire.

6 The ſtones of it *are* the place of ſapphires: and it hath duſt of gold.

7 *There is* a path which no fowl knoweth, and which the vultures eye hath not ſeen.

8 The lions whelps have not trodden it, nor the fierce lion paſſed by it.

9 He putteth forth his hand upon the rock; he overturneth the mountains by the roots.

10 He cutteth out rivers among the rocks, and his eye ſeeth every precious thing.

11 He bindeth the floods from overflowing, and *the thing that is* hid, bringeth he forth to light.

12 But where ſhall wiſdom be found? and where *is* the place of underſtanding?

13 Man knoweth not the price thereof;

Ver. 19. *The rich man ſhall lie down*, &c.] The wicked rich man ſhall die, but ſhall not be gathered to the aſſembly of pious and good ſouls; he openeth his eyes in the other world, and finds himſelf quite loſt and miſerable.

Ver. 20. *Terrors take hold on him as waters, a tempeſt ſtealeth him away in the night.*] Terrors innumerable, like an overflowing ſtream break in upon him; the divine vengeance like a ſudden tempeſt, hurries him away unexpectedly.

Notes on Chap. XXVIII.

Ver. 1. *Surely there is a vein for ſilver*, &c.] Perhaps you expect a reaſon why ſome wicked men are puniſhed, while others eſcape; but this, mankind, though they have diſcovered mines of gold and ſilver, muſt not hope to diſcover. The Almighty having reſerved it to himſelf.

Ver. 3. *He ſetteth an end to darkneſs*, &c.] That is, man hath ſet an end to darkneſs, and an extremity to all, or to the univerſe: *He ſearcheth out the ſtone of darkneſs, and of the ſhadow of death.* He digs into another world, as it were for gold and precious ſtones.

Ver. 4. *The flood*, &c.] Mr. Peters tranſlates the verſe literally thus: "The flood interrupts from the ſtranger: "forgotten of the foot; they appear leſs than men; they "are toſſed." This ſeems an inſtance of the daring ſpirit and ingenuity of mankind, how they croſs the broad rivers and arms of the ſea for commerce, where there is no path for the foot of man, i. e. they forget them, or are no longer ſerviceable; they leſſen to the ſight as they go farther from the ſhore, and are toſſed upon the waves. A very lively and beautiful image!

Ver. 5. *And under it is turned up as it were fire.*] In its bowels are ſulphur, Naphtha, and other combuſtibles.

Ver. 6. *The ſtones of it are the place of ſapphires*, &c.] He viſits countries, in whoſe ſtones are ſapphires, and whoſe duſt is as gold; or as in the margin, *gold ore.*

Ver. 7. *A path where no fowl knoweth*, &c.] There is ſcarce any thing ſo concealed, but what the induſtry of man hath brought to light; wiſdom only excepted.

Ver. 9. *He putteth forth his hand upon the rock*, &c.] He digs through the hardeſt rocks, and undermines the mountains, to find the treaſure hid in their bowels.

Ver. 12. *But where ſhall wiſdom be found?*] However ſucceſsful man may be in his own reſearches, he muſt not hope to comprehend the myſteries of providence, nor diſcover the reaſon why the wicked, who inſolently contemn their maker, are not puniſhed in this world.

Ver. 13. *Man knoweth not the price thereof.*] It is not to be purchaſed.

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neither is it found in the land of the living.

14 The depth ſaith, It *is* not in me: and the ſea ſaith, *It is* not with me.

15 It cannot be gotten for gold, neither ſhall ſilver be weighed *for* the price thereof.

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the ſapphire.

17 The gold and the cryſtal cannot equal it: and the exchange of it *ſhall not be for* jewels of fine gold.

18 No mention ſhall be made of coral, or of pearls; for the price of wiſdom *is* above rubies.

19 The topaz of Ethiopia ſhall not equal it, neither ſhall it be valued with pure gold.

20 Whence then cometh wiſdom? and where *is* the place of underſtanding?

21 Seeing it is hid from the eyes of all living, and kept cloſe from the fowls of the air.

22 Deſtruction and death ſay, We have heard the fame thereof with our ears.

23 God underſtandeth the way thereof, and he knoweth the place thereof.

24 For he looketh to the ends of the earth, *and* ſeeth under the whole heaven;

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25 To make the weight for the winds, and he weigheth the waters by meaſure.

26 When he made a decree for the rain, and a way for the lightning of the thunder:

27 Then did he ſee it, and declare it, he prepared it, yea, and ſearched it out.

28 And unto man he ſaid, Behold, the fear of the Lord, that *is* wiſdom, and to depart from evil *is* underſtanding.

CHAP. XXIX.

Job bemoaneth himſelf of his former proſperity and honour.

MOreover, Job continued his parable, and ſaid,

2 Oh that I were as *in* months paſt, as *in* the days *when* God preſerved me:

3 When his candle ſhined upon my head, *and when* by his light I walked *through* darkneſs:

4 As I was in the days of my youth, when the ſecret of God *was* upon my tabernacle:

5 When the Almighty *was* yet with me, *when* my children *were* about me:

6 When I waſhed my ſteps with butter, and the rock poured me out rivers of oil:

Ver. 18. *Rubies.*] The Hebrew word ſignifies *pearls*, which are fiſhed out of the ſea: the paſſage might therefore be better tranſlated thus, It is a greater treaſure to get wiſdom than to fiſh out pearls from the bottom of the ſea.

Ver. 22. *Deſtruction and death ſay*, &c.] Deſtruction and death muſt mean the dead; the generation of men ſays Job, who have lived before us, and are now gone to the regions of the dead, theſe have told us, *we have heard the hearing thereof with our ears*; i. e. we have had ſomething relating to this queſtion about wiſdom, handed down to us by tradition from our fore-fathers. This muſt be the meaning, from the great regard which is paid by every ſpeaker, in every ſpeech to what was taught them by their anceſtors.

Ver. 28. *Unto man he ſaid, behold the fear of the Lord*, &c.] He imprinted this ſenſe upon the mind of man, that he ought to be an humble adorer, and not a cenſurer of his ſecret wiſdom. He did not reveal nor communicate to man the eſſential wiſdom of his providence, nor that of his ſecret counſel, by which he hath created, and governeth the univerſe; but only that of his law, by which man ought to regulate his actions, and not go beyond thoſe bounds.

NOTES on Chap. XXIX.

Ver. 1. *Moreover Job continued his parable, and ſaid*, &c.] Job preſumes his friends would have given greater attention to his diſcourſes, had not the vileneſs of his preſent condition rendered his ſpeech alſo contemptible; and therefore he deſires them to remember with what reverence all his ſpeeches were formerly received by every claſs of people, wiſhing that God would reſtore his former proſperity, as he never abuſed his power, but always employed it to defend the poor and friendleſs from oppreſſion, and force the wicked to reſtore what they had violently extorted from them.

Ver. 4. *When the ſecret of God was upon his tabernacle.*] That is, when that auguſt aſſembly, where God's counſels and decrees are paſſed, was held as it were, over my habitation; and it ſeemed to be his peculiar care to proſper me and my family.

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7 When I went out to the gate, through the city, *when* I prepared my ſeat in the ſtreet.

8 The young men ſaw me, and hid themſelves: and the aged aroſe, *and* ſtood up.

9 The princes refrained talking, and laid *their* hand on their mouth.

10 The nobles held their peace, and their tongue cleaved to the roof of their mouth.

11 When the ear heard *me*, then it bleſſed me; and when the eye ſaw *me*, it gave witneſs to me:

12 Becauſe I delivered the poor that cried, and the fatherleſs, and *him that had* none to help him.

13 The bleſſing of him that was ready to periſh, came upon me: and I cauſed the widows heart to ſing for joy.

14 I put on righteouſneſs, and it clothed me: my judgment *was* as a robe and a diadem.

15 I was eyes to the blind, and feet *was* I to the lame.

16 I *was* a father to the poor: and the cauſe *which* I knew not, I ſearched out.

17 And I brake the jaws of the wicked, and plucked the ſpoil out of his teeth.

18 Then I ſaid, I ſhall die in my neſt, and I ſhall multiply *my* days as the ſand.

19 My root *was* ſpread out by the waters, and the dew lay all night upon my branch.

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20 My glory *was* freſh in me, and my bow was renewed in my hand.

21 Unto me *men* gave ear, and waited, and kept ſilence at my counſel.

22 After my words they ſpake not again, and my ſpeech dropped upon them.

23 And they waited for me, as for the rain, and they opened their mouth wide *as* for the latter rain.

24 *If* I laughed on them, they believed *it* not, and the light of my countenance they caſt not down.

25 I choſe out their way, and ſat chief, and dwelt as a king in the army, as one *that* comforteth the mourners.

CHAP. XXX.

1 *Jobs honour is turned into extreme contempt*; 15 *His proſperity into calamity.*

BUT now *they that are* younger than I, have me in deriſion, whoſe fathers I would have diſdained to have ſet with the dogs of my flock.

2 Yea, whereto *might* the ſtrength of their hands *profit* me, in whom old age was periſhed?

3 For want and famine *they were* ſolitary: fleeing into the wilderneſs in former time deſolate and waſte:

4 Who cut up mallows by the buſhes, and juniper-roots *for their* meat.

5 They

Ver. 7. *When I prepared my ſeat in the ſtreet.*] When I ſat on the bench in the open place, where the people uſed to have their cauſes heard.

Ver. 16. *The cauſe which I knew not I ſearched out.*] I never left ſtudying the cauſe of the poor, if there was any obſcurity in it, till I had cleared the buſineſs, and ſeen him righted.

Ver. 18. *I ſhall die in my neſt.*] I ſhall die quietly in my own houſe. Some think this alludes to the phœnix, a bird which was ſuppoſed to live a thouſand years, which number is ſignified by the *ſand*, whoſe grains are innumerable.

Ver. 19. *My root was ſpread out*, &c.] I was like to a tree whoſe roots extended along the margin of the waters, and whoſe boughs were perpetually moiſtened by the dews of heaven.

Ver. 22. *My ſpeech dropped upon them*, &c.] The Septuagint reads, *They were overjoyed when I ſpoke; as the thirſty earth gapes for rain.*

Ver. 23. *They waited for me, as for the rain.*] They expected my opinion with the ſame eager deſire that the huſbandman doth the ſhowers, after he hath ſown the corn

NOTES on Chap. XXX.

Ver. 1. *But now they that are younger than I*, &c.] Job, having in the preceding chapter, given us an account of his former ſplendor, takes occaſion here to annex a no leſs elegant deſcription of the vileneſs of his preſent condition; hoping, that the conſideration of ſo prodigious a change, might at laſt move his ſevere friends to ſome compaſſion towards him.

Ver. 2. *In whom old age was periſhed*] Who are more unactive and unfit for buſineſs, than an old man ready to drop into the grave.

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5 They were driven forth from among *men*, (they cried after them, as *after* a thief)

6 To dwell in the clifts of the valleys, *in* caves of the earth, and *in* the rocks.

7 Among the buſhes they brayed, under the nettles they were gathered together.

8 *They were* children of fools, yea, children of baſe men; they were viler than the earth.

9 And now am I their ſong, yea, I am their by-word.

10 They abhor me, they flee far from me, and ſpare not to ſpit in my face.

11 Becauſe he hath looſed my cord, and afflicted me, they have alſo let looſe the bridle before me.

12 Upon *my* right *hand* riſe the youth, they puſh away my feet, and they raiſe up againſt me the ways of their deſtruction.

13 They mar my path, they ſet forward my calamity, they *have* no helper.

14 They came *upon me* as a wide breaking in *of waters:* in the deſolation they rolled themſelves *upon me*.

15 Terrors are turned upon me: they purſue my ſoul as the wind: and my welfare paſſeth away as a cloud.

16 And now my ſoul is poured out upon me; the days of affliction have taken hold upon me.

17 My bones are pierced in me in the night-ſeaſon: and my ſinews take no reſt.

18 By the great force of *my diſeaſe*, is my garment changed: it bindeth me about as the collar of my coat.

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19 He hath caſt me into the mire, and I am become like duſt and aſhes.

20 I cry unto thee, and thou doſt not hear me: I ſtand up, and thou regardeſt me *not*.

21 Thou art become cruel to me: with thy ſtrong hand thou oppoſeſt thyſelf againſt me.

22 Thou lifteſt me up to the wind: thou cauſeſt me to ride *upon it*, and diſſolveſt my ſubſtance.

23 For I know *that* thou wilt bring me *to* death, and *to* the houſe appointed for all living.

24 Howbeit he will not ſtretch out *his* hand to the grave, though they cry in his deſtruction.

25 Did not I weep for him that was in trouble? was *not* my ſoul grieved for the poor?

26 When I looked for good, then evil came *unto me:* and when I waited for light, there came darkneſs.

27 My bowels boiled, and reſted not: the days of affliction prevented me.

28 I went mourning without the ſun: I ſtood up, *and* I cried in the congregation.

29 I am a brother to dragons, and a companion to owls.

30 My ſkin is black upon me, and my bones are burnt with heat.

31 My harp alſo is *turned* to mourning, and my organ into the voice of them that weep.

C H A P. XXXI.

Job maketh a ſolemn proteſtation of his integrity in ſeveral duties.

I Made

Ver. 10. *To ſpit in my face.*] *To ſpit before me*, or in my preſence, an indecency among the eaſterns, and therefore a mark of contempt.

Ver. 13. *They have no helper.*] They are ſufficient of themſelves to ruin me, and therefore need none to aſſiſt them.

Ver. 22. *Thou cauſeſt me to ride upon it.*] That is, to be toſſed about in it like ſtraw; he means, that he was violently ſhaken by his afflictions.

Ver. 24. *He will not ſtretch out his hand to the grave.*] That is, death will end all my ſufferings.

Ver. 28. *Without the ſun.*] Without comfort.

Ver. 29. *I am a brother to dragons.*] I ſpent my time in lamentations, like one of thoſe mournful creatures, which fill the barren waſtes with their doleful cries.

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I Made a covenant with mine eyes; why then ſhould I think upon a maid?

2 For what portion of God *is there* from above? and *what* inheritance of the Almighty from on high?

3 *Is* not deſtruction to the wicked? and a ſtrange *puniſhment* to the workers of iniquity?

4 Doth not he ſee my ways, and count all my ſteps?

5 If I have walked with vanity, or if my foot hath haſted to deceit;

6 Let me be weighed in an even balance, that God may know mine integrity.

7 If my ſtep hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to my hands:

8 *Then* let me ſow, and let another eat; yea, let my offspring be rooted out.

9 If my heart have been deceived by a woman, or *if* I have laid wait at my neighbours door:

10 *Then* let my wife grind unto another, and let others bow down upon her.

11 For this *is* an heinous crime, yea, it *is* an iniquity *to be puniſhed by* the judges.

12 For it *is* a fire *that* conſumeth to deſtruction, and would root out all mine increaſe.

13 If I did deſpiſe the cauſe of my manſervant, or of my maid-ſervant, when they contended with me:

14 What then ſhall I do when God riſeth up? and when he viſiteth, what ſhall I anſwer him?

15 Did not he that made me in the womb, make him? and did not one faſhion us in the womb?

16 If I have withheld the poor from *their* deſire, or have cauſed the eyes of the widow to fail:

17 Or have eaten my morſel myſelf alone, and the fatherleſs hath not eaten thereof:

18 (For from my youth he was brought up with me, as *with* a father, and I have guided her from my mothers womb)

19 If I have ſeen any periſh for want of clothing, or any poor without covering:

20 If his loins have not bleſſed me, and *if* he were *not* warmed with the fleece of my ſheep;

21 If I have lift up my hand againſt the fatherleſs, when I ſaw my help in the gate:

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NOTES on Chap. XXXI.

Ver. 1. *I made a covenant with mine eyes,* &c.] I have been careful to avoid even the occaſions of laſciviouſneſs; and therefore it cannot be thought I ever laid a ſcheme to corrupt a virgin.

Ver. 2. *For what portion of God is there from above?*] For I well know and conſider, that in heaven there is an Almighty being, who created and governs all things; and what muſt I expect from him as the reward of ſuch impurity?

Ver. 3. *Is not deſtruction to the wicked?*] He means their final retribution in another ſtate.

Ver. 6. *Let me be weighed in an even balance.*] This figure of God's weighing mankind in a balance, is found in many of the beſt authors; particularly Homer, in more places than one, repreſents Jupiter, as weighing the deſtinies of the Greeks and Trojans.

> The ſire of gods his golden ſcales ſuſpends
> With equal hand: in theſe explored the fate
> Of Greece and Troy, and poiſed the mighty weight.
> POPE.

Again, we meet with the ſame thought in Iliad X. it appeared ſo beautiful to ſucceeding poets, that Æſchylus (as we are informed by *Plutarch de aud. poetis)* writ a whole tragedy upon this foundation, which he called *Pſychoſtaſia*, or the weighing of ſouls. Virgil has likewiſe the ſame thought in his laſt Ænead.

> *Jupiter ipſe duas æquato examine lances*
> *Suſtinet, & fata imponit diverſa duorum:*
> *Quem damnet labor, & quo vergat pondere lethum.*

Ver. 17. *Or, have eaten my morſel myſelf alone.*] Doctor Shaw ſays, it is now the cuſtom for the Arabs, when on a journey, after they have prepared their food, to go to the higheſt ground in the neighbourhood, and call thrice aloud to all their brethren, *the ſons of the faithful*, to come and partake of it, though none are in view, or perhaps within an hundred miles of them: this cuſtom, they think, is an inſtance of their great benevolence and hoſpitality.

Ver. 18. *He was brought up with me, as with a father,* &c.] I have nouriſhed the fatherleſs, and maintained the widow's cauſe.

Ver. 21. *When I ſaw my help in the gate.*] When I ſaw it was in my power to help him in the gate, *viz.* in a court of juſtice.

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22 *Then* let mine arm fall from my ſhoulder-blade, and mine arm be broken from the bone.

23 For deſtruction *from* God *was* a terror to me, and by reaſon of his highneſs I could not endure.

24 If I have made gold my hope, or have ſaid to the fine gold, *Thou art* my confidence :

25 If I rejoiced becauſe my wealth *was* great, and becauſe my hand had gotten much :

26 If I beheld the ſun when it ſhined, or the moon walking *in* brightneſs :

27 And my heart hath been ſecretly enticed, or my mouth hath kiſſed my hand :

28 This alſo *were* an iniquity *to be puniſhed by* the judge : for I ſhould have denied the God *that is* above.

29 If I rejoiced at the deſtruction of him that hated me, or lift up myſelf when evil found him :

30 (Neither have I ſuffered my mouth to ſin, by wiſhing a curſe to his ſoul)

31 If the men of my tabernacle ſaid not, Oh that we had of his fleſh ! we cannot be ſatisfied.

32 The ſtranger did not lodge in the ſtreet : *but* I opened my doors to the traveller.

33 If I covered my tranſgreſſions as Adam : by hiding mine iniquity in my boſom :

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34 Did I fear a great multitude, or did the contempt of families terrify me : that I kept ſilence, *and* went not out of the door ?

35 Oh that one would hear me ! behold, my deſire *is*, *that* the Almighty would anſwer me, and *that* mine adverſary had written a book.

36 Surely I would take it upon my ſhoulder, *and* bind it *as* a crown to me.

37 I would declare unto him the number of my ſteps, as a prince would I go near unto him.

38 If my land cry againſt me, or that the furrows likewiſe thereof complain :

39 If I have eaten the fruits thereof without money, or have cauſed the owners thereof to loſe their life :

40 Let thiſtles grow in ſtead of wheat, and cockle in ſtead of barley. The words of Job are ended.

CHAP. XXXII.

1 *Elihu is angry with Job, and his three friends.* 6 *Becauſe wiſdom cometh not from age, he excuſeth the boldneſs of his youth :* 11 *He reproveth them for not ſatisfying of Job :* 16 *His zeal to ſpeak.*

SO theſe three men ceaſed to anſwer Job, becauſe he *was* righteous in his own eyes.

2 Then was kindled the wrath of Elihu the

Ver. 23. *For deſtruction from God was a terror to me.*] I ſtood in one of the divine judgments.

Ver. 26, 27. *If I beheld the ſun*, &c.] If the majeſtic appearance of the ſun at riſing, or the luſtre of the moon in full brightneſs, inſpired me with an opinion that they were gods ; or if I kiſſed mine hand, in token of paying them reverence, the judges would puniſh ſo fearful a crime ; for I ſhould have given the honour I owe my Maker, to bodies formed by his own hand.

Ver. 31. *Oh that we had of his fleſh.*] The Septuagint reads, " Who will give us of his meat our belly full ;" whereas I was very kind to him.

Ver. 34. *Did I fear a great multitude ?*] The Septuagint reads, " For I did not fear a great multitude, ſo as not " to confeſs before them, if I ſuffered a poor man to go " out of my door with an empty lap."

NOTES on Chap. XXXII.

Ver. 2. *Then was kindled the wrath of Elihu*, &c.] He was the grandſon of Buz, the ſon of Nahor, who lived in the ſouthern parts of Meſopotamia. He had, it ſeems, liſtened attentively to the ſpeeches of Job, and his three friends ; but neither pleaſed him. It muſt be granted, that though he was inferior to the reſt in years, yet he was much their ſuperior in knowledge, as appears from the judicious cenſures he paſſes, not only upon his three friends, but alſo upon Job himſelf ; for though he does not pretend to accuſe him with any crime committed before his misfortunes, yet he ſhews he had not conducted the diſpute with that calmneſs and ſubmiſſion to God, which became his piety.

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the ſon of Barachel the Buzite, of the kindred of Ram: againſt Job was his wrath kindled, becauſe he juſtified himſelf rather than God.

3 Alſo againſt his three friends was his wrath kindled, becauſe they had found no anſwer, and *yet* had condemned Job.

4 Now Elihu had waited till Job had ſpoken, becauſe they *were* elder than he.

5 When Elihu ſaw that *there was* no anſwer in the mouth of *theſe* three men, then his wrath was kindled.

6 And Elihu the ſon of Barachel the Buzite anſwered and ſaid, I *am* young, and ye *are* very old, wherefore I was afraid, and durſt not ſhew you mine opinion.

7 I ſaid, Days ſhould ſpeak, and multitude of years ſhould teach wiſdom.

8 But *there is* a ſpirit in man: and the inſpiration of the Almighty giveth them underſtanding.

9 Great men are not *always* wiſe: neither do the aged underſtand judgment.

10 Therefore I ſaid, Hearken to me, I alſo will ſhew mine opinion.

11 Behold, I waited for your words: I gave ear to your reaſons, whilſt you ſearched out what to ſay.

12 Yea, I attended unto you: and behold, *there was* none of you that convinced Job, *or* that anſwered his words:

13 Leſt you ſhould ſay, We have found out wiſdom: God thruſteth him down, not man.

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14 Now he hath not directed *his* words againſt me: neither will I anſwer him with your ſpeeches.

15 They were amazed, they anſwered no more: they left off ſpeaking.

16 When I had waited, (for they ſpake not, but ſtood ſtill, *and* anſwered no more.)

17 *I ſaid,* I will anſwer alſo my part, I alſo will ſhew mine opinion.

18 For I am full of matter, the ſpirit within me conſtraineth me.

19 Behold, my belly *is* as wine *which* hath no vent, it is ready to burſt like new bottles.

20 I will ſpeak that I may be refreſhed: I will open my lips, and anſwer.

21 Let me not, I pray you, accept any mans perſon, neither let me give flattering titles unto man.

22 For I know not to give flattering titles, *in ſo doing* my maker would ſoon take me away.

C H A P. XXXIII.

1 *Elihu offereth himſelf in ſtead of God, with ſincerity and meekneſs, to reaſon with Job:* 8 *He excuſeth God from giving man an account of his ways, by his greatneſs.*

WHerefore, Job, I pray thee, hear my ſpeeches, and hearken to all my words.

2 Behold, now I have opened my mouth, my tongue hath ſpoken in my mouth.

3 My words *ſhall be of* the uprightneſs of

Ver. 19. *My belly is as wine,* &c.] The epithet *new,* which the Hebrew puts to the *bottles,* ſeems more properly to belong to the *wine;* as it is in the Septuagint, according to our Saviour's parable of *new wine put into old bottles:* for their bottles were of leather.

C H A P. XXXIII.

Ver. 1. *Wherefore, Job, I pray thee, hear my ſpeeches.*] Elihu, having rejected all that the friends had ſaid, as fully confuted by Job, addreſſes himſelf to him, and tells him, that he was the man who would now plead with him (as he had often deſired) in God's behalf; and begins to reprehend only thoſe paſſages which he thought were blameable in Job's ſpeeches; particularly, his inſiſting ſo much upon his integrity, which though true, ſhould not have been mentioned without due acknowledgment, that the ſovereign of the earth had done him no wrong in thus afflicting him.

Ver. 3. *My words ſhall be of the uprightneſs of my heart,* &c.] Shall ſpeak the ſincere dictates of my heart, and my inſtructions ſhall be delivered with perſpicuity.

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of my heart: and my lips ſhall utter knowledge clearly.

4 The ſpirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canſt anſwer me, ſet *thy words* in order before me, ſtand up.

6 Behold, I *am* according to thy wiſh in Gods ſtead: I alſo am formed out of the clay.

7 Behold, my terror ſhall not make thee afraid, neither ſhall my hand be heavy upon thee.

8 Surely thou haſt ſpoken in mine hearing, and I have heard the voice of *thy* words, *ſaying*,

9 I *am* clean without tranſgreſſion, I *am* innocent; neither *is there* iniquity in me.

10 Behold, he findeth occaſions againſt me, he counteth me for his enemy.

11 He putteth my feet in the ſtocks, he marketh all my paths.

12 Behold, *in* this thou art not juſt: I will anſwer thee, that God is greater than man.

13 Why doſt thou ſtrive againſt him? for he giveth not account of any of his matters.

14 For God ſpeaketh once, yea, twice, *yet man* perceiveth it not.

15 In a dream, in a viſion of the night, when deep ſleep falleth upon men, in ſlumberings upon the bed:

16 Then he openeth the ears of men, and ſealeth their inſtruction, Before Christ 1520.

17 That he may withdraw man *from his* purpoſe, and hide pride from man.

18 He keepeth back his ſoul from the pit, and his life from periſhing by the ſword.

19 He is chaſtened alſo with pain upon his bed, and the multitude of his bones with ſtrong *pain*:

20 So that his life abhorreth bread, and his ſoul dainty meat.

21 His fleſh is conſumed away, that it cannot be ſeen, and his bones *that* were not ſeen, ſtick out.

22 Yea, his ſoul draweth near unto the grave, and his life to the deſtroyers.

23 If there be a meſſenger with him, an interpreter, one among a thouſand, to ſhew unto man his uprightneſs:

24 Then he is gracious unto him, and ſaith, Deliver him from going down to the pit, I have found a ranſom.

25 His fleſh ſhall be freſher than a childs: he ſhall return to the days of his youth.

26 He ſhall pray unto God, and he will be favourable unto him, and he ſhall ſee his face with joy: for he will render unto man his righteouſneſs.

27 He looketh upon men, and *if any* ſay, I have ſinned, and perverted *that which was* right, and it profiteth me not;

28 He

Ver. 4. *The ſpirit of God hath made me*, &c.] I am, like thee, an inhabitant of earth, and we are alike inſpired with life by the breath of the Almighty.

Ver. 6. *Behold, I am according to thy wiſh in Gods ſtead.*] Thou haſt frequently requeſted, that ſome perſon ſhould repreſent the Almighty, and reaſon with thee on thy ſufferings: thy requeſt is granted. I will appear for him.

Ver. 14. *God ſpeaketh once, yea twice.*] God reveals himſelf to man more ways than one.

Ver. 19. *He is chaſtened alſo with pain*, &c.] By painful diſeaſes.

The multitude of his bones.] The number of the human bones are 245, beſides the *oſſa ſeſamoidæa*, which are ſometimes found to the number of 48.

Ver. 23, 24, 25. *If there be any meſſenger with him*, &c.] If the Almighty pleaſe to ſend a righteous meſſenger, who can explain the reaſon for the proceedings of providence, and can perſuade the afflicted perſon, to repent and turn from the evil of his ways, he ſhall implore the mercies of God for him, ſaying, "Spare thy ſervant, O Lord, and reſcue him from his bed of languiſhing, and the terrors of the grave; let thy juſtice be ſatisfied with the correction thou haſt laid upon him, and thy pity extended towards him; for I have found him a penitent:" then ſhall the ſick perſon begin to recover, his fleſh ſhall appear as freſh as in his childhood, and his ſtrength and vigour be reſtored.

Ver 27. *He looked upon men*, &c.] Margin reads, "He ſhall look upon men, and ſay, I have ſinned;" that is, confeſs openly that he has offended God.

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28 He will deliver his ſoul from going into the pit, and his life ſhall ſee the light.

29 Lo, all theſe *things* worketh God oftentimes with man,

30 To bring back his ſoul from the pit, to be enlightened with the light of the living.

31 Mark well, O Job, hearken unto me, hold thy peace, and I will ſpeak.

32 If thou haſt any thing to ſay, anſwer me: ſpeak, for I deſire to juſtify thee.

33 If not, hearken unto me: hold thy peace, and I ſhall teach thee wiſdom.

C H A P. XXXIV.

1 *Elihu accuſeth Job for charging God with injuſtice.* 13 *God omnipotent cannot be unjuſt.* 31 *Man muſt humble himſelf unto God.* 34 *Elihu reproveth Job.*

FUrthermore Elihu anſwered and ſaid,

2 Hear my words, O ye wiſe *men*, and give ear unto me, ye that have knowledge.

3 For the ear trieth words, as the mouth taſteth meat.

4 Let us chooſe to us judgment: let us know among ourſelves what *is* good.

5 For Job hath ſaid, I am righteous: and God hath taken away my judgment.

6 Should I lie againſt my right? my wound *is* incurable without tranſgreſſion.

7 What man *is* like Job, *who* drinketh up ſcorning like water?

8 Which goeth in company with the workers of iniquity, and walketh with wicked men.

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9 For he hath ſaid, It profiteth a man nothing, that he ſhould delight himſelf with God.

10 Therefore hearken unto me, ye men of underſtanding: far be it from God, *that he ſhould do* wickedneſs, and *from* the Almighty, *that he ſhould commit* iniquity.

11 For the work of a man ſhall he render unto him, and cauſe every man to find according to *his* ways.

12 Yea, ſurely God will not do wickedly, neither will the Almighty pervert judgment.

13 Who hath given him a charge over the earth? or who hath diſpoſed the whole world?

14 If he ſet his heart upon man, *if* he gather unto himſelf his ſpirit and his breath;

15 All fleſh ſhall periſh together, and man ſhall turn again unto duſt.

16 If now *thou haſt* underſtanding, hear this: hearken to the voice of my words.

17 Shall even he that hateth right govern? and wilt thou condemn him that is moſt juſt?

18 *Is it fit* to ſay to a king, *Thou art* wicked? *and* to princes, *Ye are* ungodly?

19 *How much leſs to him* that accepteth not the perſons of princes, nor regardeth the rich more than the poor? for they all *are* the work of his hands.

CHAP. XXXIV.

Ver. 4. *Let us chooſe to us judgment.*] That is, let us agree to examine the buſineſs, that we may be able to pronounce a righteous judgment.

Ver. 5. *God hath taken away my judgment.*] I am innocent, and God (who knoweth I do not deſerve to ſuffer in this manner) will not do me right.

Ver. 6. *Should I lie againſt my right?*] This is a continuation of Job's plea repeated here by Elihu.

Ver. 7. *Who drinketh up ſcorning like water?*] Who, inſtead of adoring the Almighty, ſpeaks contemptuouſly concerning his judgments?

Ver. 13. *Who hath given him a charge over the earth?*] He did not receive the government of the world from any above himſelf.

Ver. 14. *If he gather unto himſelf his ſpirit and his breath.*] That is, if he recal that ſpirit and life, which he hath infuſed into them.

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20 In a moment ſhall they die, and the people ſhall be troubled at midnight, and paſs away: and the mighty ſhall be taken away without hand.

21 For his eyes *are* upon the ways of man, and he ſeeth all his goings.

22 *There is* no darkneſs, nor ſhadow of death, where the workers of iniquity may hide themſelves.

23 For he will not lay upon man more *than right*; that he ſhould enter into judgment with God.

24 He ſhall break in pieces mighty men without number, and ſet others in their ſtead.

25 Therefore he knoweth their works, and he overturneth *them* in the night, ſo that they are deſtroyed.

26 He ſtriketh them as wicked men in the open ſight of others:

27 Becauſe they turned back from him, and would not conſider any of his ways.

28 So that they cauſe the cry of the poor to come unto him, and he heareth the cry of the afflicted.

29 When he giveth quietneſs, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* againſt a nation, or againſt a man only:

30 That the hypocrite reign not, leſt the people be enſnared.

31 Surely it is meet to be ſaid unto God, I have borne *chaſtiſement*, I will not offend *any more*.

32 *That which* I ſee not, teach thou me; if I have done iniquity, I will do no more.

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33 *Should it be* according to thy mind? he will recompenſe it, whether thou refuſe, or whether thou chooſe, and not I: therefore ſpeak what thou knoweſt.

34 Let men of underſtanding tell me, and let a wiſe man hearken unto me.

35 Job hath ſpoken without knowledge, and his words *were* without wiſdom.

36 My deſire *is that* Job may be tried unto the end, becauſe of *his* anſwers for wicked men.

37 For he addeth rebellion unto his ſin, he clappeth *his hands* amongſt us, and multiplieth his words againſt God.

C H A P. XXXV.

1 *Compariſon is not be made with God, becauſe our good or evil cannot extend unto him.* 9 *Many cry in their afflictions, but are not heard for want of faith.*

ELihu ſpake moreover, and ſaid,

2 Thinkeſt thou this to be right, *that* thou ſaidſt, My righteouſneſs *is* more than Gods?

3 For thou ſaidſt, What advantage will it be unto thee, *and*, What profit ſhall I have *if I be cleanſed* from my ſin?

4 I will anſwer thee, and thy companions with thee.

5 Look unto the heavens, and ſee, and behold the clouds *which* are higher than thou.

6 If thou ſinneſt, what doeſt thou againſt him? or *if* thy tranſgreſſions be multiplied, what doeſt thou unto him?

Ver. 20. *At midnight.*] That is, when leaſt expected, and in the deepeſt ſecurity. The expreſſion here uſed, may allude to the firſt born of the Egyptians, who were ſlain at midnight.

Ver. 33. *Should it be according to thy mind? &c.*] "Haſt thou addreſſed thyſelf to God as above? anſwer that queſtion: for God will recompence it, if thou doſt deſpiſe ſuch good counſel, which perhaps thou wilt chuſe to do, but ſo would not I; ſpeak therefore what thy opinion is."

Ver. 36. *My deſire is, that Job may be tried unto the end, &c.*] My requeſt is, that Job's afflictions may be continued upon him, till he recant thoſe anſwers, in which he complained of divine providence, after the manner of of wicked men.

Ver. 37. *He clappeth his hands among us.*] He clappeth his hands in token of victory and triumph.

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7 If thou be righteous, what giveſt thou him? or what receiveth he of thine hand?

8 Thy wickedneſs *may hurt* a man as thou *art*, and thy righteouſneſs *may profit* the ſon of man.

9 By reaſon of the multitude of oppreſſions, they make *the oppreſſed* to cry: they cry out by reaſon of the arm of the mighty.

10 But none ſaith, Where *is* God my maker, who giveth ſongs in the night?

11 Who teacheth us more than the beaſts of the earth, and maketh us wiſer than the fowls of heaven.

12 There they cry, (but none giveth anſwer) becauſe of the pride of evil men.

13 Surely God will not hear vanity, neither will the Almighty regard it.

14 Although thou ſayeſt thou ſhalt not ſee him, *yet* judgment *is* before him, therefore truſt thou in him.

15 But now becauſe *it is* not *ſo*, he hath viſited in his anger, yet he knoweth *it* not in great extremity:

16 Therefore doth Job open his mouth in vain: he multiplieth words without knowledge.

CHAP. XXXVI.

Elihu ſheweth how God is juſt in his ways. 16 How Jobs ſins hinder Gods bleſſings. 24 Gods works are to be magnified.

Before Chriſt 1520.

ELihu alſo proceeded, and ſaid,

2 Suffer me a little, and I will ſhew thee, that *I have* yet to ſpeak on Gods behalf.

3 I will fetch my knowledge from afar, and will aſcribe righteouſneſs to my maker.

4 For truly, my words *ſhall* not *be* falſe: he that is perfect in knowledge *is* with thee.

5 Behold, God *is* mighty, and deſpiſeth not *any: he is* mighty in ſtrength *and* wiſdom.

6 He preſerveth not the life of the wicked: but giveth right to the poor.

7 He withdraweth not his eyes from the righteous: but with kings *are they* on the throne, yea, he doth eſtabliſh them for ever, and they are exalted.

8 And if *they be* bound in fetters, *and* be holden in cords of affliction:

9 Then he ſheweth them their work, and their tranſgreſſions that they have exceeded.

10 He openeth alſo their ear to diſcipline, and commandeth that they return from iniquity.

11 If they obey and ſerve *him*, they ſhall ſpend their days in proſperity, and their years in pleaſures.

12 But if they obey not, they ſhall periſh by the ſword, and they ſhall die without knowledge.

13 But

NOTES on Chap. XXXV.

Ver. 10. *Songs in the night.*] More properly, according to the Hebrew, *guards*, as it is rendered Pſalm. lxxvii. 4. where, with great elegance, the eye-lids are termed the guards of the eyes. The ſentence may therefore be rendered, who appointeth “ guards over me in the night “ ſeaſon,” ſimilar to Pſalm xci. 11. “ He ſhall give his “ angels charge over thee, to keep or guard thee in all “ thy ways.”

Ver. 15. *In great extremity.*] In the Hebrew, *petulance* or *wantonneſs*; it may be rendered, “ He knoweth it not “ by reaſon of his ſelf-conceit.”

NOTES on Chap. XXXVI.

Ver. 1. *Elihu proceeded*, &c.] Elihu proceeds to ſhew, from the nature of God, and the methods of his providence, that if inſtead of diſputing, Job had ſubmitted himſelf to God's corrections, he would have been delivered; and that, as we are not able to comprehend any of the operations of the Almighty, which we daily ſee, and muſt acknowledge to be all very good; therefore, Job's not perceiving the reaſon of his afflictions, ought not to have prevented his ſubmiſſion.

Ver. 4. *He that is perfect in knowledge*, &c.] This expreſſion ſeems to be a ſarcaſm on what Job had ſaid to his three friends, chap. xii. 2. It may be rendered, “ Though “ perfection of knowledge be with thee.”

Ver. 7. *He withdraweth not his eyes*, &c.] The righteous, whatever afflictions they may endure, are nevertheleſs under the care and protection of the Almighty's providence, and he often raiſes them out of the duſt, to the greateſt height of earthly grandeur.

Before Chriſt 1520.

13 But the hypocrites in heart heap up wrath: they cry not when he bindeth them.

14 They die in youth, and their life *is* among the unclean.

15 He delivereth the poor in his affliction, and openeth their ears in oppreſſion.

16 Even ſo would he have removed thee out of the ſtrait *into* a broad place, where *there is* no ſtraitneſs, and that which ſhould be ſet on thy table, *ſhould be* full of fatneſs.

17 But thou haſt fulfilled the judgment of the wicked: judgment and juſtice take hold *on thee*.

18 Becauſe *there is* wrath, *beware* leſt he take thee away with *his* ſtroke: then a great ranſom cannot deliver thee.

19 Will he eſteem thy riches? *no*, not gold, nor all the forces of ſtrength.

20 Deſire not the night, when people are cut off in their place.

21 Take heed, regard not iniquity: for this haſt thou choſen rather than affliction.

22 Behold, God exalteth by his power: who teacheth like him?

23 Who hath enjoined him his way? or who can ſay, Thou haſt wrought iniquity?

24 Remember that thou magnify his work, which men behold.

Before Chriſt 1520.

25 Every man may ſee it, man may behold *it* afar off.

26 Behold, God *is* great, and we know *him* not, neither can the number of his years be ſearched out.

27 For he maketh ſmall the drops of water: they pour down rain according to the vapour thereof:

28 Which the clouds do drop, *and* diſtil upon man abundantly.

29 Alſo can *any* underſtand the ſpreadings of the clouds, *or* the noiſe of his tabernacle?

30 Behold, he ſpreadeth his light upon it, and covereth the bottom of the ſea.

31 For by them judgeth he the people, he giveth meat in abundance.

32 With clouds he covereth the light; and commandeth it *not to ſhine*, by *the cloud* that cometh betwixt.

33 The noiſe thereof ſheweth concerning it, the cattle alſo concerning the vapour.

C H A P. XXXVII.

1 *God is to be feared becauſe of his great works:* 15 *His wiſdom is unſearchable in them.*

A T

Ver. 14. *They die in youth*, &c.] Or they die *an untimely or violent death*: the Hebrew word tranſlated *unclean*, ſignifies "ſuch as are anathematiſed, or devoted to "utter deſtruction."

Ver. 16. *Even ſo would he have delivered thee*, &c.] The Almighty, hadſt thou patiently ſubmitted to his correction, would doubtleſs have delivered thee from all thy miſeries which have fallen upon thee, and bleſſed thee with proſperity: the Hebrew, MIPPI TZAR RAHHAB, which is here tranſlated, *out of the ſtraight*, &c. and ſignifies *from the edge of the broad ſword*. This metaphor of a *broad ſword*, to expreſs great afflictions, may have been borrowed from the ancient Egyptian hieroglyphics, and is uſed in the ſame ſenſe, Iſaiah xxvii. 1.

Ver. 17. *Thou haſt fulfilled*, &c.] Thou haſt all along maintained the cauſe of the wicked. It is an obſervation of Dr. Wall, and other commentators, that the latter part of this chapter, and moſt of the next, is greatly mutilated in the copies, and ſo full of *ellipſes*, or omiſſions, that the different tranſlators have been obliged to fill up the ſentences themſelves; who having different ideas of the author's deſign and argument, have made every ſentence bear a different ſenſe by their interpolations.

Ver. 27. *He maketh ſmall*, &c.] The Arabic root ſignifies, *he raiſes on high*, which elegantly deſcribes the attraction of the exhalations of the waters by the heat of the ſun, which afterwards form the drops of rain. The ſenſe of the verſe may properly be rendered, "Who cauſeth "the exhalations of the waters to mount on high, which "form the rain in his cloud."

Ver. 30. *He covereth the bottom of the ſea.*] The Hebrew is, *He turneth up*, which gives us a beautiful image of the effect of the Almighty's power in a ſtorm at ſea.

Ver. 33. *The noiſe thereof*, &c.] In the Hebrew, inſtead of *concerning it*, it is *before him*, and the expreſſion may be thus paraphraſed, "His thunder maketh pro"clamation before him; wrath is treaſured up againſt "iniquity." This exhibits one of the nobleſt images in the whole poem. "The thunder is the harbinger of God, "which goeth before him, making proclamation againſt "the wicked."

Before Chriſt 1520.

AT this alſo my heart trembleth, and is moved out of his place.

2 Hear attentively the noiſe of his voice, and the ſound *that* goeth out of his mouth.

3 He directeth it under the whole heaven, and his lightening unto the ends of the earth.

4 After it a voice roareth; he thundereth with the voice of his excellency, and will not ſtay them when his voice is heard,

5 God thundereth marvellouſly with his voice; great things doeth he, which we cannot comprehend.

6 For he ſaith to the ſnow, Be thou *on* the earth; likewiſe to the ſmall rain, and to the great rain of his ſtrength.

7 He ſealeth up the hand of every man; that all men may know his work.

8 Then the beaſts go into dens, and remain in their places.

9 Out of the ſouth cometh the whirlwind: and cold out of the north.

10 By the breath of God, froſt is given: and the breadth of the waters is ſtraitened.

11 Alſo by watering he wearieth the thick cloud: he ſcattereth his bright cloud.

12 And it is turned round about by his counſels: that they may do whatſoever he commandeth them upon the face of the world in the earth.

13 He cauſeth it to come, whether for correction, or for his land, or for mercy.

Before Chriſt 1520.

14 Hearken unto this, O Job: ſtand ſtill, and conſider the wondrous works of God.

15 Doſt thou know when God diſpoſed them, and cauſed the light of his cloud to ſhine?

16 Doſt thou know the balancings of the clouds, the wonderous works of him which is perfect in knowledge?

17 How thy garments *are* warm, when he quieteth the earth by the ſouth-*wind*?

18 Haſt thou with him ſpread out the ſky, *which is* ſtrong, *and* as a molten looking-glaſs?

19 Teach us what we ſhall ſay unto him; *for* we cannot order *our ſpeech* by reaſon of darkneſs.

20 Shall it be told him that I ſpeak? if a man ſpeak, ſurely he ſhall be ſwallowed up.

21 And now *men* ſee not the bright light which *is* in the clouds: but the wind paſſeth and cleanſeth them.

22 Fair weather cometh out of the north: with God *is* terrible majeſty.

23 *Touching* the Almighty, we cannot find him out: *he is* excellent in power, and in judgment, and in plenty of juſtice: he will not afflict.

24 Men do therefore fear him: he reſpecteth not any *that are* wiſe of heart.

CHAP. XXXVIII.

1 *God challengeth Job to anſwer.* 4 *God by his mighty works, convinceth Job of ignorance,* 31 *and of imbecillity.*

NOTES on Chap. XXXVII.

Ver. 1. *At this alſo my heart trembleth.*] Though I have mentioned but a few of the amazing effects of the Almighty's power, yet every one of them ſtrikes me with terror, ſo that my heart trembles within me.

Ver. 7. *He ſealeth up the hand of every man.*] His ſtorms put a ſtop to the labour of thoſe who are in the field.

Ver. 18. *The ſky, which is ſtrong,* &c.] The colour of the ſky, when clear, exactly reſembles that poliſhed metal of which the looking-glaſſes of the ancients were made.

Ver. 20. *Shall it be told him that I ſpeak?*] Is any thing I have ſaid worth his hearing?

If a man ſpeak, ſurely he ſhall be ſwallowed up.] Whoever attempts to deſcribe him, will loſe himſelf in contemplating his perfections, and will be dazzled with the brightneſs of his glory.

Ver. 22. *Fair weather cometh out of the north,* &c.] The margin has it, *gold* cometh, *&c.* The Septuagint thus: "Out of the north cometh clouds of a golden colour, "and there is in them a terrible brightneſs and glory of "the Almighty." This is true of Arabia, and a probable argument, that Job was of that country.

Before Chriſt 1520.

THen the LORD anſwered Job out of the whirlwind, and ſaid,

2 Who *is* this that darkeneth counſel by words without knowledge?

3 Gird up now thy loins like a man; for I will demand of thee, and anſwer thou me.

4 Where waſt thou when I laid the foundations of the earth? declare, if thou haſt underſtanding.

5 Who hath laid the meaſures thereof, if thou knoweſt? or who hath ſtretched the line upon it?

6 Whereupon are the foundations thereof faſtened? or who laid the corner-ſtone thereof?

7 When the morning ſtars ſang together, and all the ſons of God ſhouted for joy.

8 Or *who* ſhut up the ſea with doors, when it brake forth *as if* it had iſſued out of the womb?

9 When I made the cloud the garment thereof, and thick darkneſs a ſwaddling-band for it,

Before Chriſt 1520.

10 And brake up for it my decreed *place*, and ſet bars and doors,

11 And ſaid, Hitherto ſhalt thou come, but no further: and here ſhall thy proud waves be ſtayed.

12 Haſt thou commanded the morning ſince thy days? *and* cauſed the day-ſpring to know his place,

13 That it might take hold of the ends of the earth, that the wicked might be ſhaken out of it?

14 It is turned as clay *to* the ſeal, and they ſtand as a garment.

15 And from the wicked their light is withholden, and the high arm ſhall be broken.

16 Haſt thou entered into the ſprings of the ſea? or haſt thou walked in the ſearch of the depth?

17 Have the gates of death been opened unto thee? or haſt thou ſeen the doors of the ſhadow of death?

18 Haſt thou perceived the breath of the earth? declare, if thou knoweſt it all.

19 Where

NOTES on Chap. XXXVIII.

Ver. 1. *Then the Lord anſwered Job out of the whirlwind, and ſaid,* &c.] A general ſilence enſued, when the Almighty himſelf appeared as judge, to decide this great controverſy; and out of a whirlwind, directed his ſpeech to Job. The ſubject of it is God's omnipotence, as diſplayed in the works of the creation—Many are the poems which have adorned this noble argument, philoſophers, poets, and divines; but the holy ſcriptures far ſurpaſſes all human compoſitions, in thoſe ſublime deſcriptions which they give us of the majeſty of God, and the wiſdom and magnificence of his works.

Ver. 2. *That darkeneth counſel by words without knowledge.*] That is, that diſparages my counſels with his ignorant diſcourſes about them?

Ver. 5. *Who hath ſtretched the line upon it?*] What hand confined its bulk, and determined its exact proportions?

Ver. 7. *When the morning ſtars ſang together.*] That is, When the angels rejoiced and praiſed God, at the time of the creation of the viſible world.

Ver. 8. *Who ſhut up the ſea with doors,* &c.] Who hollowed the ſides of the globe, and provided a capacious baſon for the floods, when they firſt iſſued from the abyſs, as an infant from the womb?

Ver. 9. *I made the cloud the garment thereof,* &c.] I cloathed it with clouds as with a garment; I wrapt its boiſterous waves in the veil of darkneſs, as a nurſe her tender infant in a ſwaddling band, and laid it in the bed I had formed for it, in the bowels of the earth, and confined it with banks it can never paſs over.

Ver. 11. *Hitherto ſhalt thou come,* &c.] Thus far may thy floating tide extend, but no further; and here ſhall thy proud waves be ſtayed, though agitated with all the rage of an indignant tempeſt.

Ver. 12. *And cauſed the day-ſpring to know his place?*] And ordered in what part of heaven the ſun ſhould every day ariſe?

Ver. 13. *That it might take hold of the ends of the earth.*] That he might extend his beams to the ends of the earth, that the wicked, who conceal their actions under the veil of night, may be detected, and dragged to the puniſhment they have deſerved.

Ver. 14. *It is turned as clay to the ſeal,* &c.] The Septuagint reads, "Haſt thou, by baking clay, formed of "it a living creature; and giving the faculty of ſpeech, "placed it upon the earth?"

Ver. 15. *From the wicked,* &c.] The Septuagint reads, "Haſt thou taken away light from the wicked, and broken "the arm of the proud?"

Ver. 17. *The gates of death,* &c.] Theſe are poetical expreſſions, and ſignify the hidden receſſes, the ſubterraneous and internal parts of the earth.

Before Christ 1520.

19 Where *is* the way *where* light dwelleth? and *as for* darkneſs, where *is* the place thereof,

20 That thou ſhouldeſt take it to the bound thereof, and that thou ſhouldeſt know the paths *to* the houſe thereof?

21 Knoweſt thou *it*, becauſe thou waſt then born? or *becauſe* the number of thy days *is* great?

22 Haſt thou entered into the treaſures of the ſnow? or haſt thou ſeen the treaſures of the hail,

23 Which I have reſerved againſt the time of trouble, againſt the day of battel and war?

24 By what way is the light parted, *which* ſcattereth the eaſt-wind upon the earth?

25 Who hath divided a water-courſe for the overflowing of waters? or a way for the lightening of thunder,

26 To cauſe it to rain on the earth, *where* no man *is*; *on* the wilderneſs wherein *there is* no man?

27 To ſatisfy the deſolate and waſte *ground*, and to cauſe the bud of the tender herb to ſpring forth?

28 Hath the rain a father? or who hath begotten the drops of the dew?

Before Christ 1520.

29 Out of whoſe womb came the ice? and the hoary froſt of heaven, who hath gendered it?

30 The waters are hid as *with* a ſtone, and the face of the deep is frozen.

31 Canſt thou bind the ſweet influences of Pleiades, or looſe the bands of Orion?

32 Canſt thou bring forth Mazzaroth in his ſeaſon, or canſt thou guide Arcturus with his ſons?

33 Knoweſt thou the ordinances of heaven? canſt thou ſet the dominion thereof in the earth?

34 Canſt thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35 Canſt thou ſend lightenings, that they may go, and ſay unto thee, Here we *are*?

36 Who hath put wiſdom in the inwards parts? or who hath given underſtanding to the heart?

37 Who can number the clouds in wiſdom?

Ver. 21. *Becauſe thou waſt then born.*] Ironically; it may be thou waſt preſent when I eſtabliſhed the courſe of nature.

Ver. 24. *By what way is the light parted*, &c.] The Septuagint reads, "Whence cometh the frozen dew? or "whence is the ſouth wind ſpread over the earth?"

Ver. 25. *Who hath divided a water-courſe for the overflowing of waters?*] The Hebrew, in this paſſage, is ſo pregnant with ſenſe, that no tranſlation can do it juſtice; perhaps the following paraphraſe may convey the principal ideas comprehended in the original. "Who hath "branched out, and with admirable judgment. diſpoſed "a variety of aqueducts, for that immenſe collection of "waters which float in the ſky? Who diſtributes thoſe "pendulous floods throughout all the earth; not in "dreadful cataracts, or promiſcuous gluts of rain, but "in kindly drops and refreſhing ſhowers, with as much "regularity and œconomy, as if they were conveyed by "pipes from a conduit?—To whom ſhall we aſcribe that "niceneſs of contrivance, which now emits, now re"ſtrains them; ſometimes conveys their humid train to "one place, ſometimes to another; diſpenſes them to "this ſoil in larger, to that in ſmaller communications: "and, in a word, ſo manages the mighty fluid, that "every ſpot is ſupplied in exact proportion to its wants; "none deſtroyed by an undiſtinguiſhing deluge?"

Ver. 30. *The waters are hid as with a ſtone.*] Are congealed into a tranſparent pavement of ice.

Ver. 31. *Canſt thou bind the ſweet influences*, &c.] Canſt thou reſtrain the benevolence of the ſkies, and forbid the flowers to blow, cauſing the ſeven-ſtars to ſhine in vain: or, when Orion ariſes in the winter ſeaſon, canſt thou unbind the frozen earth, and facilitate the labour of the huſbandman?

Ver. 32. *Canſt thou bring forth Mazzaroth*, &c.] Is it owing to thy power, that the other conſtellations appear in the ſouthern or northern parts of the heavens, in their reſpective ſeaſons?

Ver. 34. *Canſt thou lift up thy voice to the clouds*, &c.] Canſt thou command the clouds to pour out their ſtores, and ſurround thee with water?

Ver. 35. *Canſt thou ſend lightnings*, &c.] How lively and ſtrong the image! How ſimple the expreſſion! We read of winged lightnings in the heathen poets; but where do they live, and act, and ſpeak, and wait for orders with impatience, as here!

Ver. 36. *Who hath given underſtanding?* &c.] Who hath endued man with reaſon?

Before Christ 1520.

dom? or who can ſtay the bottles of heaven,

38 When the duſt groweth into hardneſs, and the clods cleave faſt together?

39 Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,

40 When they couch in *their* dens, *and* abide in the covert to lie in wait?

41 Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

C H A P. XXXIX.

1 *Of the wild goats and hinds.* 5 *Of the wild aſs,* 9 *the unicorn,* 13 *the peacock, ſtork, and oſtrich,* 19 *the horſe,* 26 *the hawk,* 27 *the eagle.*

KNoweſt thou the time when the wild goats of the rock bring forth? *or* canſt thou mark when the hinds do calve?

2 Canſt thou number the months *that* they fulfil? or knoweſt thou the time when they bring forth?

3 They bow themſelves, they bring forth their young ones, they caſt out their ſorrows.

4 Their young ones are in good liking, they grow up with corn: they go forth, and return not unto them.

Before Christ 1520.

5 Who hath ſent out the wild aſs free? or who hath looſed the bands of the wild aſs?

6 Whoſe houſe I have made the wilderneſs, and the barren land his dwellings.

7 He ſcorneth the multitude of the city, neither regardeth he the crying of the driver.

8 The range of the mountains *is* his paſture, and he ſearcheth after every green thing.

9 Will the unicorn be willing to ſerve thee, or abide by thy crib?

10 Canſt thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou truſt him becauſe his ſtrength *is* great? or wilt thou leave thy labour to him?

12 Wilt thou believe him that he will bring home thy ſeed, and gather *it into* thy barn?

13 *Gaveſt thou* the goodly wings unto the peacocks? or wings and feathers unto the oſtrich?

14 Which leaveth her eggs in the earth, and warmeth them in the duſt,

15 And forgetteth that the foot may cruſh

Ver. 38. *When the duſt groweth into hardneſs,* &c.] When the earth is thoroughly ſatisfied with rain, and the ſoil fit for the labour of the huſbandman.

Ver. 39. *Wilt thou hunt the prey for the lion?* &c.] Or, doſt thou pretend to have great power on earth, though none in heaven? Wilt thou provide food for a lion and its whelps?

NOTES on Chap. XXXIX.

Ver. 5. *Who hath ſent out the wild aſs free?*] Didſt thou diſcharge the wild aſs from ſervitude, and break his bands, and declare him at liberty to live at large?

Ver. 9. *The unicorn.*] This is thought to be the rhinoceros.

Ver. 13. *Wings and feathers unto the oſtrich?*] This verſe may be better rendered, from the original, "The "wing of the oſtrich is (quivering or) expanded; the "very feathers and plumage of the ſtork. The ingenious Dr. Shaw obſerves, that when the oſtrich is full grown, the neck, particularly of the male, which before was almoſt naked, is now very beautifully covered with red feathers. The plumage likewiſe of the back, the ſhoulders, and ſome parts of the wings, from being hitherto of a dark greyiſh colour, becomes now as black as jet; whilſt the reſt of the feathers exhibit an exquiſite whiteneſs; they retain the very feathers and plumage of the ſtork. When they are diſturbed, they fly with a ſwiftneſs that no creature can equal. Nothing certainly can be a more beautiful ſight The wings, by their repeated, though unwearied vibrations, equally ſerving them for ſails and oars; and hence we ſee, with what propriety the ſacred writers aſcribe to them an *expanded quivering wing.*

Ver. 14. *Which leaveth her eggs in the earth,* &c.] The ſame learned and ingenious traveller likewiſe remarks, that the oſtrich lays from thirty to fifty eggs; the firſt of which ſhe depoſits in the centre, and the reſt as conveniently as poſſible round it. In this manner ſhe is ſaid *to leave,* depoſit, or truſt *her eggs in the earth, and to warm them* (by incubation) *in the duſt, and forgetting that the foot* of the traveller *may cruſh them, or that the wild aſs may break them.*

Before Christ 1520.

cruſh them, or that the wild beaſt may break them.

16 She is hardened againſt her young ones, as though *they were* not hers: her labour is in vain without fear;

17 Becauſe God hath deprived her of wiſdom, neither hath he imparted to her underſtanding.

18 What time ſhe lifteth up herſelf on high, ſhe ſcorneth the horſe and his rider.

19 Haſt thou given the horſe ſtrength? haſt thou clothed his neck with thunder?

20 Canſt thou make him afraid as a graſhopper? the glory of his noſtrils *is* terrible.

21 He paweth in the valley, and rejoiceth in *his* ſtrength: he goeth on to meet the armed men.

22 He mocketh at fear, and is not affrighted; neither turneth he back from the ſword.

23 The quiver rattleth againſt him, the glittering ſpear and the ſhield.

24 He ſwalloweth the ground with

Before Christ 1520.

Ver. 16. *She is hardened againſt her young ones,* &c.] It is alſo obſervable, that the oſtrich has a very ſmall ſhare of that natural affection, which ſo ſtrongly exerts itſelf in other creatures; for, upon the leaſt diſtant noiſe, or trivial occaſion, ſhe forſakes her eggs or young ones, to which, perhaps, ſhe never returns; or if ſhe does, it may be too late, either to reſtore genial warmth to the one, or to preſerve the lives of the other. Accordingly, the Arabs ſometimes meet with whole neſts of theſe eggs undiſturbed, and often with a few of the young ones, about the ſize of a pullet, half ſtarved, ſtraggling, and moaning about like diſtreſſed orphans in ſearch of their mother. Hence the oſtrich may be juſtly ſaid to be *hardened againſt her young ones, as tho' they were not hers*; *her labour* in hatching and attending them (ſo long as ſhe does attend them) *being in vain, without fear*, or the leaſt concern of what becomes of them afterwards. This want of affection, is alſo mentioned by the prophet. *The daughter of my people is cruel, like the oſtriches in the wilderneſs,* Lam. iv. 3.

Ver. 17. *God hath deprived her of wiſdom,* &c.] Nor is the above the only reproach that is due to the oſtrich; ſhe is alſo inconſiderate and fooliſh in the choice of her food, which is frequently detrimental, and ſometimes highly pernicious, ſwallowing every thing indiſcriminately, with the greateſt greedineſs, whether pieces of rags, leather, wood, ſtone, lead, or iron. It may therefore be juſtly ſaid, that *God hath deprived her of wiſdom, neither hath he imparted to her underſtanding.*

Ver. 18. *What time ſhe lifteth up herſelf on high,* &c.] Or as the words may be tranſlated, *when ſhe riſeth herſelf to fly* from her purſuer, ſhe *ſcorneth the horſe and his rider.* The Arabians are well acquainted with the truth of this aſſertion; for they find it impoſſible to overtake them, even when mounted on their ſwifteſt horſes. They have only an opportunity of admiring, at a diſtance, the extraordinary agility and ſtatelineſs of their motions.

Ver. 19. *Haſt thou given the horſe ſtrength?*] Here follows one of the moſt lively and beautiful deſcriptions that was ever penned. We have celebrated paintings of an horſe in both the Greek and Roman poets; but this, though under all the diſadvantages of having been written in a language little underſtood, in being expreſſed in phraſes peculiar to a part of the world, whoſe manner of thinking and ſpeaking ſeems to us very uncouth; and above all appearing in a proſe tranſlation, is nevertheleſs tranſcendently above the heathen deſcriptions. In Homer we meet with the following ſimilitude of an horſe.

> The wanton courſer thus, with reins unbound,
> Breaks from his ſtall, and beats the trembling ground;
> Pamper'd and proud, he ſeeks the wonted tides,
> And heaves, in height of blood, his ſhining ſides;
> His head now freed, he toſſes to the ſkies,
> His mane diſhevel'd o'er his ſhoulders flies;
> He ſnuffs the females in the diſtant plain,
> And ſprings, exulting, to his fields again.
>
> POPE.

This ſimile is exactly copied by Virgil in his 11th Æneid; yet we cannot but particularly obſerve, that in thoſe deſcriptions, the claſſical poets chiefly endeavour to paint the outward figure, lineaments and motions; but in this deſcription, the ſacred poet makes all the beauties flow from an inward principle in the creatures he deſcribes, and thereby gives great ſpirit and vivacity to his deſcription; here are all the great and ſprightly images that thought can form of this generous beaſt, expreſſed in ſuch force and energy of ſtyle, as would have given the great wits of antiquity new laws for the ſublime, had they been acquainted with theſe writings.

Haſt thou clothed his neck with thunder?] Homer and Virgil mention nothing about the neck of the horſe, but his mane: the ſacred author, by the bold figure of thunder, not only expreſſes the ſhaking of that remarkable beauty in the horſe, and the flakes of hair, which naturally ſuggeſt the idea of lightening; but likewiſe the violent agitation and force of the neck, which in the oriental tongues had been flatly expreſſed by a metaphor leſs than this.

Ver. 24. *He ſwalloweth the ground,* &c.] A bold and noble image for his ſwiftneſs. Mr. Pope's deſcription of the horſe has ſomething of the ſame ſpirit in it.

> Th' impatient courſer pants in every vein,
> And pawing, ſeems to beat the diſtant plain;
> Hills, vales, and floods, appear already croſt,
> And e're he ſtarts, a thouſand ſteps are loſt.
>
> WINDSOR FOREST.

Before Christ 1520.

fierceneſs and rage: neither believeth he that *it is* the ſound of the trumpet.

25 He ſaith among the trumpets, Ha, ha; and he ſmelleth the battel afar off, the thunder of the captains, and the ſhouting.

26 Doth the hawk fly by thy wiſdom, *and* ſtretch her wings toward the ſouth?

27 Doth the eagle mount up at thy command, and make her neſt on high?

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the ſtrong place.

29 From thence ſhe ſeeketh the prey, *and* her eyes behold afar off.

30 Her young ones alſo ſuck up blood: and where the ſlain *are*, there *is* ſhe.

CHAP. XL.

1 *Job humbleth himſelf to God.* 6 *God ſtirreth him up to ſhew his righteouſneſs, power, and wiſdom.* 15 *Of the behemoth.*

MOreover, the LORD anſwered Job, and ſaid,

2 Shall he that contendeth with the Almighty, inſtruct *him?* he that reproveth God, let him anſwer it.

3 ¶ Then Job anſwered the LORD, and ſaid,

4 Behold, I am vile, what ſhall I anſwer thee? I will lay mine hand upon my mouth.

5 Once have I ſpoken, but I will not anſwer: yea, twice, but I will proceed no further.

Before Christ 1520.

6 ¶ Then anſwered the LORD unto Job out of the whirlwind, and ſaid,

7 Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.

8 Wilt thou alſo diſannul my judgment? wilt thou condemn me, that thou mayeſt be righteous?

9 Haſt thou an arm like God? or canſt thou thunder with a voice like him?

10 Deck thyſelf now *with* majeſty and excellency, and aray thyſelf with glory and beauty.

11 Caſt abroad the rage of thy wrath: and behold every one *that is* proud, and abaſe him.

12 Look on every one *that is* proud, *and* bring him low: and tread down the wicked in their place.

13 Hide them in the duſt together, *and* bind their faces in ſecret.

14 Then will I alſo confeſs unto thee, that thine own right hand can ſave thee.

15 ¶ Behold now behemoth which I made with thee, he eateth graſs as an ox.

16 Lo now, his ſtrength *is* in his loins, and his force *is* in the navel of his belly.

17 He moveth his tail like a cedar: the ſinews of his ſtones are wrapt together.

Ver. 26. *Doth the hawk fly by thy wiſdom?* &c.] Windſor Foreſt who taught the hawk as the winter approaches to ſeek a milder climate in the ſouth, and in a perpetual ſummer, to defy the northern ſtorms.

NOTES on Chap. XL.

Ver. 5. *Once have I ſpoken,* &c.] I have ſaid too much already, in ſpeaking only theſe two or three words to thee; but I have done, I will add no more. Job now expreſſes great terror and confuſion, and anſwers with humility, as unworthy to ſpeak to the great majeſty of heaven.

Ver. 15. *Behemoth.*] The word *Behemoth* is an Egyptian termination, ſignifying, not the elephant, but a creature in that country, called by the Greek writers *Hippopotamus*, i. e. river horſe; for he ſhelters himſelf among the reeds of the Nile; and ſo the Behemoth is ſaid, verſe 21. to lie in the *coverts of the reeds and fens, and to be compaſſed about with the willows of the brook.* The river horſe feeds upon the herbage of the Nile, and the Behemoth is ſaid to *eat graſs like an ox.* No creature is known to have ſtronger ribs than the River-horſe; and the bones of the Behemoth *are as ſtrong as pieces of braſs, like bars of iron:* and it appears from 2 Eſdras, vi. 49. that the Hebrews reckon Behemoth not among the land creatures, but thoſe belonging to the water. Hence it ſufficiently appears, that the Behemoth, and the River-horſe, are one and the ſame creature; though Mr. Pilkington takes it to be the Rhinoceros.

Before Christ 1520.

18 His bones *are as* ſtrong pieces of braſs, his bones *are* like bars of iron.

19 He *is* the chief of the ways of God: he that made him, can make his ſword to approach *unto him.*

20 Surely the mountains bring him forth food: where all the beaſts of the field play.

21 He lieth under the ſhady trees, in the covert of the reed, and fens.

22 The ſhady trees cover him *with* their ſhadow: the willows of the brook compaſs him about.

23 Behold, he drinketh up a river, *and* haſteth not: he truſteth that he can draw up Jordan into his mouth.

24 He taketh it with his eyes: *his* noſe pierceth through ſnares.

CHAP. XLI.

Of Gods great power in the leviathan.

CAnſt thou draw out leviathan with an hook? or his tongue with a cord *which* thou letteſt down?

2 Canſt thou put an hook into his noſe? or bore his jaw through with a thorn?

3 Will he make many ſupplications unto thee? will he ſpeak ſoft *words* unto thee?

4 Will he make a covenant with thee? wilt thou take him for a ſervant for ever?

5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?

6 Shall the companions make a banquet of him? ſhall they part him among the merchants?

Before Christ 1520.

7 Canſt thou fill his ſkin with barbed irons? or his head with fiſh-ſpears?

8 Lay thine hand upon him, remember the battel, do no more.

9 Behold, the hope of him is in vain: ſhall not *one* be caſt down even at the ſight of him?

10 None *is ſo* fierce that dare ſtir him up: who then is able to ſtand before me?

11 Who hath prevented me that I ſhould repay *him? whatſoever is* under the whole heaven is mine.

12 I will not conceal his parts, nor his power, nor his comely proportion.

13 Who can diſcover the face of his garment? *or* who can come *to him* with his double bridle?

14 Who can open the doors of his face? his teeth *are* terrible round about.

15 *His* ſcales *are his* pride, ſhut up together, *as with* a cloſe ſeal.

16 One is ſo near to another, that no air can come between them.

17 They are joined one to another, they ſtick together, that they cannot be ſundred.

18 By his neeſings a light doth ſhine, and his eyes *are* like the eye-lids of the morning.

19 Out of his mouth go burning lamps, *and* ſparks of fire leap out.

20 Out

Ver. 19. *He is the chief of the ways of God.*] One of the principal works of God among the brute creation.

Ver. 23. *And haſteth not.*] That is, drinketh at leiſure, and without fear.

NOTES on Chap. XLI.

Ver 1. *Leviathan.*] That is the crocodile; a monſtrous creature found in the river Nile, to which every part of this deſcription is conformable; and not the whale, that fiſh being not armed with ſuch ſcales as the leviathan is here ſaid to have (verſe 15.) neither is impenetrable, nor ever creeps upon the earth.

Ver. 8. *Remember the battle, do no more.*] If thou once conſider the danger, thou will not meddle with him.

Ver. 10. *None is ſo fierce that dare ſtir him up.*] This alludes to a cuſtom of this creature, namely, that when he is ſatiated with fiſh, he comes on ſhore, and ſleeps among the reeds.

Ver. 18. *His eyes are like the eye-lids of the morning.*] Here is conveyed to us as great an image of the thing repreſented, as is poſſible to be done by words; and probably, from hence, the Egyptians borrowed their heiroglyphic of the morning, which is a crocodile's eye.

Ver. 19. *Out of his mouth goeth burning lamps*, &c.] This expreſſion is more literally true than at firſt view may be imagined. The naturaliſts tell us, that the crocodile, lying a long time under water, and being there forced to hold his breath, when he emerges, his breath, by being long repreſſed, is hot, and burſts out ſo violently, that it reſembles fire and ſmoke. This ſhould teach us, not to entertain a falſe opinion of the eaſtern boldneſs, from paſſages ill underſtood.

Before Chriſt 1520.

20 Out of his noſtrils goeth ſmoke, as *out* of a ſeething pot or caldron.

21 His breath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth ſtrength, and ſorrow is turned into joy before him.

23 The flakes of his fleſh are joined together: they are firm in themſelves, they cannot be moved.

24 His heart is as firm as a ſtone, yea, as hard as a piece of the nether *milſtone*.

25 When he raiſeth up himſelf, the mighty are afraid: by reaſon of breakings they purify themſelves.

26 The ſword of him that layeth at him cannot hold: the ſpear, the dart, nor the habergion.

27 He eſteemeth iron as ſtraw, *and* braſs as rotten wood.

28 The arrow cannot make him flee: ſling-ſtones are turned with him into ſtubble.

29 Darts are counted as ſtubble: he laughed at the ſhaking of a ſpear.

30 Sharp ſtones *are* under him: he ſpreadeth ſharp-pointed things upon the mire.

31 He maketh the deep to boil like a pot: he maketh the ſea like a pot of ointment.

32 He maketh a path to ſhine after him; *one* would think the deep *to be* hoary.

33 Upon earth there is not his like: who is made without fear.

34 He beholdeth all high *things*: he *is* a king over all the children of pride.

Before Chriſt. 1520.

CHAP. XLII.

1 *Job ſubmitteth himſelf unto God.* 7 *God preferring Jobs cauſe, maketh his friends ſubmit themſelves, and accepteth him:* 10 *He magnifieth and bleſſeth Job.* 16 *Jobs age and death.*

THen Job anſwered the LORD, and ſaid,

2 I know that thou canſt *do* every *thing*, and *that* no thought can be withholden from thee.

3 Who *is* he that hideth counſel without knowledge? therefore have I uttered that I underſtood not, things too wonderful for me, which I knew not.

4 Hear, I beſeech thee, and I will ſpeak: I will demand of thee, and declare thou unto me.

5 I have heard of thee by the hearing of the ear: but now mine eye ſeeth thee.

6 Wherefore I abhor *myſelf*, and repent in duſt and aſhes.

7 ¶ And it was *ſo*, that after the LORD had ſpoken theſe words unto Job, the LORD ſaid to Eliphaz the Temanite, My wrath is kindled againſt thee, and againſt thy two friends: for ye have not ſpoken of me *the thing that is* right, as my ſervant Job *hath*.

8 Therefore take unto you now ſeven bullocks, and ſeven rams, and go to my ſervant Job, and offer up for yourſelves a burnt-

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Ver. 22. *Sorrow is turned into joy before him.*] Nothing is painful or difficult to him.

Ver. 31. *He maketh the deep to boil like a pot*] That is, troubled with the ſlimy mud which he ſtirreth up.

Ver. 34. *He beholdeth all high things.*] Without any fear, as if he contemned them.

NOTES on Chap. XLII.

Ver. 1. *Then Job anſwered the Lord*, &c.] The preceeding ſpeeches having, in ſo lively a manner, repreſented the power and wiſdom of God in his works, awakened Job to a fuller conviction of his error; and now he ſubmitted himſelf with the profoundeſt humility, begged pardon for his faults, and reſolved never hereafter to complain of, or queſtion the equity and goodneſs of providence.

Ver. 5. *I have heard of thee by the hearing of the ear, and now*, &c.] I have heard of thee by tradition, delivered down from my forefathers; but now I have a clear and ſenſible perception of thy being and divine perfections.

Ver. 8. *Go to my ſervant Job.*] To reconcile yourſelves unto him, before you can think of reconciling yourſelves unto me. Biſhop Patrick thinks, that God ſent them with the bullocks and the rams to Job, becauſe he had appointed him to be their prieſt, and he was to offer for them their burnt-offering.

Before Chriſt 1520.

burnt-offering, and my ſervant Job ſhall pray for you, for him will I accept: leſt I deal with you *after your* folly, in that ye have not ſpoken of me *the thing which is* right, like my ſervant Job.

9 So Eliphaz the Temanite, and Bildad the Shuhite, *and* Zophar the Naamathite went, and did according as the LORD commanded them: the LORD alſo accepted Job.

10 And the LORD turned the captivity of Job, when he prayed for his friends: alſo the LORD gave Job twice as much as he had before.

11 Then came there unto him all his brethren, and all his ſiſters, and all they that had been of his acquaintance before, and did eat bread with him in his houſe: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man alſo gave him a piece of money, and every one an ear-ring of gold.

Before Chriſt 1520.

12 So the LORD bleſſed the latter end of Job more than his beginning: for he had fourteen thouſand ſheep, and ſix thouſand camels, and a thouſand yoke of oxen, and a thouſand ſhe-aſſes.

13 He had alſo ſeven ſons and three daughters.

14 And he called the name of the firſt, Jemima, and the name of the ſecond, Kezia, and the name of the third, Keren-happuch.

15 And in all the land were no women found *ſo* fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 After this lived Job an hundred and forty years, and ſaw his ſons, and his ſons ſons, *even* four generations.

17 So Job died, *being* old, and full of days.

Ver. 11. *A piece of money.*] The word rendered *a piece of money*, ſignifies alſo *lambs*, or *young ſheep*, as the Chaldee paraphraſt turns the word; and this ſeems moſt probable, as that particular piece of money was but of very ſmall value, (*viz.* the coin that had the ſtamp of a lamb upon it) three halfpence Engliſh. But if all Job's acquaintance, which was very numerous, brought him one ſheep each, it would ſet him up with a good flock at once.

Ver. 14. *Jemima.*] *The day*, becauſe of the day of felicity which he now enjoyed, after a ſad night of affliction.

Keziä.] This is the name of a certain ſpice in Arabia, of an excellent fragrance, and given here by Job, in remembrance of God's healing his ſores.

Keren-happuch.] That is, *plenty reſtored*, and is applied, on account of God's having reſtored him to his proſperity.

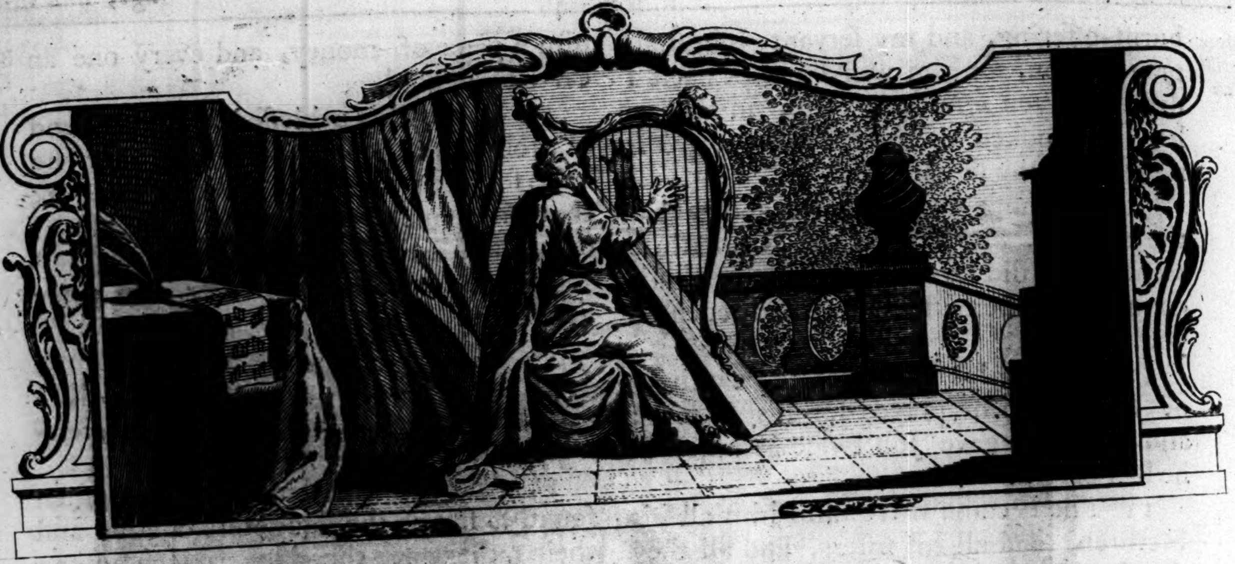
Ver. 16. *After this Job lived an hundred and forty years.*] The Septuagint reads *an hundred and ſeventy years.* He lived in all two hundred and forty years.

Ver. 17. *So Job died, being old and full of days.*] The Septuagint adds, *but it is written he ſhall riſe again, among thoſe whom the Lord ſhall raiſe.* A plain proof (as was before obſerved) that the ancients believed a reſurrection.

Thus ends this moſt elegant and inſtructive book. The principal benefit which pious ſouls, eſpecially the afflicted, reap from it, is, to be perſuaded, that all things are originally ordered and diſpoſed by Almighty God; that neither good nor bad angels can do any thing without his permiſſion; that we ought not to murmur in any condition, as if God neglected or dealt hardly with us; becauſe, as he is all-powerful to afflict, ſo he is all-wiſe, and all-good, not to do any thing without reaſon, but for our good and benefit in the end; that we ought not therefore to accuſe his providence, but ſilently to adore and reverence thoſe unſearchable depths of his wiſe councils which we cannot fathom; ought ſtill to aſſert his righteouſneſs in the midſt of our own calamities, as well as in the proſperous condition of the wicked; and believe that all, at laſt, ſhall turn to our advantage, if, like his ſervant Job, we perſevere in faith, and hope, and patience.

5 MA 56

The End of the Book of JOB.



The Book of PSALMS.

The ARGUMENT.

This book is a collection of ſpiritual hymns, compiled by ſeveral men, in ſeveral ages; moſt by David, *ſome by* Solomon, *one at leaſt by* Moſes. *Many are inſcribed with the name of* Aſaph; *ſome were compoſed during the captivity; others after the reſtoration. Probably after the ſacred records were burnt by the* Babyloniſh *army, ſome pious perſons collected theſe pſalms from their friends, who had taken copies for their own private uſe, and had preſerved them for their comfort in their captivity; and* Ezra *ranged them into one collection at their return. The word Pſalm is* Greek, *properly ſignifying the ſound of a ſtringed inſtrument of muſic; for the* Hebrews *ſung the pſalms with different inſtruments.—This is a ſtrict tranſlation from the preſent* Hebrew; *that in the liturgy, is taken from the Septuagint.*

PSAL. I.

1 *The happineſs of the godly.* 4 *The unhappineſs of the ungodly.*

Before Chriſt

BLESSED *is* the man that walketh not in the counſel of the ungodly, nor ſtandeth in the way of ſinners, nor ſitteth in the ſeat of the ſcornful.

2 But his delight *is* in the law of the LORD, and in his law doth he meditate day and night.

Before Chriſt

3 And he ſhall be like a tree planted by the rivers of water, that bringeth forth his fruit in his ſeaſon; his leaf alſo ſhall not wither, and whatſoever he doeth ſhall proſper.

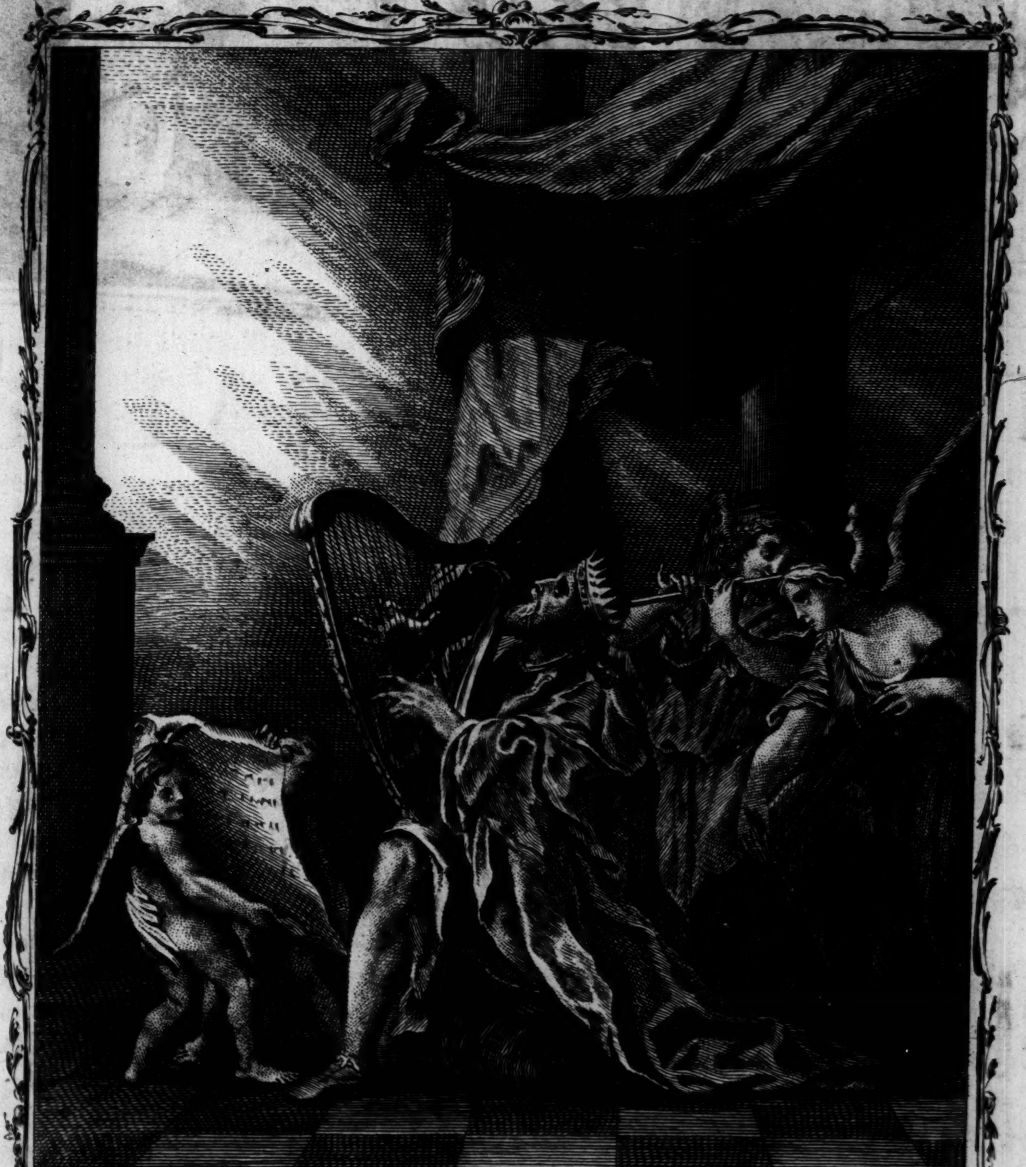
4 The ungodly *are* not ſo: but *are* like the chaff which the wind driveth away.

5 Therefore the ungodly ſhall not ſtand in

NOTES on Pſalm. I.

This pſalm is properly placed, as a kind of preface or introduction to the reſt; the ſubject being the end of man which is bleſſedneſs; and the only way to obtain it, the obſervance of the laws of the Almighty.

Ver. 1. *Bleſſed is the man,* &c.] The pſalmiſt here diſtinguiſhes



Attend unto me and hear me: I mourn in my complaint and make a Noise Pſ. LV. 2.

5 MA 56

Before Chriſt

in the judgment, nor ſinners in the congregation of the righteous.

6 For the LORD knoweth the way of the righteous: but the way of the ungodly ſhall periſh.

PSAL. II.

1 *The kingdom of Chriſt.* 10 *Kings are exhorted to accept it.*

1047. WHY do the heathen rage, and the people imagine a vain thing?

2 The kings of the earth ſet themſelves, and the rulers take counſel together againſt the LORD, and againſt his anointed, *ſaying*,

3 Let us break their bands aſunder, and caſt away their cords from us.

4 He that ſitteth in the heavens ſhall laugh: the LORD ſhall have them in deriſion.

Before Chriſt

5 Then ſhall he ſpeak unto them in his wrath, and vex them in his ſore diſpleaſure.

6 Yet have I ſet my king upon my holy hill of Zion.

7 I will declare the decree: the LORD hath ſaid unto me, Thou *art* my Son, this day have I begotten thee.

8 Aſk of me, and I ſhall give *thee* the heathen *for* thine inheritance, and the uttermoſt parts of the earth *for* thy poſſeſſion.

9 Thou ſhalt break them with a rod of iron, thou ſhalt daſh them in pieces like a potters veſſel.

10 Be wiſe now therefore, O ye kings: be inſtructed, ye judges of the earth.

11 Serve the LORD with fear, and rejoice with trembling.

12 Kiſs

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tinguiſhes offenders into three different ranks, *viz.* the man *that walketh in the counſel of the ungodly*; the man that *ſtandeth in the way of ſinners*, and the man that *ſitteth in the ſeat of the ſcornful.* By the ſcornful, are meant thoſe who not only neglect, but ſcoff at religion, and make a mock of that, which of all things in the world, is of the greateſt importance. *Walking or ſtanding in the way of ſinners*, repreſents only particular wicked actions; but *ſitting* ſignifies a fixed reſolute eſtabliſhment in an habit of wickedneſs.

Ver. 3. *He ſhall be like a tree*, &c.] You may behold an emblem of this man's happineſs, in thoſe trees which are planted near the waters of a perpetual fountain. As they are green and flouriſhing all the year, and never fail to reward the planter's pains with plenty of fruit; ſo ſhall this pious man be ever proſperous, and in the iſſue, reap a plentiful fruit of his labours.

Ver. 4. *Like the chaff.*] The ancient method of winnowing corn was, by throwing it up againſt the wind with a ſhovel; as it is now practiſed in the eaſt.

Ver. 5. *Shall not ſtand in the judgment.*] Let them not think to defend themſelves, when God comes to judge the world.

Ver. 6, *The Lord knoweth the way*, &c.] He eſteems, and highly approves the way, *&c.*

NOTES on Pſalm II.

In this pſalm, under the hiſtory of David, whom God exalted from a low eſtate to the throne of Iſrael, we have a moſt illuſtrious prophecy of the kingdom of Chriſt, whom God raiſed from the grave, made him the king of glory, and extended his kingdom to the utmoſt parts of the earth, notwithſtanding the rage and malice of the chief prieſts, Herod, and other princes of the world.

Ver. 1. *Why do the heathen rage*, &c.] What phrenzy poſſeſſeth the Philiſtines and other neighbouring nations, that they join with ſo much fury to oppoſe the power of God, and render abortive the work he will ſurely bring to paſs.

Ver. 2. *The kings of the earth*, &c.] The kings and governors of the world are confederated to oppoſe the deſigns of God, who has anointed me king over his people, in the ſame manner as Herod, Pontius Pilate, and the rulers of Iſrael, will conſpire againſt the Meſſiah, and endeavour to dethrone him, to whom God hath given all the kingdoms of the earth. See the apoſtle's interpretation of this pſalm, Acts iv. 27.

Ver. 3. *Let us break their bands*, &c.] Let us (ſay they) ſhake off all obedience to this new king, who pretends to reign by the power of the moſt high.

Ver. 6. *Yet have I ſet my king*, &c.] Notwithſtanding all oppoſition, I have given the kingdom to David; and in future times, I will appoint one of his poſterity to ſit on the throne of glory, on the right hand of the majeſty on high.

Ver. 7. *I will declare the decree*, &c.] Such I know is the decree of heaven, and I will publiſh it to the whole world; for, from a low condition, the Lord hath raiſed me to the higheſt dignity. This day I begin to reign by his order; and therefore, it may be called the birth-day of my kingdom: and this is only a ſlender type of a far greater exaltation of his ſon Chriſt, whom he hath determined to raiſe again to life after his death and burial, and then to crown him with glory and honour in the heavens.

Ver. 8. *I ſhall give thee the heathen*, &c.] To wit, the Philiſtines, the Edomites, Moabites, Syrians, and other countries as far as the Euphrates, ſhall be ſubdued unto me; as hereafter all nations ſhall be to the power and kingdom of Chriſt.

Ver. 10. *Be wiſe now therefore, O ye kings*, &c.] Submit ye therefore to the decrees of heaven, which it will be madneſs to oppoſe.

Before Christ

12 Kiſs the Son, leſt he be angry, and ye periſh *from* the way, when his wrath is kindled but a little: bleſſed *are* all they that put their truſt in him.

PSAL. III.

The ſecurity of Gods protection.

¶ A Pſalm of David, when he fled from Abſalom his ſon.

1023. LORD, how are they increaſed that trouble me? many *are* they that riſe up againſt me.

2 Many *there be* which ſay of my ſoul, *There is* no help for him in God. Selah.

3 But thou, O LORD, *art* a ſhield for me; my glory, and the lifter up of mine head.

4 I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.

5 I laid me down and ſlept; I awaked, for the LORD ſuſtained me.

6 I will not be afraid of ten thouſands of people, that have ſet *themſelves* againſt me round about.

7 Ariſe, O LORD, ſave me, O my God; for thou haſt ſmitten all mine enemies *upon* the cheek-bone: thou haſt broken the teeth of the ungodly.

8 Salvation *belongeth* unto the LORD: thy bleſſing *is* upon thy people. Selah.

PSAL. IV.

1 *David prayeth for audience:* 2 *He reproveth and exhorteth his enemies.* 6 *Mans happineſs is in Gods favour.*

¶ To the chief muſician on Neginoth, A Pſalm of David.

HEar me when I call, O God of my righteouſneſs: thou haſt enlarged me *when I was* in diſtreſs, have mercy upon me, and hear my prayer.

2 O ye ſons of men, how long *will ye turn* my glory into ſhame? *how long* will ye love vanity, *and* ſeek after leaſing? Selah.

3 But

Ver. 12. *Kiſs the ſon, leſt he be angry.*] It ſhould have been rendered *obey*, or *be ſubject to*, &c. for to kiſs, is a ſymbol of love, and token of obedience. See 1 Sam. x. 1. Several ancient verſions read, *Receive inſtructions, leſt God be angry*, &c.

And ye periſh, &c.] Err, wander, or deviate, from the right way.

NOTES on Pſalm III.

Ver. 1. *Lord, how are they encreaſed*, &c.] How amazing is the change which has happened to me! I who was by thee placed on the throne of Iſrael, and lately triumphed over ſo many countries; now ſee mine own ſubjects in arms againſt me, and with mine own ſon, conſpiring to deprive me both of my crown and life.

Ver. 2. *Many there be which ſay of my ſoul*, &c.] That is, concerning me, or my life. The generality of the people conſider me as loſt, and ſay thou haſt utterly forſaken me.

Selah.] This word is often uſed in the divine poems: but it is difficult to aſſign its true and proper import. The Chaldee paraphraſt renders it *for ever*; and ſo it is expounded by ſeveral of the rabbins, without aſſigning any ſufficient reaſon for it. It ſignifies an *elevation* or *lifting up*, and may be applied, either to the attention of the mind, or the raiſing of the voice. Some take it for a note in muſic, in which David being a great maſter, he ſet ſome of his pſalms himſelf, to be ſung to ſuch inſtruments as he thought moſt agreeable to the notes; but that muſic being now loſt, ſome interpreters have wholly omitted the word *ſelah*. The Septuagint have *diapſalma*, which Suidas interprets, *a change of the ſong*. Dr. Wall's conjecture in regard to it, ſeems well founded, *viz.* that it is a note, ſignifying, that the laſt words to which it is added, ſhould be again repeated to the chorus; becauſe it is always affixed at the end of ſome remarkable and pathetic clauſe, proper to be ſung over again.

Ver. 7. *Upon the cheek bone.*] This is a ſign and term of reproach.

NOTES on Pſalm IV.

Wherever the Hebrew has, *to the chief muſician*, in the title of a pſalm, the Septuagint have *to the end*; by which one would conjecture, that their ſenſe is, that thoſe pſalms which have this note in their title, were to be ſung to the end at once, as being of one continued ſenſe; whereas many of the others conſiſt of parts, relating to different matters, or were too long to be ſung to the end at once. *To the end*, are the ſame words which the Septuagint have, Deut xxxi. 30. *Moſes ſpake in the ears of the congregation, the words of this ſong until they were ended.*

On Neginoth.] That is, on ſtringed inſtruments.

Ver. 1. *Hear me when I call, O God of my righteouſneſs.*] The Hebrew, *O God my juſtice*, that is, who juſtifieth me.

Ver. 2. *O ye ſons of men.*] It ſhould be tranſlated, as in the original, *ſons of man*, that is, *great men*: for *ſons of men* are all that are of the race of Adam; but *ſons of man*, are perſons of dignity, and rule in the world.

How long will ye turn my glory into ſhame?] How long will you defame and overturn my government.

And ſeek after leaſing.] Invent calumnies, and induſtriouſly ſpread lies.

Before Christ

3 But know that the Lord hath ſet apart him that is godly, for himſelf: the Lord will hear when I call unto him.

4 Stand in awe, and ſin not: commune with your own heart upon your bed, and be ſtill. Selah.

5 Offer the ſacrifices of righteouſneſs: and put your truſt in the Lord.

6 *There be* many that ſay, Who will ſhew us *any* good? Lord, lift thou up the light of thy countenance upon us.

7 Thou haſt put gladneſs in my heart, more than in the time *that* their corn and their wine increaſed.

8 I will both lay me down in peace, and ſleep: for thou, Lord, only makeſt me dwell in ſafety.

PSAL. V.

1 *David prayeth, and profeſſeth his ſtudy in prayer.* 4 *God favoureth not the wicked.* 7 *David profeſſing his faith, prayeth unto God to guide him,* 10 *to deſtroy his enemies,* 11 *and to preſerve the godly.*

¶ To the chief muſician upon Nehiloth,
A Pſalm of David.

Give ear to my words, O Lord, conſider my meditation.

2 Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.

3 My voice ſhalt thou hear in the morning, O Lord; in the morning will I direct *my prayer* unto thee, and will look up.

Before Christ

4 For thou *art* not a God that hath pleaſure in wickedneſs: neither ſhall evil dwell with thee.

5 The fooliſh ſhall not ſtand in thy ſight: thou hateſt all workers of iniquity.

6 Thou ſhalt deſtroy them that ſpeak leaſing: the Lord will abhor the bloody and deceitful man.

7 But as for me, I will come *into* thy houſe in the multitude of thy mercy: *and* in thy fear will I worſhip toward thy holy temple.

8 Lead me, O Lord, in thy righteouſneſs, becauſe of mine enemies; make thy way ſtraight before my face.

9 For *there is* no faithfulneſs in their mouth, their inward part *is* very wickedneſs; their throat *is* an open ſepulcher, they flatter with their tongue.

10 Deſtroy thou them, O God; let them fall by their own counſels: caſt them out in the multitude of their tranſgreſſions, for they have rebelled againſt thee.

11 But let all thoſe that put their truſt in thee, rejoice: let them ever ſhout for joy: becauſe thou defendeſt them: let them alſo that love thy name, be joyful in thee.

12 For thou, Lord, wilt bleſs the righteous, with favour wilt thou compaſs him as *with* a ſhield.

Ver. 4. *Stand in awe, and ſin not.*] The Septuagint reads, *Be ye angry, and ſin not*; ſo St. Paul recites it, Epheſ. iv. 6.

Ver. 6. *There be many that ſay,* &c.] Many are apt to deſpair; but do thou, O Lord, *&c.*

Notes on Pſalm V.

This pſalm was compoſed by David, after a deliverance out of his trouble; but whether it was from the perſecution of Saul, or the rebellion of Abſalom, is uncertain.

Nehiloth.] *Nehiloth* is underſtood to mean, *wind inſtruments*, flutes, trumpets, organs, *&c.*

Ver. 1. *My meditation.*] My complaint and cry.

Ver. 5. *The fooliſh.*] The word is uſed for *mad*, and implies *raving with folly*, or *running eagerly upon ſin.*

Ver. 7. *Toward thy holy temple.*] Toward thy ſanctuary, into which the worſhippers never entered, but into the court-yard, and at the door offered their gifts.

Ver. 9. *Their inward part.*] It means their minds or conſciences.

Ver. 10. *Deſtroy thou them.*] The Septuagint reads *judge them.*

Ver. 11. *That love thy name.*] The name of a perſon is an Hebraiſm, whereby the perſon is frequently expreſſed.

PSAL. VI.

1 *Davids complaint in his ſickneſs:* 8 *By faith he triumpheth over his enemies.*

¶ To the chief muſician on Neginoth, upon Sheminith, A Pſalm of David.

O LORD, rebuke me not in thine anger, neither chaſten me in thy hot diſpleaſure.

2 Have mercy upon me, O LORD, for *I am* weak: O LORD, heal me, for my bones are vexed.

3 My ſoul is alſo ſore vexed: but thou, O LORD, how long?

4 Return, O LORD, deliver my ſoul: oh ſave me for thy mercies ſake.

5 For in death *there is* no remembrance of thee: in the grave who ſhall give thee thanks?

6 I am weary with my groaning, all the night make I my bed to ſwim: I water my couch with my tears.

7 Mine eye is conſumed becauſe of grief; it waxeth old becauſe of all mine enemies.

8 Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping.

9 The LORD hath heard my ſupplication; the LORD will receive my prayer.

10 Let all mine enemies be aſhamed and ſore vexed: let them return *and* be aſhamed ſuddenly.

PSAL. VII.

1 *David prayeth againſt the malice of his enemies, profeſſing his innocence.* 10 *By faith he ſeeth his defence, and the deſtruction of his enemies.*

¶ Shiggaion of David, which he ſang unto the LORD, concerning the words of Cuſh the Benjamite.

O LORD my God, in thee do I put my truſt: ſave me from all them that perſecute me, and deliver me.

2 Leſt he tear my ſoul like a lion, renting *it* in pieces, while *there is* none to deliver.

3 O LORD my God, if I have done this; if there be iniquity in my hands:

4 If I have rewarded evil unto him that was at peace with me: (yea, I have delivered him that without cauſe is mine enemy)

5 Let the enemy perſecute my ſoul, and take *it*, yea, let him tread down my life upon the earth, and lay mine honour in the duſt. Selah.

6 Ariſe, O LORD, in thine anger, lift up thyſelf, becauſe of the rage of mine enemies:

NOTES on Pſalm VI.

Sheminith.] Sheminith ſignifies *eight*; and as this pſalm ſeems to have been compoſed, after David had recovered from ſome grievous diſeaſe, it is thought he delivered it to the chief muſician, and ordered it to be ſung to the harp of eight ſtrings.

Ver. 1. *Rebuke me not in thine anger.*] David here does not deſire to be entirely eaſed of correction, and go off with impunity; but only requeſts a mitigation of his puniſhment.

Ver. 3. *O Lord, how long?*] How long wilt thou defer help: or, as the other verſions read, *How long wilt thou puniſh me?*

Ver. 5. *In death there is no remembrance of thee.*] The dead are utterly incapable of commemorating thy wonderful works, and of propagating the memory of them to poſterity.

Ver. 8. *Depart from me, &c.*] Depart from me therefore ye wicked, nor maliciouſly inſult my affliction, nor vainly expect my death.

Ver. 10. *Let all mine enemies be aſhamed.*] The other verſion reads, *All mine enemies ſhall be confounded*, &c. which ſeems not ſo conſiſtent with the ſentiments of David, as implying too great confidence.

NOTES on Pſalm VII.

Shiggaion of David.] Shagah, from whence is derived Shiggaion, is uſed for *delight*, or *wandering in pleaſure*. This pſalm may therefore be entitled the delight, pleaſure, or ſolace of David.

Concerning the words of Cuſh the Benjamite.] This excellent pſalm was written by David, to commemorate God's loving kindneſs, on occaſion of ſome calumnies and falſe accuſations which Cuſh, one of the ſame tribe with Saul, had charged him with. Some are of opinion, that by Cuſh is meant Saul himſelf, the ſon of Kiſh.

Ver. 2. *Leſt he tear my ſoul like a lion.*] So great is his power, and ſo implacable his rage, that if thou doſt ſuffer me to fall into his hands, I am no more able to oppoſe Saul, than a lamb is able to defend itſelf againſt a lion.

enemies: and awake for me to the judgment *that* thou haſt commanded.

7 So ſhall the congregation of the people compaſs thee about: for their ſakes therefore return thou on high.

8 The LORD ſhall judge the people: judge me, O LORD, according to my righteouſneſs, and according to mine integrity *that is* in me.

9 Oh let the wickedneſs of the wicked come to an end, but eſtabliſh the juſt: for the righteous God trieth the hearts and reins.

10 My defence *is* of God, which ſaveth the upright in heart.

11 God judgeth the righteous, and God is angry *with the wicked* every day.

12 If he turn not, he will whet his ſword; he hath bent his bow, and made it ready.

13 He hath alſo prepared for him the inſtruments of death; he ordaineth his arrows againſt the perſecutors.

14 Behold, he travaileth with iniquity, and hath conceived miſchief, and brought forth falſhood.

15 He made a pit and digged it, and is fallen into the ditch *which* he made.

16 His miſchief ſhall return upon his own head, and his violent dealing ſhall come down upon his own pate.

17 I will praiſe the LORD according to his righteouſneſs: and will ſing praiſe to the name of the LORD moſt high.

PSAL. VIII.

Gods glory is magnified by his works, and by his love to man.

¶ To the chief muſician upon Gittith, A Pſalm of David.

O LORD our Lord, how excellent *is* thy name in all the earth! who haſt ſet thy glory above the heavens.

2 Out of the mouth of babes and ſucklings haſt thou ordained ſtrength, becauſe of thine enemies, that thou mighteſt ſtill the enemy and the avenger.

3 When I conſider thy heavens, the work of thy fingers, the moon and the ſtars which thou haſt ordained;

4 What is man, that thou art mindful of him? and the ſon of man, that thou viſiteſt him?

5 For thou haſt made him a little lower than

Ver. 9. *God trieth the hearts and reins.*] That is, the thoughts or conſciences of men.

Ver. 11. *God judgeth the righteous.*] Liturgy verſion, *God is a righteous judge.*

God is angry with the wicked every day.] Though he delays their puniſhment, yet he ſtill remembers their offence; increaſing the puniſhments of thoſe who "treaſure up for themſelves wrath againſt the day of wrath."

Ver. 14. *Behold, he travaileth with iniquity,* &c.] Behold the folly of this calumniator, who wickedly plots my ruin, and hath formed the moſt miſchievous deſigns, both againſt my honour and my life, which ſhall all miſcarry, and deceive his expectations.

NOTES on Pſalm VIII.

Gittith.] Gittith has, by ſome, been underſtood to denote, that this pſalm was to be ſung to an harp, which David brought with him from Gath. Others think it only to be a note in muſic; whilſt others again (as Gath, in the Hebrew, ſignifies a wine-preſs) look upon it as a thankſgiving pſalm, in the time of vintage. But agreeable to the title which Theodoret gives it, who calls it PSALMOS EPINIKIOS, *a pſalm of triumph*, upon ſome victory; it is moſt likely that David compoſed it, after having obtained ſome memorable victory; probably after ſlaying Goliath of Gath; for the account of that event is very agreeable to the matter of the pſalm, and a lively emblem of Chriſt's conqueſt over our great enemy the devil.

Ver. 2. *Out of the mouth of babes and ſucklings,* &c.] Thou haſt aſſiſted me (who, compared with Goliath, am but an infant) with power and ſtrength to ſubdue that mighty giant. The Septuagint reads, *haſt thou perfected praiſe*; and ſo it is quoted, Matt. xxi. 16.

Ver. 3, 4. *When I conſider the heavens,* &c.] When I contemplate the immenſity of the heavens, and thoſe ſtupendous orbs, which thou haſt placed there in the moſt beautiful order, I am aſtoniſhed to think, that thou ſhouldeſt condeſcend to ſhew ſuch remarkable favour to man, and in particular to me, who am the meaneſt of my father's houſe; nay, even that thou ſhouldeſt advance our natures by means of the ſon of man, the great Meſſiah, whom the world will villify and deſpiſe, exceeds all wonder, and ought to be the ſubject of one perpetual admiration.

Ver. 5. *Thou haſt made him a little lower than the angels,* &c.] Thou haſt raiſed man to ſuch a pitch of dignity, and honoured him ſo highly, that he is but little inferior to the heavenly hoſt; and by the mediation of thine own ſon, who ſhall take our nature upon him, thou wilt crown him with glory and honour.

Before Christ than the angels, and haſt crowned him with glory and honour.

6 Thou madeſt him to have dominion over the works of thy hands; thou haſt put all *things* under his feet.

7 All ſheep and oxen, yea, and the beaſts of the field:

8 The fowl of the air, and the fiſh of the ſea, *and whatſoever* paſſeth through the paths of the ſeas.

9 O LORD our Lord, how excellent *is* thy name in all the earth!

PSAL. IX.

1 *David praiſeth God for executing of judgment:* 11 *He inciteth others to praiſe him:* 13 *He prayeth that he may have cauſe to praiſe him.*

¶ To the chief muſician upon Muth-labben, A Pſalm of David.

1018. I Will praiſe *thee*, O LORD, with my whole heart, I will ſhew forth all thy marvellous works.

2 I will be glad and rejoice in thee: I will ſing praiſe to thy name, O thou moſt High.

3 When mine enemies are turned back, they ſhall fall and periſh at thy preſence.

4 For thou haſt maintained my right and my cauſe, thou ſatteſt in the throne judging right.

5 Thou haſt rebuked the heathen, thou haſt deſtroyed the wicked, thou haſt put out their name for ever and ever. Before Christ

6 O thou enemy, deſtructions are come to a perpetual end: and thou haſt deſtroyed cities, their memorial is periſhed with them.

7 But the LORD ſhall endure for ever: he hath prepared his throne for judgment.

8 And he ſhall judge the world in righteouſneſs, he ſhall miniſter judgment to the people in uprightneſs.

9 The LORD alſo will be a refuge for the oppreſſed, a refuge in times of trouble.

10 And they that know thy name will put their truſt in thee: for thou, LORD, haſt not forſaken them that ſeek thee.

11 Sing praiſes to the LORD, which dwelleth in Zion: declare among the people his doings.

12 When he maketh inquiſition for blood, he remembreth them: he forgetteth not the cry of the humble.

13 Have mercy upon me, O LORD, conſider my trouble *which I ſuffer* of them that hate me, thou that lifteſt me up from the gates of death:

14 That I may ſhew forth all thy praiſe in the gates of the daughter of Zion: I will rejoice in thy ſalvation.

15 The

Ver. 6. *Put all things in ſubjection under his feet.*] The ſame phraſe is uſed in the Latin language. See Virg. Georg. 2. 492. and Æneid 7. 100.

NOTES on Pſalm IX.

Upon Muth-labben.] The opinion of the generality of interpreters is, that the words *Muth-labben*, have a relation to Goliath. All of them underſtand, that by *Gnalmuth*, is meant *upon the death*; and they have three ways of applying *Labben* to Goliath. Some think that it ſignifies *a ſon*, which is a term denoting ſtrength and power: others render it *the white*, i. e. an illuſtrious noble perſon; or one famous in arms: others again render it *intermediate*, which agrees likewiſe to that champion who ſtood between the two armies, and defied Iſrael. This pſalm, however, was not compoſed immediately upon his victory over the giant; becauſe mention is made in it of Sion, which was not then in the hands of Iſrael; but afterwards, upon ſome freſh occaſion, he had to implore the divine aſſiſtance, he only recollected and commemorated again that former deliverance. But ſtill it muſt be confeſſed, not eaſy to determine the particular occaſion on which it was made.

Ver. 3. *Shall periſh at thy preſence.*] It ſhould have been rendered, *ſhall periſh by thine anger.*

Ver. 6. *O thou enemy, deſtructions are come to a perpetual end.*] Where are the utter deſtruction, the ruin and deſolations which thou didſt threaten?

Ver. 10. *They that know thy name.*] Thoſe who have a juſt notion of thy veracity and goodneſs.

Ver. 12. *The cry of the humble.*] More properly, as in the other verſion, *the complaint of the poor.*

Ver. 14. *The daughter of Zion.*] It was a common turn of the Hebrew and Phœnician languages, to ſay, that a city or country was the daughter of the rocks, rivers, or mountains that ſurround her, or that were incloſed within her walls. Thus Jeruſalem is often called the daughter

of

Before Chriſt

15 The heathen are ſunk down in the pit *that* they made: in the net which they hid, is their own foot taken.

16 The LORD is known by the judgment *which* he executeth: the wicked is ſnared in the work of his own hands. Higgaion, Selah.

17 The wicked ſhall be turned into hell, *and* all the nations that forget God.

18 For the needy ſhall not alway be forgotten: the expectation of the poor ſhall *not* periſh for ever.

19 Ariſe, O LORD, let not man prevail, let the heathen be judged in thy ſight.

20 Put them in fear, O LORD: *that* the nations may know themſelves *to be but* men. Selah.

PSAL. X.

1 *David complaineth to God of the outrage of the wicked:* 12 *He prayeth for remedy:* 16 *He profeſſeth his confidence.*

WHY ſtandeſt thou afar off, O LORD? *why* hideſt thou *thyſelf* in times of trouble?

2 The wicked in *his* pride doth perſecute the poor: let them be taken in the devices that they have imagined.

3 For the wicked boaſteth of his hearts deſire, and bleſſeth the covetous, *whom* the LORD abhorreth.

4 The wicked, through the pride of his countenance, will not ſeek *after God*: God *is* not in all his thoughts.

Before Chriſt

5 His ways are always grievous; thy judgments *are* far above out of his ſight: *as for* all his enemies, he puffeth at them.

6 He hath ſaid in his heart, I ſhall not be moved: for I *ſhall* never *be* in adverſity.

7 His mouth is full of curſing, and deceit, and fraud: under his tongue *is* miſchief and vanity.

8 He ſitteth in the lurking-places of the villages: in the ſecret places doth he murder the innocent: his eyes are privily ſet againſt the poor.

9 He lieth in wait ſecretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor when he draweth him into his net.

10 He croucheth, *and* humbleth himſelf, that the poor may fall by his ſtrong ones.

11 He hath ſaid in his heart, God hath forgotten: he hideth his face, he will never ſee *it*.

12 Ariſe, O LORD, O God lift up thine hand: forget not the humble.

13 Wherefore doth the wicked contemn God? he hath ſaid in his heart, Thou wilt not require *it*.

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of Zion, *i. e.* the daughter of drought, or the daughter of the barren hills contained within its compaſs. The Chaldee renders it, *the congregation of Zion*, i. e. the church or aſſembly there gathered together.

Ver. 16. *Higgaion.*] Higgaion ſignifies, *it is worthy to be noted*, or *deſerves our meditation*; though ſome take this for a note in muſic.

Ver. 18. *The needy ſhall not always be forgotten.*] The Lord will, in his own due time, convince the wicked, that he doth not neglect the righteous when they are poor and helpleſs; though for the preſent he defers their relief.

NOTES on Pſalm X.

It is unknown by whom, or on what occaſion this pſalm was compoſed; it is, however, a lively deſcription of the inſolence of wicked atheiſtical men, when they have acquired power and authority; by which they abuſe thoſe that are under them, making no conſcience of uſing the baſeſt arts to compaſs their ends.

This pſalm, in the Greek verſion, is made a continuance of the foregoing; ſo that in the Greek, and thoſe who copy them, the numbers of the pſalms differ from thoſe in the Hebrew, the 11th being reckoned for the 10th, the 12th for the 11th, &c. and ſtill, to make up the number of 150 pſalms, they divide the 147th into two. They join likewiſe the 114th and 115th, and to make up for it, they divide the 116th.

Ver. 3. *And bleſſeth the covetous.*] The margin reads, "The covetous bleſſeth himſelf." The other verſion, "and ſpeaketh good of the covetous, &c."

Ver. 4. *God is not in all his thoughts.*] That is, by an uſual Hebraiſm, God is not at all in his thoughts.

Ver. 5. *His ways are always grievous.*] Or troubleſome. All his endeavours and actions tend only to hurt others.

He puffeth at them.] Defies them as one who could overthrow them with his breath.

14 Thou haſt ſeen *it*, for thou beholdeſt miſchief and ſpite to requite *it* with thy hand: the poor committeth himſelf unto thee, thou art the helper of the fatherleſs.

15 Break thou the arm of the wicked, and the evil *man*: ſeek out his wickedneſs *till* thou find none.

16 The LORD *is* King for ever and ever: the heathen are periſhed out of his land.

17 LORD, thou haſt heard the deſire of the humble: thou wilt prepare their heart, thou wilt cauſe thine ear to hear:

18 To judge the fatherleſs and the oppreſſed, that the man of the earth may no more oppreſs.

PSAL. XI.

1 *David encourageth himſelf in God, againſt his enemies.* 4 *The providence and juſtice of God.*

¶ To the chief muſician, A Pſalm of David.

1060. IN the LORD put I my truſt: how ſay ye to my ſoul, Flee *as* a bird to your mountain?

2 For lo, the wicked bend *their* bow, they make ready their arrow upon the ſtring: that they may privily ſhoot at the upright in heart.

3 If the foundations be deſtroyed, what can the righteous do?

4 The LORD *is* in his holy temple, the LORDS throne *is* in heaven: his eyes behold, his eye-lids try the children of men.

5 The LORD trieth the righteous: but the wicked and him that loveth violence, his ſoul hateth.

6 Upon the wicked he ſhall rain ſnares, fire and brimſtone, and an horrible tempeſt: *this ſhall be* the portion of their cup.

7 For the righteous LORD loveth righteouſneſs, his countenance doth behold the upright.

PSAL. XII.

1 *David deſtitute of human comfort, craveth help of God:* 3 *He comforteth himſelf with Gods judgments on the wicked, and confidence in Gods tried promiſes.*

¶ To the chief muſician upon Sheminith, A Pſalm of David.

HElp, LORD, for the godly man ceaſeth; for the faithful fail from among the children of men.

2 They ſpeak vanity every one with his

Ver. 15. *Till thou find none.*] Till it is rooted out.

NOTES on Pſalm XI.

We are told by the title, that this Pſalm was compoſed by David; in all probability, it was when he was perſecuted by Saul, and was adviſed by ſome to ſeek his ſafety by flight, into the mountains of Judea; afterwards, when he was ſettled on the throne, it was performed in the tabernacle, in commemoration of what had paſſed between him and his friends, and the entire confidence he placed in the Almighty.

Ver. 1. *In the Lord put I my truſt*, &c.] It is neither in fortreſſes nor friends that I put my truſt, the Lord alone is my defence; why then ſhould you bid me flee away like a timorous bird from the ſnare of the fowler, to the mountain of your ſecurity?

Ver. 2. *The wicked bend their bow.*] Behold, you ſay, the danger; the fowler hath bent his bow, and fitted his arrow upon the ſtring, and has you as a bird already in his eye.

Ver. 3. *If the foundations be deſtroyed*, &c.] If men have no regard to laws or public decrees, which are the foundations of ſociety, what can an honeſt man do?

Ver. 4. *The Lord is in his holy temple.* &c.] My anſwer is, that the world is not governed by chance, nor can men do juſt as they pleaſe; for wickedneſs lies open before the Lord, and is manifeſt in his ſight.

Ver. 6. *Upon the wicked he ſhall rain ſnares*, &c.] He ſhall deſtroy them with ſudden and terrible judgments. Snares in ſcripture, often ſignify extraordinary puniſhments; here, probably, the ſimile is continued from verſe 1. *flee*, &c.

The portion of their cup.] *The due meaſure of their puniſhment.* This expreſſion is borrowed from the ancient banquets and entertainments, at which every one had his particular portion ſet out of meat and drink.

NOTES on Pſalm. XII.

This pſalm was compoſed by David, to be ſung like the ſixth, upon the harp of eight ſtrings. It is a ſad complaint of the corrupt manners of the age, particularly of the court of Saul, where it was ſcarce poſſible to find a truly ſincere and honeſt man. Some are of opinion, that it is principally directed againſt Doeg and the Ziphites, who promiſed him their friendſhip with no other intention than to deliver him into the hand of Saul.

his neighbour: *with* flattering lips, *and* with a double heart do they ſpeak.

3 The LORD ſhall cut off all flattering lips, *and* the tongue that ſpeaketh proud things.

4 Who have ſaid, With our tongue will we prevail, our lips *are* our own: who *is* lord over us?

5 For the oppreſſion of the poor, for the ſighing of the needy, now will I ariſe (ſaith the LORD) I will ſet *him* in ſafety *from him that* puffeth at him.

6 The words of the LORD *are* pure words: *as* ſilver tried in a furnace of earth, purified ſeven times.

7 Thou ſhalt keep them, O LORD, thou ſhalt preſerve them from this generation for ever.

8 The wicked walk on every ſide, when the vileſt men are exalted.

PSAL. XIII.

1 *David complaineth of delay in help:* 3 *He prayeth for preventing grace:* 5 *He boaſteth of divine mercy.*

¶ To the chief muſician, A Pſalm of David.

HOW long wilt thou forget me, O LORD, for ever? how long wilt thou hide thy face from me?

2 How long ſhall I take counſel in my ſoul, *having* ſorrow in my heart daily? how long ſhall mine enemy be exalted over me?

3 Conſider *and* hear me, O LORD my God: lighten mine eyes, leſt I ſleep *the ſleep* of death;

4 Leſt mine enemy ſay, I have prevailed againſt him; *and* thoſe that trouble me, rejoice when I am moved.

5 But I have truſted in thy mercy, my heart ſhall rejoice in thy ſalvation.

6 I will ſing unto the LORD, becauſe he hath dealt bountifully with me.

PSAL. XIV.

1 *David deſcribeth the corruption of a natural man:* 4 *He convinceth the wicked by the light of their conſcience:* 7 *He glorieth in the ſalvation of God.*

¶ To the chief muſician, *A Pſalm* of David.

THE fool hath ſaid in his heart, *There is* no God: they are corrupt, they have done abominable works, *there is* none that doeth good.

2 The LORD looked down from heaven upon the children of men; to ſee if there were any that did underſtand, *and* ſeek God.

3 They are gone aſide, they are *all* together become filthy: *there is* none that doeth good, no not one.

4 Have

Ver. 4. *Who is Lord over us?*] Who ſhall call us to an account?

Ver. 8. *The wicked walk on every ſide,* &c.] The wicked when they ſee thoſe perſons whom they looked upon with contempt, exalted to the higheſt poſts of honour and dignity, will not know which way to turn themſelves for anger and vexation.

NOTES on Pſalm XIII.

This pſalm was compoſed by David, and relates to ſome remarkable diſtreſs; probably the rebellion of Abſalom.

Ver. 2 *How long ſhall I take counſel in my ſoul?* &c.] I am ever conſulting where I can preſerve my life; but can find no place of ſecurity! The great power of the enemy threatens like a ſudden tempeſt to overwhelm me! When will his cruel attempts be fruſtrated!

Ver. 3. *Leſt I ſleep the ſleep of death.*] Leſt mine enemy take advantage of my mournful depreſſion of ſpirit, and deſtroy me.

NOTES on Pſalm XIV.

This pſalm, which was compoſed likewiſe by David, refers, in all probability, to the univerſal apoſtacy of the people in the rebellion of Abſalom, from the allegiance they owed to David, and the duty they owed to God.

Ver. 1. *The fool hath ſaid in his heart there is no God.*] The wicked, though not ſo imprudent as openly to deny the being of a God, yet certainly flatter themſelves in ſecret with the thought; that either there is no God, or that he is indifferent with regard to the tranſactions of mankind, and will never call them to account for their tranſgreſſions.

Ver. 3. *There is none that doeth good, no not one.*] This is not be underſtood in a ſtrict and literal ſenſe; but only that the number of the righteous was inconſiderable in compariſon of the wicked. The word *almoſt* ſhould be inſerted; *there is* almoſt *none that doth good,* &c.

It remarkable that the Vatican copy, the vulgar Latin, and

4 Have all the workers of iniquity no knowledge? who eat up my people *as* they eat bread, and call not upon the LORD.

5 There were they in great fear: for God *is* in the generation of the righteous.

6 You have ſhamed the counſel of the poor; becauſe the LORD *is* his refuge.

7 O that the ſalvation of Iſrael *were come* out of Zion! when the LORD bringeth back the captivity of his people, Jacob ſhall rejoice, *and* Iſrael ſhall be glad.

PSAL. XV.

David deſcribeth a citizen of Zion.

¶ A Pſalm of David.

LORD, who ſhall abide in thy tabernacle? who ſhall dwell in thy holy hill?

2 He that walketh uprightly, and worketh righteouſneſs, and ſpeaketh the truth in his heart.

3 *He that* backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach againſt his neighbour.

4 In whoſe eyes a vile perſon is contemned; but he honoureth them that fear the LORD: *he that* ſweareth to *his own* hurt, and changeth not.

5 *He that* putteth not out his money to uſury, nor taketh reward againſt the innocent. He that doeth theſe *things*, ſhall never be moved.

PSAL. XVI.

1 *David in diſtruſt of merits, and hatred of idolatry, fleeth to God for preſervation:*
5 *He ſheweth the hope of his calling, of the reſurrection, and life everlaſting.*

¶ Michtam of David.

PReſerve me, O God: for in thee do I put my truſt.

2 *O my ſoul,* thou haſt ſaid unto the LORD, Thou *art* my Lord: my goodneſs *extendeth* not to thee:

3 *But*

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and our common tranſlation, add here ſix or ſeven ſentences, which St. Paul, after he has cited this verſe, quotes, Rom. iii. 13, &c. from whence it is evident, that the Vatican verſion was made from a Hebrew copy, in which this paſſage was in the ſame ſtate as we find it quoted by St. Paul. This gives the greateſt ſanction poſſible to the authority of this verſion; and hence we have as clear a proof as can be given, of a manifeſt and remarkable omiſſion in the preſent Hebrew text, which appears to have been perfect, at leaſt in this particular, at the time when the verſion was made.

Ver. 6. *You have ſhamed the counſel of the poor*, &c.] Ye derided that ſmall party of men who were determined to preſerve their integrity and loyalty, and to wait patiently upon God, and truſt in him alone for ſafety.

Ver. 7. *O that the ſalvation of Iſrael were come out of Zion!*] O that it would pleaſe God to reſtore us again to the happy enjoyment of Jeruſalem, from whence we were baniſhed! then would our lamentations be turned into pſalms of thankſgiving.

NOTES on Pſalm XV.

This pſalm ſeems to have been compoſed when he brought the ark to mount Zion, or when he was reſtored thither again after Abſalom's rebellion.

Ver. 1. *Lord, who ſhall abide*, &c.] What happineſs haſt thou conferred on thy people, by deigning to dwell among them, even in this mountain, on which thou haſt pitched thy tabernacle!

Ver. 2. *He that walketh uprightly.*] Here David ſuppoſes God anſwering from the holy oracle. Not all that are deſcendants from Abraham, that obſerve the ceremonious rites of religion, but him who exerciſes juſtice and mercy to his neighbour, and piety to God.

Ver. 3. *He that backbiteth not*, &c.] *Ragal*, here tranſlated to *backbite*, (and from whence is derived *ragel, a fool)* properly ſignifies *going to and fro, prying, and ſpying, and carrying tales and rumours*, and is ſet for defaming and calumniating.

Ver. 4. *He that ſweareth to his own hurt*, &c.] He who hath ſo true a reſpect to religion, that whatever he promiſes with an oath, he never fails to perform; however injurious it may prove to his private fortune.

Ver. 5. *That putteth not out his money to uſury.*] At an exorbitant intereſt; taking advantage of the indigence of his brethren.

Shall never be moved.] That is, ſhall never be removed from the favour of God.

NOTES on Pſalm XVI.

Michtam.] The ſignification of this word is not certainly known. Some interpreters render it *David's jewel*; others, who think it is derived from *chetem, the pureſt gold, a pſalm of gold.*

This excellent pſalm is worthy of being inſcribed on a pillar of adamant, that it may endure to all poſterity; for, beſides the admirable expreſſions of faith in God, it contains a prophecy of our bleſſed Redeemer's reſurrection from the dead.

Ver. 2. *My goodneſs extendeth not to thee.*] No merits of mine can claim thy favour.

3 *But* to the ſaints that *are* in the earth, and *to* the excellent, in whom *is* all my delight.

4 Their ſorrows ſhall be multiplied, *that* haſten *after* another *god:* their drink-offerings of blood will I not offer, nor take up their names into my lips.

5 The LORD *is* the portion of mine inheritance, and of my cup: thou maintaineſt my lot.

6 The lines are fallen unto me in pleaſant *places*; yea, I have a goodly heritage.

7 I will bleſs the LORD, who hath given me counſel: my reins alſo inſtruct me in the night-ſeaſons.

8 I have ſet the LORD always before me: becauſe *he is* at my right hand, I ſhall not be moved.

9 Therefore my heart is glad, and my glory rejoiceth: my fleſh alſo ſhall reſt in hope.

10 For thou wilt not leave my ſoul in hell; neither wilt thou ſuffer thine holy One to ſee corruption.

11 Thou wilt ſhew me the path of life: in thy preſence *is* fulneſs of joy, at thy right hand *there are* pleaſures for evermore.

PSAL. XVII.

1 *David in confidence of his integrity, craveth*
defence of God againſt his enemies: 10 *He*
ſheweth their pride, craft, and eagerneſs:
13 *He prayeth againſt them in confidence*
of his hope.

¶ A Prayer of David.

HEar the right, O LORD, attend unto my cry, give ear unto my prayer *that goeth* not out of feigned lips.

2 Let my ſentence come forth from thy preſence: let thine eyes behold the things that are equal.

3 Thou haſt proved mine heart, thou haſt viſited *me* in the night, thou haſt tried me, *and* ſhalt find nothing: I am purpoſed *that* my mouth ſhall not tranſgreſs.

4 Concerning the works of men, by the word of thy lips, I have kept *me from* the paths of the deſtroyer.

5 Hold up my goings in thy paths, *that* my footſteps ſlip not.

6 I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, *and* hear my ſpeech.

7 Shew thy marvellous loving kindneſs, O thou that ſaveſt by thy right hand them which put their truſt *in thee*, from thoſe that riſe up *againſt them*.

8 Keep me as the apple of the eye: hide me under the ſhadow of thy wings,

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Ver. 4. *Their ſorrows ſhall be multiplied,* &c.] They here multiply idols, and are zealous in the ſervice of another God.

Nor take up their names into my lips.] The Jews were afraid to mention the name of the heathen deities; and therefore gave them borrowed names.

Ver. 5. *The Lord is the portion of mine inheritance.*] The Almighty is the God whom I adore; and while I put my confidence in him, he will ſupport me.

And of my cup.] Cup here likewiſe ſignifies inheritance.

Ver. 6. *The lines are fallen unto me in pleaſant places.*] The kingdom he has ſettled upon me is remarkably pleaſant. This expreſſion is taken from the cuſtom of meaſuring land by lines or cords.

Ver. 7. *My reins.*] That is, my thoughts.

Ver. 8. *At my right-hand.*] He is nigh, powerfully to aſſiſt me.

Ver. 9. *My glory rejoiceth.*] That is, *My ſoul,* ſome read *my tongue.* See Pſalm xxx. 12.

Ver. 10. *Thou wilt not leave my ſoul in hell,* &c.] By hell, we are here to underſtand *the grave,* the place, eſtate, or depth of death. It is very remarkable, that the Hebrew printed copies have the plural number here, inſtead of the ſingular; and therefore read, *Thou wilt not ſuffer thy ſaints to ſee corruption*; whereby the ſtrong reaſoning of St. Peter and St. Paul is entirely invalidated. See Kennicot's excellent diſſertation on this text.

NOTES on Pſalm XVII.

This prayer of David, appears to have been written at the beginning of his perſecutions by Saul, when the courtiers, inſtigated by malice and envy, accuſed him of crimes which never entered his thoughts; namely, that he was affecting the kingdom, and ſeeking the life of Saul.

Ver. 4. *Concerning the works of men,* &c.] I know what men are apt to do in ſuch circumſtances; but the reſpect I bear to thy commandments, hath preſerved me from thoſe murderous practices, which the violent man would have attempted.

Ver. 6. *Thou wilt hear me,*] More proper thus, *Thou canſt hear me.*

9 From the wicked that oppreſs me, *from* my deadly enemies, *who* compaſs me about.

10 They are incloſed in their own fat: with their mouth they ſpeak proudly.

11 They have now compaſſed us in our ſteps: they have ſet their eyes bowing down to the earth:

12 Like as a lion *that* is greedy of his prey, and as it were a young lion lurking in ſecret places.

13 Ariſe, O LORD, diſappoint him, caſt him down: deliver my ſoul from the wicked, *which is* thy ſword:

14 From men *which are* thy hand, O LORD, from men of the world, *which have* their portion in *this* life, and whoſe belly thou filleſt with thy hid *treaſure:* they are full of children, and leave the reſt of their *ſubſtance* to their babes.

15 As for me, I will behold thy face in righteouſneſs: I ſhall be ſatisfied, when I awake, with thy likeneſs.

PSAL. XVIII.

David praiſeth God for his manifold and marvellous bleſſings.

¶ To the chief muſician, *A pſalm* of David, the ſervant of the LORD, who ſpake unto the LORD the words of this ſong in the day *that* the LORD delivered him from the hand of all his enemies, and from the hand of Saul: And he ſaid,

I will love thee, O LORD, my ſtrength.

2 The LORD *is* my rock, and my fortreſs, and my deliverer: my God, my ſtrength in whom I will truſt, my buckler, and the horn of my ſalvation, *and* my high tower.

3 I will call upon the LORD, *who is* worthy to be praiſed: ſo ſhall I be ſaved from mine enemies.

4 The ſorrows of death compaſſed me, and the floods of ungodly men made me afraid.

5 The ſorrows of hell compaſſed me about: the ſnares of death prevented me.

6 In my diſtreſs I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears.

7 Then the earth ſhook and trembled; the foundations alſo of the hills moved, and were ſhaken, becauſe he was wroth.

8 There went out a ſmoke out of his noſtrils, and fire out of his mouth devoured: coals were kindled by it.

9 He bowed the heavens alſo, and came down: and darkneſs *was* under his feet.

10 And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

11 He made darkneſs his ſecret place: his pavilion round about him, *were* dark waters, *and* thick clouds of the ſkies.

12 At the brightneſs *that was* before him, his thick clouds paſſed, hail-*ſtones* and coals of fire.

13 The LORD alſo thundered in the heavens,

Ver. 10. *They are incloſed in their own fat.*] Their proſperity makes them haughty and proud; and by indulging the appetites of the fleſh, they diſregard the duties of religion.

Ver. 13, 14. *From the wicked, which is thy ſword,* &c.] Dr. Hammond tranſlates it thus, "Deliver my ſoul from the "wicked by thy ſword; and by thy hand, from the men "of this age, which have, *&c.*" But our tranſlation is full as conſpicuous, and has more of elegance in it; it ſuppoſes the wicked to be *the ſword,* i. e. the inſtrument of God, wherewith he puniſhed David; and the men of the world to be *his hand,* with which he ſmote him.

Ver. 15. *I will behold,* &c.] If I follow after righteouſneſs, I ſhall enjoy the comfort and favour of thy countenance; and when I am delivered out of my troubles, I ſhall be ſatisfied with thy majeſty and glory.

NOTES on Pſalm XVIII.

We have already met with this ſacred and beautiful poem, in a preceding part of the bible; and as they are both nearly the ſame, the reader is refered, for a commentary upon this pſalm, to 2 Sam. xxii.

Ver. 1. *I will love thee, O Lord, my ſtrength.*] I will love thee, O Lord, to whom I owe my ſafety, with the moſt ardent and paſſionate affection, as long as life continues. This verſe is not inſerted in the book of Samuel.

heavens, and the Higheſt gave his voice; hail-*ſtones* and coals of fire.

14 Yea, he ſent out his arrows, and ſcattered them; and he ſhot out lightnings, and diſcomfited them.

15 Then the channels of waters were ſeen, and the foundations of the world were diſcovered: at thy rebuke, O LORD, at the blaſt of the breath of thy noſtrils.

16 He ſent from above, he took me, he drew me out of many waters.

17 He delivered me from my ſtrong enemy, and from them which hated me: for they were too ſtrong for me.

18 They prevented me in the day of my calamity: but the LORD was my ſtay.

19 He brought me forth alſo into a large place: he delivered me, becauſe he delighted in me.

20 The LORD rewarded me according to my righteouſneſs, according to the cleanneſs of my hands hath he recompenſed me.

21 For I have kept the ways of the LORD, and have not wickedly departed from my God.

22 For all his judgments *were* before me, and I did not put away his ſtatutes from me.

23 I was alſo upright before him: and I kept myſelf from mine iniquity.

24 Therefore hath the LORD recompenſed me according to my righteouſneſs, according to the cleanneſs of my hands in his eye-ſight.

25 With the merciful thou wilt ſhew thyſelf merciful, with an upright man thou wilt ſhew thyſelf upright.

26 With the pure thou wilt ſhew thyſelf pure, and with the froward thou wilt ſhew thyſelf froward.

27 For thou wilt ſave the afflicted people: but wilt bring down high looks.

28 For thou wilt light my candle: the LORD my God will enlighten my darkneſs.

29 For by thee I have run through a troop: and by my God have I leaped over a wall.

30 *As for* God, his way *is* perfect: the word of the LORD is tried: he *is* a buckler to all thoſe that truſt in him.

31 For who *is* God ſave the LORD? or who *is* a rock ſave our God?

32 *It is* God that girdeth me with ſtrength, and maketh my way perfect.

33 He maketh my feet like hinds *feet*, and ſetteth me upon my high places.

34 He teacheth my hands to war, ſo that a bow of ſteel is broken by mine arms.

35 Thou haſt alſo given me the ſhield of thy ſalvation: and thy right hand hath holden me up, and thy gentleneſs hath made me great.

36 Thou haſt enlarged my ſteps under me; that my feet did not ſlip.

37 I have purſued mine enemies, and overtaken them: neither did I turn again till they were conſumed.

38 I have wounded them that they were not able to riſe: they are fallen under my feet.

39 For thou haſt girded me with ſtrength unto battel: thou haſt ſubdued under me thoſe that roſe up againſt me.

40 Thou haſt alſo given me the necks of mine enemies: that I might deſtroy them that hate me.

41 They cried, but *there was* none to ſave *them*: *even* unto the LORD, but he anſwered them not.

42 Then did I beat them ſmall as the duſt before the wind: I did caſt them out as the dirt in the ſtreets.

43 Thou haſt delivered me from the ſtrivings of the people: *and* thou haſt made

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Ver. 15. *At the blaſt of the breath of thy noſtrils.*] That is, at the anger of the Lord.

made me the head of the heathen: a people *whom* I have not known ſhall ſerve me.

44 As ſoon as they hear of me, they ſhall obey me: the ſtrangers ſhall ſubmit themſelves unto me.

45 The ſtrangers ſhall fade away, and be afraid out of their cloſe places.

46 The LORD liveth, and bleſſed *be* my rock: and let the God of my ſalvation be exalted.

47 *It is* God that avengeth me, and ſubdueth the people under me.

48 He delivereth me from mine enemies: yea, thou liftest me up above thoſe that riſe up againſt me: thou haſt delivered me from the violent man.

49 Therefore will I give thanks unto thee, O LORD, among the heathen: and ſing praiſes unto thy name.

50 Great deliverance giveth he to his king: and ſheweth mercy to his anointed, to David, and to his ſeed for evermore.

PSAL. XIX.

1 *The creatures ſhew Gods glory;* 7 *the word, his grace.* 12 *David prayeth for grace.*

¶ To the chief muſician, A Pſalm of David.

THE heavens declare the glory of God: and the firmament ſheweth his handy work.

2 Day unto day uttereth ſpeech, and night unto night ſheweth knowledge.

3 *There is* no ſpeech nor language *where* their voice is not heard.

4 Their line is gone out through all the earth, and their words to the end of the world: in them hath he ſet a tabernacle for the ſun.

5 Which *is* as a bridegroom coming out of his chamber, *and* rejoiceth as a ſtrong man to run a race.

6 His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7 The law of the LORD *is* perfect, converting the ſoul: the teſtimony of the LORD *is* ſure, making wiſe the ſimple.

8 The ſtatutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes.

9 The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* true *and* righteous altogether.

10 More to be deſired *are they* than gold, yea, than much fine gold: ſweeter alſo than hony, and the hony-comb.

11 Moreover, by them is thy ſervant warned: *and* in keeping of them *there is* great reward.

12 Who can underſtand *his* errors? cleanſe thou me from ſecret *faults*.

NOTES on Pſalm XIX.

Ver. 1. *The heavens declare the glory of God,* &c.] There is no part of this ſurpriſing fabric of the world, which doth not direct us to an Almighty Being. The heavens, decorated with ſo immenſe a number of glorious orbs, in a particular manner proclaim aloud to the ſons of men, the infinite greatneſs, power, wiſdom, and goodneſs of God.

Ver. 2. *Day unto day uttereth ſpeech,* &c.] The conſtant ſucceſſion, and the convenient and grateful variation of day and night, furniſhes us with perpetual inſtruction, and copious matters of praiſe and thanks to the divine wiſdom and goodneſs.

Ver. 3. *There is no ſpeech nor language,* &c.] There is not a people or nation in the world, of whatever ſpeech or language, where the heavens and the firmament do not declare the glory of God, and the agreeable viciſſitude of day and night, does not ſhew forth the wiſdom of the great deſigner. *Speech and language* are elegantly put for people and countries: the book of Daniel gives us ſeveral inſtances of it.

Ver: 4. *Their line.*] The Greek, and from thence our other Engliſh tranſlation reads, *their ſound.*

In them hath he ſet a tabernacle for the ſun.] Or *tent.* The eſpouſals of the Jews were made under a tent or canopy, erected for that purpoſe; which cuſtom is here alluded to.

Ver. 5. *Which is as a bridegroom.*] This ſeems to refer to a cuſtom which prevailed then among the Jews, and ſtill does prevail among ſome of the eaſtern nations, of the bridegroom's going out at midnight, accompanied with flambeaux; darkneſs flying before the ſun and bridegroom.

Before Chriſt

13 Keep back thy ſervant alſo from preſumptuous *ſins*, let them not have dominion over me: then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion.

14 Let the words of my mouth, and the meditation of my heart be acceptable in thy ſight, O LORD, my ſtrength and my redeemer.

PSAL. XX.

1 *The church bleſſeth the king in his exploits:* 7 *Her confidence in Gods ſuccour.*

¶ To the chief muſician, A Pſalm of David.

THE LORD hear thee in the day of trouble, the name of the God of Jacob defend thee.

2 Send thee help from the ſanctuary: and ſtrengthen thee out of Zion.

3 Remember all thy offerings and accept thy burnt-ſacrifice. Selah.

4 Grant thee according to thine own heart, and fulfil all thy counſel.

5 We will rejoice in thy ſalvation, and in the name of our God we will ſet up *our* banners: the LORD fulfil all thy petitions.

6 Now know I, that the LORD ſaveth his anointed: he will hear him from his holy heaven, with the ſaving ſtrength of his right hand.

7 Some *truſt* in chariots, and ſome in horſes: but we will remember the name of the LORD our God.

Before Chriſt

8 They are brought down and fallen, but we are riſen, and ſtand upright.

9 Save, LORD, let the king hear us when we call.

PSAL. XXI.

1 *A thankſgiving for victory.* 7 *Confidence of further ſucceſs.*

¶ To the chief muſician, A Pſalm of David.

THE king ſhall joy in thy ſtrength, O LORD, and in thy ſalvation how greatly ſhall he rejoice!

2 Thou haſt given him his hearts deſire, and haſt not withholden the requeſt of his lips. Selah.

3 For thou preventeſt him with the bleſſings of goodneſs: thou ſetteſt a crown of pure gold on his head.

4 He aſked life of thee, *and* thou gaveſt *it* him, *even* length of days for ever and ever.

5 His glory *is* great in thy ſalvation, honour and majeſty haſt thou laid upon him.

6 For thou haſt made him moſt bleſſed for ever: thou haſt made him exceeding glad with thy countenance.

7 For the king truſteth in the LORD,

Ver. 13. *Preſumptuous ſins.*] The Septuagint reads, *ſtrange gods.*

NOTES on Pſalm XX.

The learned Dr. Pearce obſerves, that this pſalm ſeems not only to have been drawn for general uſe, on ſome day appointed for public worſhip, but to have been ſung in parts alternately, by David and his ſubjects. The five firſt verſes appear plainly to have been deſigned for the voice of the people, *The Lord hear thee,* &c. and then David, encouraged by the unanimous prayers of his ſubjects, replied, *Now know I that the Lord ſaveth,* &c. The people then ſeem to have gone on as in the text, and ſo cloſed their devotions with the remainder of the pſalm.

Ver. 1. *The name of God.*] The power and grace of God.

Ver. 9. *Save, Lord,* &c.] In the day when we cry unto thee for help, make our armies victorious.

NOTES on Pſalm XXI.

This may be called a triumphal pſalm, after ſome victories which David had obtained, and is a type of Chriſt's victory over death, and of the triumph which enſued. There are ſome things in it more literally fulfilled in Chriſt, than in David.

Ver. 4. *He aſked, life of thee,* &c.] He deſired only to eſcape with his life, when he was encompaſſed with many dangers. And thou, moreover, didſt promiſe to prolong his days, and to continue the crown to his poſterity for many generations, as thou wilt do to his ſon Chriſt for ever and ever. For Chriſt *being raiſed from the dead, dieth no more, death hath no more power over him.* Rom. vi. 9. *But behold, he is alive for evermore, amen.* Rev. i. 18. *And ever liveth to make interceſſion for them that come to God by him.* Heb. vii. 25.

Before Chriſt

and through the mercy of the moſt High, he ſhall not be moved.

8 Thine hand ſhall find out all thine enemies, thy right hand ſhall find out thoſe that hate thee.

9 Thou ſhalt make them as a fiery oven in the time of thine anger: the LORD ſhall ſwallow them up in his wrath, and the fire ſhall devour them.

10 Their fruit ſhalt thou deſtroy from the earth, and their ſeed from among the children of men.

11 For they intended evil againſt thee: they imagined a miſchievous device, *which* they are not able *to perform*.

12 Therefore ſhalt thou make them turn their back, *when* thou ſhalt make ready *thine arrows* upon thy ſtrings, againſt the face of them.

13 Be thou exalted, LORD, in thine own ſtrength: *ſo* will we ſing and praiſe thy power.

PSAL. XXII.

1 *David complaineth in great diſcouragement:* 9 *He prayeth in great diſtreſs:* 23 *He praiſeth God.*

¶ To the chief muſician upon Aijeleth Shahar, A Pſalm of David.

Before Chriſt

MY God, my God, why haſt thou forſaken me? *why art thou ſo* far from helping me, *and from* the words of my roaring?

2 O my God, I cry in the day-time, but thou heareſt not; and in the night-ſeaſon, and am not ſilent.

3 But thou *art* holy, *O thou* that inhabiteſt the praiſes of Iſrael.

4 Our fathers truſted in thee: they truſted, and thou didſt deliver them.

5 They cried unto thee, and were delivered: they truſted in thee, and were not confounded.

6 But I *am* a worm, and no man; a reproach of men, and deſpiſed of the people.

7 All they that ſee me, laugh me to ſcorn: they ſhoot out the lip, they ſhake the head, *ſaying*,

8 He truſted on the LORD, *that* he would deliver him: let him deliver him ſeeing he delighted in him.

9 But thou *art* he that took me out of the womb; thou didſt make me hope *when I was* upon my mothers breaſts.

10 I was caſt upon thee from the womb: thou

Ver. 8. *Thine hand ſhall find out*, &c.] This verſe ſhews the propriety of looking upon the Jews as a ſcourge, raiſed up by God, to be a ſcourge upon the vices of the nations ſurrounding them.

Ver. 12. *Therefore ſhalt thou make them turn their back.*] In the Hebrew, it is, "Thou ſhalt make them a butt," a mark to ſhoot at.

NOTES on Pſalm XXII.

Aijeleth Shahar.] That is, *the hind of the morning.*

In this pſalm, David, who was perſecuted like an hind, by the hunters in the morning, as interpreters, in order to account for the title of the pſalm expreſs themſelves, gives a large deſcription of his ſufferings. But under the type of his own perſon, he deſcribes at large the ſufferings of our great Redeemer; and in the concluſion, paints in the moſt beautiful colours, his exultation, and the propagation of his kingdom to the ends of the earth. Some of the particulars are delivered in ſuch expreſſions, that they are more literally fulfilled in Chriſt, than ever they were in David himſelf, to whom they can only be applied in a metaphorical ſenſe.

Ver. 1. *My God, my God*, &c.] It is very probable that our bleſſed Redeemer repeated the whole of this pſalm; in which are the moſt lively ſtrokes of all the remarkable particulars of his paſſion. It is to be remarked, that in the application, our Saviour makes uſe of the Syriac word *Sabacthani*; whereas the word which David uſes, is *Gnazabhtani*; but they have both the ſame meaning, and ſignify *forſaken me.*

Ver. 2. *O my God*, &c.] O my God, I cry inceſſantly unto thee day and night, but can obtain no reſt from my perſecutions.

Ver. 3. *Thou that inhabiteſt the praiſes of Iſrael.*] *The ſanctuary*, where the people continually offered up their praiſes and thankſgivings.

Ver. 6. *I am a worm, and no man.*] The literal tranſlation of theſe words is this, "As for me, I am a ſcarlet "inſect, or worm, and not a man." The figurative ſenſe will bear this; "I bear the ſcandal and reproach of "the deepeſt guilt, and yet am wholly free from it."

Ver. 7, 8. *All they that ſee me, laugh me to ſcorn.*] This was exactly fulfilled in our bleſſed Saviour, Matthew xxvii. 39.

thou *art* my God from my mothers belly.

11 Be not far from me, for trouble *is* near; for *there is* none to help.

12 Many bulls have compaſſed me: ſtrong *bulls* of Baſhan have beſet me round.

13 They gaped upon me *with* their mouths, *as* a ravening and a roaring lion.

14 I am poured out like water, and all my bones are out of joint: my heart is like wax, it is melted in the midſt of my bowels.

15 My ſtrength is dried up like a potſherd: and my tongue cleaveth to my jaws; and thou haſt brought me into the duſt of death.

16 For dogs have compaſſed me, the aſſembly of the wicked have incloſed me: they pierced my hands and my feet.

17 I may tell all my bones: they look *and* ſtare upon me.

18 They part my garments among them, and caſt lots upon my veſture.

19 But be thou not far from me, O Lord; O my ſtrength, haſte thee to help me.

20 Deliver my ſoul from the ſword: my darling from the power of the dog.

21 Save me from the lions mouth: for thou haſt heard me from the horns of the unicorns.

22 I will declare thy name unto my brethren: in the midſt of the congregation will I praiſe thee.

23 Ye that fear the Lord, praiſe him; all ye the ſeed of Jacob, glorify him; and fear him, all ye the ſeed of Iſrael.

24 For he hath not deſpiſed, nor abhorred the affliction of the afflicted: neither hath he hid his face from him, but when he cried unto him, he heard.

25 My praiſe *ſhall be* of thee in the great congregation: I will pay my vows before them that fear him.

26 The meek ſhall eat and be ſatisfied: they ſhall praiſe the Lord that ſeek him; your heart ſhall live for ever.

27 All the ends of the world ſhall remember and turn unto the Lord: and all the kindreds of the nations ſhall worſhip before thee.

28 For the kingdom *is* the Lords: and he *is* the governor among the nations.

29 All *they that be* fat upon earth, ſhall eat and worſhip: all they that go down to the duſt ſhall bow before him, and none can keep alive his own ſoul.

30 A ſeed ſhall ſerve him, it ſhall be accounted to the Lord for a generation.

31 They ſhall come, and ſhall declare his righteouſneſs unto a people that ſhall be born, that he hath done *this*.

PSAL. XXIII.

Davids confidence in Gods grace.

¶ A Pſalm of David.

THE Lord *is* my ſhepherd, I ſhall not want.

2 He

Ver. 12. *Strong bulls of Baſhan.*] Baſhan abounded in rich paſtures, and large cattle. He means, that his enemies were powerful, great, and cruel.

Ver. 14. *I am poured out like water,* &c.] I am as weak as water; my bones are looſed, ſo that I am not able to ſupport my body; my heart fails me, and my ſpirit diſſolves, and faints away as wax melts before the fire.

Ver. 16. *Dogs have compaſſed me,* &c.] That malicious company which have combined together to perſecute me, are as greedy, and as cruel as the hungry dogs, who have hunted down a hind, and are gathered about her to tear her in pieces. They uſe me moſt cruelly, and have pierced my hands and my feet. This was literally fulfilled in the ſon of God; but in the hiſtory of David, there is nothing that reſembles it.

Ver. 18. *They part my garments among them, and caſt lots upon my veſture.*] This was likewiſe more literally fulfilled in Chriſt than in David; in whoſe hiſtory we find nothing like it.

Ver. 20. *My darling.*] Some have tranſlated this *my ſolitary,* or *deſolate ſoul*; that is, forſaken of all.

Notes on Pſalm XXIII.

This pſalm ſeems to have been compoſed by David, after God had delivered him from that deep diſtreſs, of which he complained in the foregoing; and ſettled him in a proſperous condition, wherein he was confident God would continue him.

Ver. 1. *The Lord is my ſhepherd,* &c.] No ſhepherd exerciſes a more tender care over his flocks, than the Lord hath done over me.

Before Chriſt

2 He maketh me to lie down in green paſtures: he leadeth me beſide the ſtill waters.

3 He reſtoreth my ſoul: he leadeth me in the paths of righteouſneſs for his names ſake.

4 Yea, though I walk through the valley of the ſhadow of death, I will fear no evil: for thou *art* with me, thy rod and thy ſtaff they comfort me.

5 Thou prepareſt a table before me in the preſence of mine enemies: thou anointeſt my head with oil, my cup runneth over.

6 Surely goodneſs and mercy ſhall follow me all the days of my life: and I will dwell in the houſe of the Lord for ever.

PSAL. XXIV.

1 *Gods lordſhip in the world.* 3 *The citizens of his ſpiritual kingdom.* 7 *An exhortation to receive him.*

¶ A Pſalm of David.

1017. THE earth *is* the Lords, and the fulneſs thereof; the world, and they that dwell therein.

2 For he hath founded it upon the ſeas, and eſtabliſhed it upon the floods.

3 Who ſhall aſcend into the hill of the Lord? and who ſhall ſtand in his holy place?

4 He that hath clean hands, and a pure heart; who hath not lift up his ſoul unto vanity, nor ſworn deceitfully.

5 He ſhall receive his bleſſing from the Lord, and righteouſneſs from the God of his ſalvation.

6 This *is* the generation of them that ſeek him, that ſeek thy face, O Jacob. Selah.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors, and the King of glory ſhall come in.

8 Who *is* this King of glory? the Lord ſtrong and mighty, the Lord mighty in battel.

9 Lift up your heads, O ye gates, even lift *them* up, ye everlaſting doors, and the King of glory ſhall come in.

10 Who is this King of glory? the Lord of hoſts, he *is* the King of glory. Selah.

PSAL. XXV.

1 *Davids confidence in prayer:* 7 *He prayeth for remiſſion of ſins,* 16 *and for help in affliction.*

UNTO

Before Chriſt.

Ver. 4. *Though I walk through the valley of the ſhadow of death.*] It is thought, that by *the valley of the ſhadow of death*, David meant, thoſe dreadful foreſts of *Hareth*, where he abode ſome time in exile.

Ver. 5. *Thou prepareſt*, &c.] Thou provideſt for me in a ſumptuous manner, to the aſtoniſhment of mine enemies.

Thou anointeſt my head with oil, &c.] Odoriferous oils were uſed, not only in the conſecration of things, &c. but alſo at banquets. He deſcribes the abundant plenty with which God had bleſſed him.

Ver. 6. *Surely goodneſs and mercy ſhall follow me*, &c.] I am perſuaded, that the ſame bounteous goodneſs and tender mercy, which have done ſuch great things for me, will ſtill moſt graciouſly attend me to the end of my days, and ſettle me in a quiet enjoyment of his tabernacle; where I will never ceaſe to praiſe his amazing love towards me, and give him thanks for all the benefits he hath done unto me.

Notes on Pſalm XXIV.

This pſalm was compoſed by David, moſt probably, when he brought up the ark from the houſe of Obed-edom, and ſettled it in mount Zion; and upon that account, he prefers this place to all the reſt of the world. It is likely, that this pſalm was to be ſung by the king and people alternately.

Ver. 3. *Who ſhall aſcend*, &c.] Since God hath condeſcended to diſtinguiſh this mountain, as the place of his ſpecial preſence, who ſhall be thought worthy to appear there before him?

Ver. 7. *Lift up your heads, O ye gates*, &c.] Let all, who follow the ark of the Lord, at this ſolemn entry of the divine majeſty, into the holy place, join with me in ſaying, "Be ye open, O ye gates of the ſanctuary, and "the king of glory will enter in, and by the ſpecial tokens of his preſence, dwell among us."

Ver. 8. *Who is this king of glory?* &c.] If any ſhould aſk, Who is this king of glory, whoſe tranſcendent majeſty we proclaim? Let them know, it is the Lord, who hath made, and governs the world; that moſt mighty and invincible Lord, whoſe awful preſence hath made me to gain ſo many ſignal victories in the day of battle.

¶ *A Pſalm* of David.

UNto thee, O LORD, do I lift up my ſoul.

2 O my God, I truſt in thee, let me not be aſhamed: let not mine enemies triumph over me.

3 Yea, let none that wait on thee be aſhamed; let them be aſhamed which tranſgreſs without cauſe.

4 Shew me thy ways, O LORD; teach me thy paths.

5 Lead me in thy truth, and teach me: for thou *art* the God of my ſalvation, on thee do I wait all the day.

6 Remember, O LORD, thy tender mercies, and thy loving kindneſſes: for they *have been* ever of old.

7 Remember not the ſins of my youth, nor my tranſgreſſions: according to thy mercy remember thou me, for thy goodneſs ſake, O LORD.

8 Good and upright *is* the LORD: therefore will he teach ſinners in the way.

9 The meek will he guide in judgment: and the meek will he teach his way.

10 All the paths of the LORD *are* mercy and truth, unto ſuch as keep his covenant, and his teſtimonies.

11 For thy names ſake, O LORD, pardon mine iniquity: for it *is* great.

12 What man *is* he that feareth the LORD? him ſhall he teach in the way *that* he ſhall chooſe.

13 His ſoul ſhall dwell at eaſe: and his ſeed ſhall inherit the earth.

14 The ſecret of the LORD *is* with them that fear him: and he will ſhew them his covenant.

15 Mine eyes *are* ever towards the LORD: for he ſhall pluck my feet out of the net.

16 Turn thee unto me, and have mercy upon me: for I *am* deſolate and afflicted.

17 The troubles of my heart are enlarged: O bring thou me out of my diſtreſſes.

18 Look upon mine affliction, and my pain, and forgive all my ſins.

19 Conſider mine enemies, for they are many, and they hate me with cruel hatred.

20 O keep my ſoul, and deliver me: let me not be aſhamed, for I put my truſt in thee.

21 Let integrity and uprightneſs preſerve me: for I wait on thee.

22 Redeem Iſrael, O God, out of all his troubles.

PSAL. XXVI.

David reſorteth unto God, in confidence of his integrity.

¶ *A Pſalm* of David.

JUdge me, O LORD, for I have walked in mine integrity: I have truſted alſo in the LORD: *therefore* I ſhall not ſlide.

NOTES on Pſalm XXV.

This pſalm ſeems to have been compoſed by David, after the commiſſion of ſome enormous ſin, and in ſome great diſtreſs; probably, after the matter of Uriah, and when Abſalom rebelled againſt him.

Ver. 3. *Let them be aſhamed which tranſgreſs without cauſe.*] Let them be utterly defeated, who, againſt all law and obligations, have broke their faith with me; and without any provocation, labour to deſtroy me.

Ver. 7. *Remember not the ſins of my youth,* &c.] "I am "a ſinner: and even in my youth, went aſtray from "thee; and committed more grievous offences as I advanced in years. But thy mercies ſhield us from thy "juſtice; thou pardoneſt the offences of man, when the "ſinner implores thy forgiveneſs. Conſider not, there"fore, O my God, the greatneſs of my ſins; but for "the ſake of thy tender mercy, forgive my tranſgreſ"ſions."

Ver. 14. *The ſecret of the Lord.*] By this is meant, either his favour and providence, or his counſel.

Ver. 22. *Redeem Iſrael, O my God,* &c.] Nor do I plead mine own private cauſe only; but beſeech thee to have mercy upon the whole nation, who are lamentably diſtracted by theſe diviſions; and to reſtore them to peace and quietneſs.

NOTES on Pſalm XXVI.

David, in this pſalm, aſſerts his integrity, and appeals to God, as judge of his moſt ſecret intentions; but it ſeems to relate to the time of his perſecution by Saul, when he was conſidered as a public enemy.

2 Examine me, O LORD, and prove me; try my reins and my heart.

3 For thy loving kindneſs *is* before mine eyes: and I have walked in thy truth.

4 I have not ſat with vain perſons, neither will I go in with diſſemblers.

5 I have hated the congregation of evil doers: and will not ſit with the wicked.

6 I will waſh mine hands in innocency: ſo will I compaſs thine altar, O LORD.

7 That I may publiſh with the voice of thankſgiving, and tell of all thy wondrous works.

8 LORD, I have loved the habitation of thy houſe, and the place where thine honour dwelleth.

9 Gather not my ſoul with ſinners, nor my life with bloody men.

10 In whoſe hand *is* miſchief: and their right hand is full of bribes.

11 But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

12 My foot ſtandeth in an even place: in the congregations will I bleſs the LORD.

PSAL. XXVII.

1 *David ſuſtaineth his faith by the power of God,* 4 *by his love to the ſervice of God,* 9 *by prayer.*

¶ *A Pſalm* of David.

THE LORD *is* my light, and my ſalvation, whom ſhall I fear? the LORD *is* the ſtrength of my life, of whom ſhall I be afraid?

2 When the wicked, *even* mine enemies and my foes came upon me to eat up my fleſh, they ſtumbled and fell.

3 Though an hoſt ſhould encamp againſt me, my heart ſhall not fear: though war ſhould riſe againſt me, in this *will* I *be* confident.

4 One *thing* have I deſired of the LORD, that will I ſeek after, that I may dwell in the houſe of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple.

5 For in the time of trouble he ſhall hide me in his pavilion: in the ſecret of his tabernacle ſhall he hide me, he ſhall ſet me up upon a rock.

6 And now ſhall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle ſacrifices of joy, I will ſing, yea, I will ſing praiſes unto the LORD.

7 Hear

Ver. 2. *Examine me,* &c.] Whether I ever intended any evil to mine enemy; and if thou wilt expoſe me to a more ſevere trial, I hope it will only diſcover more of my integrity.

My reins.] The reins being the moſt inward parts of the body, are, in ſcripture, figuratively put for the inward thoughts.

Ver. 4. *I have not ſat with vain perſons.*] I never delighted in the company of falſe and treacherous perſons, nor had any thing to do with thoſe, who, under the ſpecious veil of friendſhip and religion, conceal the moſt wicked deſigns.

Ver. 6. *I will waſh my hands,* &c.] This is an expreſſion, taken from thoſe waſhings which were appointed for the prieſts to uſe when they approached the altar.

Ver. 8. *I have loved the habitation of thy houſe,* &c.] I have attended the ſervice of thy houſe with a ſincere affection, and rejoiced when I viſited thy tabernacle.

Ver. 9. *Gather not my ſoul with ſinners.*] Involve me not in the ſame puniſhment with them, from whoſe ſociety I have ever ſeparated.

NOTES on Chap. XXVII.

This pſalm was written by David, either when he was, or had been in ſome great diſtreſs. Some of the Jews think, that it was on account of his engaging himſelf in fight with the Philiſtines, ſo far among the enemies, that he was in danger of being killed by a giant, unleſs Abiſhai had not ſeaſonably ſtepped in, and relieved him.

Ver. 4. *That I may dwell in the houſe of the Lord.*] May perpetually attend upon the ſervice of God in his holy tabernacle.

Ver. 5. *In the time of trouble he ſhall hide me in his pavilion,* &c.] I ſhall be more ſecure in his tabernacle in the day of trouble, than if encompaſſed with the ſtrongeſt bulwarks, or concealed in the moſt ſacred caverns of the mountains; nor is the moſt impregnable rock, a place of equal ſecurity.

Ver. 6. *Now ſhall mine head be lifted up,* &c.] Now I have felt the happy fruits of loving his dwelling-place; for the Lord hath given me a glorious victory, and made me triumph over all mine enemies on every ſide: I will therefore viſit his tabernacle, and offer ſacrifices of thankſgiving, with the higheſt expreſſions of joy. I will compoſe ſongs of praiſe, and magnify the power and loving-kindneſs of the Lord.

7 Hear, O Lord, *when* I cry with my voice: have mercy alſo upon me, and anſwer me.

8 *When thou ſaidſt,* Seek ye my face; my heart ſaid unto thee, Thy face, Lord, will I ſeek.

9 Hide not thy face *far* from me, put not thy ſervant away in anger: thou haſt been my help, leave me not, neither forſake me, O God of my ſalvation.

10 When my father and my mother forſake me, then the Lord will take me up.

11 Teach me thy way, O Lord, and lead me in a plain path, becauſe of mine enemies.

12 Deliver me not over unto the will of mine enemies: for falſe witneſſes are riſen up againſt me, and ſuch as breathe out cruelty.

13 *I had fainted,* unleſs I had believed to ſee the goodneſs of the Lord in the land of the living.

14 Wait on the Lord: be of good courage, and he ſhall ſtrengthen thine heart: wait, I ſay, on the Lord.

PSAL. XXVIII.

1 *David prayeth earneſtly againſt his enemies.* 6 *He bleſſeth God.* 9 *He prayeth for the people.*

¶ *A Pſalm* of David.

UNto thee will I cry, O Lord, my rock, be not ſilent to me: leſt *if* thou be ſilent to me, I become like them that go down into the pit.

2 Hear the voice of my ſupplications, when I cry unto thee: when I lift up my hands toward thy holy oracle.

3 Draw me not away with the wicked, and with the workers of iniquity: which ſpeak peace to their neighbours, but miſchief *is* in their hearts.

4 Give them according to their deeds, and according to the wickedneſs of their endeavours: give them after the work of their hands, render to them their deſert.

5 Becauſe they regard not the works of the Lord, nor the operations of his hands, he ſhall deſtroy them, and not build them up.

6 Bleſſed *be* the Lord, becauſe he hath heard the voice of my ſupplications.

7 The Lord *is* my ſtrength, and my ſhield, my heart truſted in him, and I am helped: therefore my heart greatly rejoiceth, and with my ſong will I praiſe him.

8 The Lord *is* their ſtrength, and he *is* the ſaving ſtrength of his anointed.

9 Save thy people, and bleſs thine inheritance: feed them alſo, and lift them up for ever.

PSAL. XXIX.

1 *David exhorteth princes to give glory to God,* 3 *by reaſon of his power,* 11 *and protection of his people.*

¶ A Pſalm of David.

GIve unto the Lord, O ye mighty, give unto the Lord glory and ſtrength.

2 Give

Ver. 13. *I had fainted,* &c.] I could not have ſupported under ſo many troubles and fears, if I had not firmly truſted in thee.

Notes on Pſalm XXVIII.

This pſalm ſeems to be a meditation, wrote on ſome ſolemn occaſion; perhaps the ſame that gave riſe to the foregoing.

Ver. 1. *Leſt, if thou be ſilent to me,* &c.] Leſt, while I confide ſo entirely on thee, and yet thou takeſt no notice of me, I appear like one that is abandoned by thee to deſtruction.

Ver. 3. *Draw me not away with the wicked,* &c.] Suffer me not to be involved in the ſame puniſhment with thoſe wretches, who make no conſcience in committing the greateſt villainies.

Notes on Pſalm. XXIX.

This pſalm ſeems to have been compoſed by David, immediately after ſome ſtorm of thunder, lightning, and rain; whereby God had diſcomfited his enemies, and put their forces into ſuch diſorder, that he eaſily obtained a compleat victory over them. And this remarkable aſſiſtance of providence, animated him to exhort all the people to ſubmit to that glorious majeſty, from whom the thunder came; and who can ſo eaſily ſtrike a ſudden terror, into the hearts of his boldeſt and moſt reſolute oppoſers.

2 Give unto the LORD the glory due unto his name; worſhip the LORD in the beauty of holineſs.

3 The voice of the LORD *is* upon the waters: the God of glory thundereth, the LORD *is* upon many waters.

4 The voice of the LORD *is* powerful; the voice of the LORD *is* full of majeſty.

5 The voice of the LORD breaketh the cedars: yea, the LORD breaketh the cedars of Lebanon.

6 He maketh them alſo to ſkip like a calf: Lebanon, and Sirion like a young unicorn.

7 The voice of the LORD divideth the flames of fire:

8 The voice of the LORD ſhaketh the wilderneſs: the LORD ſhaketh the wilderneſs of Kadeſh.

9 The voice of the LORD maketh the hinds to calve, and diſcovereth the foreſts: and in his temple doth every one ſpeak of *his* glory.

10 The LORD ſitteth upon the flood: yea, the LORD ſitteth King for ever.

11 The LORD will give ſtrength unto his people, the LORD will bleſs his people with peace.

PSAL. XXX.

1 *David praiſeth God for his deliverance:* 4 *He exhorteth others to praiſe him by example of Gods dealing with him.*

¶ A Pſalm *and* Song *at* the dedication of the houſe of David.

I Will extol thee, O LORD, for thou haſt lifted me up, and haſt not made my foes to rejoice over me. 1052.

2 O LORD my God, I cried unto thee, and thou haſt healed me.

3 O LORD, thou haſt brought up my ſoul from the grave: thou haſt kept me alive that I ſhould not go down to the pit.

4 Sing unto the LORD, O ye ſaints of his, and give thanks at the remembrance of his holineſs.

5 For his anger *endureth but* a moment; in his favour *is* life: weeping may endure for a night, but joy *cometh* in the morning.

6 And in my proſperity I ſaid, I ſhall never be moved.

7 LORD,

Ver. 2. *The beauty of holineſs.*] *The ſanctuary*, where he fixed his glorious reſidence. Some have refered it to the magnificence and ſolemnity of the Jewiſh ſervice in the temple.

Ver. 3. *The voice of the Lord is upon the waters.*] It was his voice you heard in the clouds, from whence his glorious majeſty thunders; he makes not only the earth, but the great ocean tremble, at that awful token of his preſence.

Ver. 5. *The voice of the Lord breaketh the cedars.*] The ſtrongeſt trees of the foreſt tremble at his thunder, and are broken into ſhivers by it.

Ver. 6. *He maketh them alſo to ſkip like a calf.*] After he hath torn them aſunder, he ſcatters them in the air, and cauſes even the mountains, to leap like the young cattle that feed on their ſides.

Sirion.] Sirion is mount Hermon, called by the Amorites Shenir, and by the Sidonians Sirion.

Ver. 7. *Divideth the flames of fire.*] The flaſhes of lightning, which he cauſes to ſhoot out, and dart through the ſky.

Ver. 8. *Kadeſh.*] Called alſo Paran, and Sin; this was the deſert through which the Iſraelites paſt in their journey from Egypt to Canaan. It had its name *Kadeſh*, from a city bordering upon it.

Ver. 9. *The voice of the Lord maketh the hinds to calve.*] Hinds are ſaid to bring forth with greater trouble than other creatures; and when it thunders, the pſalmiſt remarks, that fear makes them caſt their calves.

Diſcovereth the foreſts.] That is, lays bare the coverts of the wild beaſts of the foreſts, whom it frightened into their dens.

Ver. 10. *The Lord ſitteth upon the flood.*] That is, to moderate the rage of the tempeſt and ſeas, and to prevent an univerſal deſolation.

NOTES on Pſalm XXX.

The title of this pſalm is evidently different from the preceding, being called a pſalm or ſong. In the Hebrew it is alſo ſomething different, and may be conſtrued thus, "A pſalm; a ſong of dedication of the houſe built by "David." This pious prince would not eat in his houſe, till he had addreſſed himſelf to the Almighty, acknowledging, in the moſt ſolemn manner, the divine goodneſs in placing him again on his throne, after he had been forced from it by the wicked rebellion of his ſon.

Ver. 1. *Lifted me up.*] As it were out of a pit; a phraſe denoting the depths of danger and diſtreſs.

Ver. 2. *Thou haſt healed me.*] Thou haſt reſtored me to my former eſtate.

Ver. 3. *Thou haſt brought up my ſoul from the grave*, &c.] There ſeemed to be no more hope of my reſtoration, than of the revival of a dead man; or, at the beſt, of a ſick man's recovery, who is at the point of death.

7 Lord, by thy favour thou haſt made my mountain to ſtand ſtrong : thou didſt hide thy face, *and* I was troubled.

8 I cried to thee, O Lord : and unto the Lord I made ſupplication.

9 What profit *is there* in my blood, when I go down to the pit ? ſhall the duſt praiſe thee ? ſhall it declare thy truth ?

10 Hear, O Lord, and have mercy upon me : Lord, be thou my helper.

11 Thou haſt turned for me my mourning into dancing : thou haſt put off my ſackcloth, and girded me with gladneſs :

12 To the end that *my* glory may ſing praiſe to thee, and not be ſilent : O Lord my God, I will give thanks unto thee for ever.

PSAL. XXXI.

1 *David ſhewing his confidence in God, craveth his help :* 7 *He rejoiceth in his mercy :* 9 *He prayeth in his calamity :* 19 *He praiſeth God for his goodneſs.*

¶ To the chief muſician, A Pſalm of David.

IN thee, O Lord, do I put my truſt, let me never be aſhamed : deliver me in thy righteouſneſs.

2 Bow down thine ear to me, deliver me ſpeedily : be thou my ſtrong rock, for an houſe of defence to ſave me.

3 For thou *art* my rock and my fortreſs : therefore for thy names ſake lead me, and guide me.

4 Pull me out of the net, that they have laid privily for me : for thou *art* my ſtrength.

5 Into thine hand I commit my ſpirit : thou haſt redeemed me, O Lord God of truth.

6 I have hated them that regard lying vanities : but I truſt in the Lord.

7 I will be glad, and rejoice in thy mercy : for thou haſt conſidered my trouble ; thou haſt known my ſoul in adverſities ;

8 And haſt not ſhut me up into the hand of the enemy : thou haſt ſet my feet in a large room.

9 Have mercy upon me, O Lord, for I am in trouble ; mine eye is conſumed with grief, *yea,* my ſoul and my belly.

10 For my life is ſpent with grief, and my years with ſighing : my ſtrength faileth becauſe of mine iniquity, and my bones are conſumed.

11 I was a reproach among all mine enemies, but eſpecially among my neighbours, and a fear to mine acquaintance : they that did ſee me without, fled from me.

12 I am forgotten as a dead man out of mind : I am like a broken veſſel.

13 For I have heard the ſlander of many, fear *was* on every ſide, while they took counſel together againſt me, they deviſed to take away my life.

Ver. 12. *My glory.*] That is, my tongue.

Notes on Pſalm XXXI.

David compoſed this pſalm, probably on account of the diſtreſs he was reduced to after his eſcape from Keilah, when Saul purſued him ſo cloſely in the wilderneſs of Maon, that without an extraordinary providence of God over him, he would moſt certainly have fallen into the hands of his purſuers.

Ver. 4. *Pull me out of the net that they have laid privily for me.*] Mine enemies have now ſo circumvented me, and by the ſecret treachery of the Ziphites, have brought me into ſuch perplexities, that I am utterly ruined, unleſs thou doſt vouchſafe to work my deliverance.

Ver. 5. *Into thine hand I commit my ſpirit.*] Unto thy care and cuſtody I commit myſelf, and depoſit my very life with thee. Our Saviour made uſe of theſe words (Luke xxxiii. 46.) in a more proper and literal ſenſe than they can be applied to David.

Ver. 6. *Lying vanities.*] By *lying vanities,* we are here to underſtand, not ſo much worldly things, as idols and falſe gods, which are alſo called vanities, Deut. xxxii. 21. Jer. viii. 19, *&c.*

Ver. 8. *And haſt not ſhut me up into the hand of the enemy,* &c.] Thou didſt not ſuffer me to be ſhut up in Keilah, whoſe inhabitants would have delivered me into the hands of Saul ; but didſt admoniſh me, by thy oracles, to depart from thence, and gaveſt me a larger extent to ſeek the means of my preſervation.

Ver. 10. *Becauſe of mine iniquity.*] Becauſe of the puniſhment due to mine iniquity, pain, miſery, and death, came into the world by reaſon of, and are the conſequence of ſin ; and the ſacred language, by a figure, puts here the cauſe for the effect.

14 But I truſted in thee, O LORD: I ſaid, Thou *art* my God.

15 My times *are* in thy hand: deliver me from the hand of mine enemies, and from them that perſecute me.

16 Make thy face to ſhine upon thy ſervant: ſave me for thy mercies ſake.

17 Let me not be aſhamed, O LORD, for I have called upon thee; let the wicked be aſhamed, *and* let them be ſilent in the grave.

18 Let the lying lips be put to ſilence; which ſpeak grievous things proudly, and contemptuouſly againſt the righteous.

19 O how great *is* thy goodneſs, which thou haſt laid up for them that fear thee; *which* thou haſt wrought for them that truſt in thee, before the ſons of men!

20 Thou ſhalt hide them in the ſecret of thy preſence from the pride of man: thou ſhalt keep them ſecretly in a pavilion from the ſtrife of tongues.

21 Bleſſed *be* the LORD; for he hath ſhewed me his marvellous kindneſs, in a ſtrong city.

22 For I ſaid in my haſte, I am cut off from before thine eyes: nevertheleſs thou heardeſt the voice of my ſupplications, when I cried unto thee.

23 O love the LORD, all ye his ſaints: *for* the LORD preſerveth the faithful, and plentifully rewardeth the proud doer.

24 Be of good courage, and he ſhall ſtrengthen your heart, all ye that hope in the LORD.

PSAL. XXXII.

1 Bleſſedneſs conſiſteth in remiſſion of ſins. 3 Confeſſion of ſins giveth eaſe to the conſcience. 8 Gods promiſes bring joy.

¶ *A Pſalm* of David, Maſchil.

BLeſſed *is he whoſe* tranſgreſſion *is* forgiven, *whoſe* ſin *is* covered.

2 Bleſſed *is* the man unto whom the LORD imputeth not iniquity, and in whoſe ſpirit *there is* no guile.

3 When I kept ſilence, my bones waxed old; through my roaring all the day long.

4 For day and night thy hand was heavy upon me: my moiſture is turned into the drought of ſummer. Selah.

5 I acknowledged my ſin unto thee, and mine iniquity have I not hid: I ſaid, I will confeſs my tranſgreſſions unto the LORD; and thou forgaveſt the iniquity of my ſin. Selah.

6 For this ſhall every one that is godly, pray unto thee, in a time when thou mayeſt be found: ſurely in the floods of great waters, they ſhall not come nigh unto him.

7 Thou *art* my hiding-place, thou ſhalt preſerve me from trouble: thou ſhalt compaſs me about with ſongs of deliverance. Selah.

8 I will inſtruct thee, and teach thee in the

Ver. 15. *My times are in thy hand.*] To wit, all events relating to me.

Ver. 22. *In my haſte.*] When I made haſte to get away for fear of Saul. 1 Sam. xxiii. 26.

NOTES on Pſalm XXXII.

This pſalm was compoſed by David, when the calamities attending the rebellion of his ſon, taught him how fearful a thing it was to offend God; and how much he was beholden to him, for mercifully remitting to him the vengeance which his ſins deſerved. Some have imagined, that this pſalm was intended for public uſe, upon the great day of expiation, when the whole nation made a general confeſſion of their ſins.

Maſchil.] This word ſignifies *inſtruction*, and gives the title to this pſalm; either becauſe it contains excellent rules for obtaining true bleſſedneſs, or becauſe it was ſet to the tune of an hymn, at that time in common uſe, beginning with the word *Maſchil*: and this opinion ſeems the moſt probable of the two, there being twelve pſalms beſides this, which have the ſame title; and to all of them, the former reaſon cannot be ſo well applied.

Ver. 1. *Bleſſed is he whoſe tranſgreſſion is forgiven,* &c.] By the Lord, and not by himſelf; for *he that covereth his ſins ſhall not proſper: but whoſo confeſſeth, and forſaketh them, ſhall have mercy.* Prov. xxviii. 13. The man to whom God is graciouſly pleaſed to remit all his ſins, has ſurely the higheſt reaſon to rejoice in the mercy of God.

Ver. 3. *When I kept ſilence, my bones waxed old,* &c.] This has been tranſlated, “When I held my tongue, my “bones conſumed, or when I roared all the day;” *i. e.* neither by ſilence nor crying found I eaſe; ſignifying, that before the ſinner is reconciled to God, he is under a perpetual conflict and torture of mind.

the way which thou ſhalt go: I will guide thee with mine eye.

9 Be ye not as the horſe, *or* as the mule, *which* have no underſtanding: whoſe mouth muſt be held in with bit and bridle, leſt they come near unto thee.

10 Many ſorrows *ſhall be* to the wicked: but he that truſteth in the LORD, mercy ſhall compaſs him about.

11 Be glad in the LORD, and rejoice, ye righteous: and ſhout for joy, all *ye that are* upright in heart.

PSAL. XXXIII.

1 *God is to be praiſed for his goodneſs.* 6 *for his power,* 12 *and for his providence.* 20 *Confidence is to be placed in God.*

REjoice in the LORD, O ye righteous, *for* praiſe is comely for the upright.

2 Praiſe the LORD with harp: ſing unto him with the pſaltery, *and* an inſtrument of ten ſtrings.

3 Sing unto him a new ſong, play ſkilfully with a loud voice.

4 For the word of the LORD *is* right: and all his works *are done* in truth.

5 He loveth righteouſneſs and judgment: the earth is full of the goodneſs of the LORD.

6 By the word of the LORD were the heavens made: and all the hoſt of them by the breath of his mouth.

7 He gathereth the waters of the ſea together, as an heap: he layeth up the depth in ſtore-houſes.

8 Let all the earth fear the LORD: let all the inhabitants of the world ſtand in awe of him.

9 For he ſpake, and it was *done;* he commanded, and it ſtood faſt.

10 The LORD bringeth the counſel of the heathen to nought: he maketh the devices of the people of none effect.

11 The counſel of the LORD ſtandeth for ever, the thoughts of his heart to all generations.

12 Bleſſed *is* the nation whoſe God *is* the LORD: *and* the people *whom* he hath choſen for his own inheritance.

13 The LORD looketh from heaven: he beholdeth all the ſons of men.

14 From the place of his habitation he looketh upon all the inhabitants of the earth.

15 He faſhioneth their hearts alike: he conſidereth all their works.

16 There is no king ſaved by the multitude of an hoſt: a mighty man is not delivered by much ſtrength.

17 An horſe is a vain thing for ſafety: neither ſhall he deliver *any* by his great ſtrength.

18 Behold, the eye of the LORD *is* upon them that fear him: upon them that hope in his mercy:

19 To

NOTES on Pſalm XXXIII.

It is not known on what occaſion this pſalm was compoſed; tho' there can be no doubt of its being a pious meditation of the royal pſalmiſt, on occaſion of ſome great benefit he had received from the Almighty.

Ver. 2. *With the pſaltery*] Or it may be tranſlated, with the lute or violin. All that is conjectured concerning this inſtrument is, that it was a round hollow inſtrument; for the original word *nebel*, ſignifies alſo *a bottle.*

Ver. 6. *By the word of the Lord were the heavens made.*] Sure no one who ſurveys the heavenly bodies, marſhalled under the canopy of heaven, like an army in the moſt beautiful order, and conſiders that all theſe glittering orbs were called into being by the breath of his mouth; ſuch a one ſurely, cannot doubt the power of the Almighty. This beautiful verſe is a proof how thoroughly the royal poet entered into the majeſty of the moſaic narration. And the reception of the ſentiment, ver. 9 intimates, how peculiarly he was charmed with that noble manner of deſcribing the divine operations.

Ver. 10. *He maketh the devices of the people of none effect.*] The LXX, Vulgate and Arabic add to this verſe, *and fruſtrateth the counſels of princes:* but the Hebrew and Chaldee have not this ſentence.

Ver. 12. *The nation whoſe God is the Lord.*] That is, that nation which worſhips this Lord, the creator of heaven and earth.

Ver. 15. *He faſhioneth their hearts alike.*] They are all of them equally his creatures, and the work of his hands.

Before Chriſt

19 To deliver their ſoul from death, and to keep them alive in famine.

20 Our ſoul waiteth for the LORD: he *is* our help and our ſhield.

21 For our heart ſhall rejoice in him: becauſe we have truſted in his holy name.

22 Let thy mercy, O LORD, be upon us according as we hope in thee.

PSAL. XXXIV.

1 David praiſeth God, and exhorteth others thereto by his experience. 8 They are bleſſed that truſt in God: 11 He exhorteth to the fear of God. 15 The privileges of the righteous.

¶ *A Pſalm* of David, when he changed his behaviour before Abimelech: who drove him away, and he departed.

I Will bleſs the LORD at all times: his praiſe *ſhall* continually *be* in my mouth.

2 My ſoul ſhall make her boaſt in the LORD: the humble ſhall hear *thereof*, and be glad.

3 O magnify the LORD with me, and let us exalt his name together.

4 I ſought the LORD, and he heard me, and delivered me from all my fears.

5 They looked unto him, and were lightened: and their faces were not aſhamed.

6 This poor man cried, and the LORD heard *him*; and ſaved him out of all his troubles.

Before Chriſt

7 The angel of the LORD encampeth round about them that fear him, and delivereth them.

8 O taſte and ſee that the LORD *is* good: bleſſed *is* the man *that* truſteth in him.

9 O fear the LORD, ye his ſaints: for *there is* no want to them that fear him.

10 The young lions do lack and ſuffer hunger: but they that ſeek the LORD ſhall not want any good *thing*.

11 Come, ye children, hearken unto me: I will teach you the fear of the LORD.

12 What man *is he that* deſireth life, *and* loveth *many* days, that he may ſee good?

13 Keep thy tongue from evil, and thy lips from ſpeaking guile.

14 Depart from evil, and do good: ſeek peace and purſue it.

15 The eyes of the LORD *are* upon the righteous, and his ears *are open* unto their cry.

16 The face of the LORD *is* againſt them that do evil, to cut off the remembrance of them from the earth.

17 *The righteous* cry, and the LORD heareth

NOTES on Pſalm XXXIV.

This pſalm was written by David, after his eſcape from Achiſh, king of Gath; the title ſays, Achiſh drove him away; but the LXX, and vulgate, *diſmiſſed him.* In that country all their kings were called by the common name of Abimelech, *i. e. My father the king*. This pſalm was probably compoſed for the uſe of thoſe perſons who reſorted to him in the cave of Adullam (ſee 1 Sam. xxii. 2 and contains the nobleſt encouragements to piety and virtue, from an aſſurance that all ſuch as are ſo devoted, are the immediate care of God; as all thoſe who are of a contrary character, are his abhorrence. This pſalm is very curiouſly compoſed, according to the number and order of the letters of the Hebrew alphabet in the beginning of every verſe; which is a ſufficient proof that it was written after his eſcape to ſome place of ſafety.

Ver. 6. *This poor man cried.* &c.] Let all that are in trouble fix their eyes upon me, and excite one another to a chearful dependance upon God, ſaying, behold that man, who was in a poor and mean conditon, deſtitute of all human aſſiſtance; but commending himſelf to his God by earneſt prayer, the Lord delivered him out of all his diſtreſſes. Dr. Delany thinks this and the next verſe alludes to Jacob, who when he was at Mahanaim, God placed him under the protection of two hoſts of angels.

Ver. 7. *The angel of the Lord encampeth*, &c.] See Gen. xxxii. 1, 2 and 2 Kings vi. 17.

Ver. 8. *O taſte and ſee.*] Here David exhorts others to make a trial of God's goodneſs from their own experience.

Ver. 10. *The young lions do lack.*] Strength and magnanimity are no ſecurities from want and diſtreſs; whereas truſt in God is a never failing ſource of every thing that is good.

Ver. 16. *The face of the Lord.*] This expreſſion denotes the divine anger.

heareth and delivereth them out of all their troubles.

18 The Lord *is* nigh unto them that *are* of a broken heart: and ſaveth ſuch as be of a contrite heart.

19 Many *are* the afflictions of the righteous: but the Lord delivereth him out of them all.

20 He keepeth all his bones: not one of them is broken.

21 Evil ſhall ſlay the wicked: and they that hate the righteous ſhall be deſolate.

22 The Lord redeemeth the ſoul of his ſervants: and none of them that truſt in him ſhall be deſolate.

P S A L. XXXV.

1 *David prayeth for his own ſafety, and his enemies confuſion:* 11 *He complaineth of their wrongful dealing:* 22 *Thereby he inciteth God againſt them.*

¶ *A Pſalm* of David.

PLead *my cauſe,* O Lord, with them that ſtrive with me: fight againſt them that fight againſt me.

2 Take hold of ſhield and buckler, and ſtand up for mine help.

3 Draw out alſo the ſpear, and ſtop *the way* againſt them that perſecute me: ſay unto my ſoul, I *am* thy ſalvation.

4 Let them be confounded and put to ſhame that ſeek after my ſoul: let them be turned back and brought to confuſion that deviſe my hurt.

5 Let them be as chaff before the wind: and let the angel of the Lord chaſe *them.*

6 Let their way be dark and ſlippery, and let the angel of the Lord perſecute them.

7 For without cauſe have they hid for me their net *in* a pit, *which* without cauſe they have digged for my ſoul.

8 Let deſtruction come upon him at unawares, and let his net that he hath hid catch himſelf: into that very deſtruction let him fall.

9 And my ſoul ſhall be joyful in the Lord: it ſhall rejoice in his ſalvation.

10 All my bones ſhall ſay, Lord, who *is* like unto thee, which delivereſt the poor from him that is too ſtrong for him, yea, the poor and the needy from him that ſpoileth him?

11 Falſe witneſſes did riſe up; they laid to my charge *things* that I knew not.

12 They rewarded me evil for good, *to* the ſpoiling of my ſoul.

13 But as for me, when they were ſick, my clothing *was* ſackcloth: I humbled my ſoul with faſting, and my prayer returned into mine own boſom.

14 I behaved myſelf as though *he had been* my friend, *or* brother: I bowed down heavily, as one that mourneth *for his* mother.

15 But in mine adverſity they rejoiced, and gathered themſelves together: *yea,* the abjects gathered themſelves together againſt me, and I knew *it* not; they did tear *me,* and ceaſed not.

Notes on Pſalm XXXV.

This pſalm appears to have been written by David, when he was fiercely perſecuted by Saul, whoſe forces, which were unjuſtly raiſed againſt him, he beſeeches the Lord to diſperſe; and eſpecially to ſtop the mouth of his falſe accuſers, of whom he very pathetically complains. It contains the ſtrongeſt imprecations on the enemies of its author, which ſome have thought unbecoming the mouth of a good man; but theſe imprecations muſt be conſidered as an appeal to God, in a particular caſe, for juſtice againſt thoſe whom no court on earth could puniſh. He therefore begged the divine majeſty, to execute the judgment he had pronounced in his law, againſt obſtinate and incorrigible offenders, who would otherwiſe eſcape the hands of juſtice; whereby others alſo would be hardened in their wickedneſs: beſides, the words may be interpreted, not as a prayer, but a prediction, and rendered, *they ſhall be,* inſtead of *let them be.*

Ver. 10. *All my bones ſhall ſay.*] From my inmoſt heart, with all my power of ſoul and body, I will praiſe thee: an hyperbole, expreſſing his ardour.

Ver. 13. *As for me, when they were ſick,* &c.] How unlike is this, to the kindneſs I ſhewed to them in their troubles? When they were ſick, I ſympathized moſt ſincerely with them, and teſtified my unfeigned ſorrow for them.

Ver. 15. *And I knew it not.*] In the Hebrew, *I knew not:* it ſeems here unneceſſarily inſerted; for the plain meaning

Before Christ

16 With hypocritical mockers in feaſts: they gnaſhed upon me with their teeth.

17 Lord, how long wilt thou look on? reſcue my ſoul from their deſtructions, my darling from the lions.

18 I will give thee thanks in the great congregation: I will praiſe thee among much people.

19 Let not them that are mine enemies wrongfully rejoice over me: *neither* let them wink with the eye, that hate me without a cauſe.

20 For they ſpeak not peace, but they deviſe deceitful matters againſt *them that are* quiet in the land.

21 Yea, they opened their mouth wide againſt me, *and* ſaid, Aha, aha, our eye hath ſeen *it*.

22 *This* thou haſt ſeen, O LORD, keep not ſilence: O LORD, be not far from me.

23 Stir up thyſelf, and awake to my judgment, *even* unto my cauſe, my God and my Lord.

24 Judge me, O LORD my God, according to thy righteouſneſs, and let them not rejoice over me.

25 Let them not ſay in their hearts, Ah, ſo would we have it: let them not ſay, We have ſwallowed him up.

26 Let them be aſhamed and brought to confuſion together, that rejoice at mine hurt: let them be clothed with ſhame and diſhonour, that magnify *themſelves* againſt me.

Before Christ.

27 Let them ſhout for joy, and be glad that favour my righteous cauſe: yea, let them ſay continually, Let the LORD be magnified, which hath pleaſure in the proſperity of his ſervant.

28 And my tongue ſhall ſpeak of thy righteouſneſs, *and* of thy praiſe all the day long.

PSAL. XXXVI.

1 *The grievous eſtate of the wicked.* 5 *The excellency of Gods mercy.* 10 *David prayeth for favour to Gods children.*

¶ To the chief muſician, *A Pſalm* of David, the ſervant of the LORD.

THE tranſgreſſion of the wicked ſaith within my heart, *that there is* no fear of God before his eyes.

2 For he flattereth himſelf in his own eyes, until his iniquity be found to be hateful.

3 The words of his mouth *are* iniquity, and deceit: he hath left off to be wiſe, *and* to do good.

4 He deviſeth miſchief upon his bed, he ſetteth himſelf in a way *that is* not good; he abhorreth not evil.

5 Thy mercy, O LORD, *is* in the heavens; *and* thy faithfulneſs *reacheth* unto the clouds.

6 Thy righteouſneſs *is* like the great mountains; thy judgments *are* a great deep:

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meaning is, that thoſe objects who had gathered themſelves together, were the very ſcum of the people, and ſo vile, that he did not ſo much as know there were ſuch men in the world.

Ver. 16. *With hypocritical mockers in feaſts.*] To pleaſe and ingratiate themſelves with their maſters who feaſted them; theſe buffoons made me the ſubject of their abuſive jeſts, ridiculous ſcoffs, and the rude wit of their table talk.

Ver. 19. *Neither let them wink with their eye.*] A token and expreſſion of contempt.

NOTES on Pſalm XXXVI.

This pſalm was compoſed by David, during the perſecution he underwent from Saul, probably about the beginning of it, when Saul had conceived a jealouſy of him, and an hatred to him; and at the ſame time, endeavouring to hide his malignancy, he counterfeited a friendſhip for him, and deſired his alliance, but yet could not wholly ſuppreſs and conceal his intentions. David having diſcovered them, makes the treachery the ſubject of his pſalm, and places, in oppoſition to it, the fidelity and goodneſs of God.

Ver. 1. *The tranſgreſſion of the wicked ſaith within my heart,* &c.] His actions ſufficiently convince me, that he hath no regard to God, nor will be reſtrained by the fear of him, from doing me the greateſt miſchief.

Ver. 6. *Thy righteouſneſs is like the great mountains.*] Thy juſtice is as viſible as the higheſt mountain.

Before Christ

deep: O Lord, thou preſerveſt man and beaſt.

7 How excellent *is* thy loving kindneſs, O God! therefore the children of men put their truſt under the ſhadow of thy wings.

8 They ſhall be abundantly ſatisfied with the fatneſs of thy houſe: and thou ſhalt make them drink of the river of thy pleaſures.

9 For with thee *is* the fountain of life: in thy light ſhall we ſee light.

10 O continue thy lowing kindneſs unto them that know thee; and thy righteouſneſs to the upright in heart.

11 Let not the foot of pride come againſt me, and let not the hand of the wicked remove me.

12 There are the workers of iniquity fallen: they are caſt down, and ſhall not be able to riſe.

PSAL. XXXVII.

David perſuadeth to patience, and confidence in God, by the different eſtate of the godly and the wicked.

¶ *A Pſalm* of David.

FRet not thyſelf becauſe of evil doers, neither be thou envious againſt the workers of iniquity.

2 For they ſhall ſoon be cut down like the graſs, and wither as the green herb.

3 Truſt in the Lord, and do good, *ſo* ſhalt thou dwell in the land, and verily thou ſhalt be fed.

Before Christ

4 Delight thyſelf alſo in the Lord; and he ſhall give thee the deſires of thine heart.

5 Commit thy way unto the Lord; truſt alſo in him, and he ſhall bring *it* to paſs.

6 And he ſhall bring forth thy righteouſneſs as the light, and thy judgment as the noon-day.

7 Reſt in the Lord, and wait patiently for him, fret not thyſelf becauſe of him who proſpereth in his way, becauſe of the man who bringeth wicked devices to paſs.

8 Ceaſe from anger, and forſake wrath: fret not thyſelf in any wiſe to do evil.

9 For evil doers ſhall be cut off: but thoſe that wait upon the Lord, they ſhall inherit the earth.

10 For yet a little while, and the wicked *ſhall* not *be:* yea, thou ſhalt diligently conſider his place, and it *ſhall* not *be*.

11 But the meek ſhall inherit the earth: and ſhall delight themſelves in the abundance of peace.

12 The wicked plotteth againſt the juſt, and gnaſheth upon him with his teeth.

13 The Lord ſhall laugh at him, for he ſeeth that his day is coming.

14 The wicked have drawn out the ſword, and have bent their bow to caſt down the poor and needy, *and* to ſlay ſuch as be of upright converſation.

15 Their

Ver. 9. *With thee is the fountain of life.*] Thou art the ſource from whence all our happineſs ſprings, and which thou art able to continue for ever.

Ver. 11. *Let not the foot of pride come againſt me.*] Let not my proud enemy tread me under his feet.

Ver. 12. *There are the workers of iniquity fallen,* &c.] I am as confident they will fall, as if I ſaw it before mine eyes.

NOTES on Pſalm XXXVII.

That this pſalm was particularly written, for the conſolation of ſome righteous man, oppreſſed by calumny, againſt whom ſome wicked wretch had laid ſchemes to deſtroy him, is clear from the whole tenor of it; particularly the 4th and 6th verſes. And who, and what is there in the whole hiſtory of David, to whom, and to which, it can refer, but to Mephiboſheth, calumniated and villainouſly wronged by Ziba?

Ver. 1. *Becauſe of evil doers.*] Becauſe of the proſperity of evil doers.

Ver. 6. *Judgment.*] That is, *juſtice* or *integrity*. The other tranſlation reads, *juſt dealing*.

Ver. 13. *That his day is coming.*] That is, that the day of his deſtruction is approaching; ſo the Chaldee explains it, *the day of his calamity*. In ſcripture, *day* is often uſed for *puniſhment*. They *that come after him ſhall be aſtoniſhed at his day*. Job. xviii. 20. *Wo unto them, for their day is come*. Jer. l. 27.

15 Their ſword ſhall enter into their own heart, and their bows ſhall be broken.

16 A little that a righteous man hath, *is* better than the riches of many wicked.

17 For the arms of the wicked ſhall be broken: but the LORD upholdeth the righteous.

18 The LORD knoweth the days of the upright: and their inheritance ſhall be for ever.

19 They ſhall not be aſhamed in the evil time: and in the days of famine they ſhall be ſatisfied.

20 But the wicked ſhall periſh, and the enemies of the LORD *ſhall be* as the fat of lambs, they ſhall conſume: into ſmoke ſhall they conſume away.

21 The wicked borroweth, and payeth not again: but the righteous ſheweth mercy, and giveth.

22 For *ſuch as be* bleſſed of him, ſhall inherit the earth; and *they that be* curſed of him, ſhall be cut off.

23 The ſteps of a *good* man are ordered by the LORD: and he delighteth in his way.

24 Though he fall, he ſhall not be utterly caſt down: for the LORD upholdeth *him* with his hand.

25 I have been young, and *now* am old: yet have I not ſeen the righteous forſaken, nor his ſeed begging bread.

26 *He is* ever merciful, and lendeth: and his ſeed *is* bleſſed.

27 Depart from evil, and do good: and dwell for evermore.

28 For the LORD loveth judgment, and forſaketh not his ſaints, they are preſerved for ever: but the ſeed of the wicked ſhall be cut off.

29 The righteous ſhall inherit the land, and dwell therein for ever.

30 The mouth of the righteous ſpeaketh wiſdom; and his tongue talketh of judgment.

31 The law of his God *is* in his heart, none of his ſteps ſhall ſlide.

32 The wicked watcheth the righteous, and ſeeketh to ſlay him.

33 The LORD will not leave him in his hand, nor condemn him when he is judged.

34 Wait on the LORD, and keep his way, and he ſhall exalt thee to inherit the land: when the wicked are cut off, thou ſhalt ſee *it*.

35 I have ſeen the wicked in great power: and ſpreading himſelf like a green bay-tree.

36 Yet he paſſed away, and lo, he *was* not: yea, I ſought him, but he could not be found.

37 Mark the perfect *man*, and behold the upright: for the end of *that* man *is* peace.

38 But the tranſgreſſors ſhall be deſtroyed together, the end of the wicked ſhall be cut off.

Ver. 16. *Many wicked.*] *Mighty wicked*, i. e. the wicked when powerful and mighty.

Ver. 17. *The arms of the wicked.*] So that they ſhall not be able to bend their bows.

Ver. 18. *The Lord knoweth the days, &c.*] The Lord regardeth, and taketh care of the events, whether good or evil, that befal the righteous.

Their inheritance ſhall be for ever.] The deſcendants of Mephiboſheth were remarkably numerous.

Ver. 19. *They ſhall not be aſhamed in the evil time.*] When God puniſhes the world by war or peſtilence, they ſhall not be aſhamed of the hope they have placed in him; when others are pinched with famine, they ſhall be ſure to have enough.

Ver. 21. *The wicked borroweth, &c.*] Being reduced to great ſtraits, he is conſtrained to borrow money, but ſhall not be able to repay it.

Ver. 35. *Spreading himſelf like a green bay-tree.*] The Hebrew ſignifies, a tree ſtill ſtanding in the ſame place and ſoil where it firſt grew; which is ſuppoſed to thrive and flouriſh better than when tranſplanted. The Septuagint and Vulgate read, "Exalted very high, and grown "tall, as the cedar of Lebanon."

Ver. 36. *He paſſed away, and lo, he was not.*] The Septuagint, Vulgate, and Liturgy, "I went by, and lo, "he was gone."

39 But the ſalvation of the righteous *is* of the LORD: *he is* their ſtrength in the time of trouble.

40 And the LORD ſhall help them, and deliver them: he ſhall deliver them from the wicked, and ſave them becauſe they truſt in him.

PSAL. XXXVIII.

David moveth God to take compaſſion of his pitiful caſe.

¶ A Pſalm of David to bring to remembrance.

O LORD, rebuke me not in thy wrath: neither chaſten me in thy hot diſpleaſure.

2 For thine arrows ſtick faſt in me, and thy hand preſſeth me ſore.

3 *There is* no ſoundneſs in my fleſh, becauſe of thine anger: neither *is there any* reſt in my bones, becauſe of my ſin.

4 For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.

5 My wounds ſtink, *and* are corrupt: becauſe of my fooliſhneſs.

6 I am troubled, I am bowed down greatly; I go mourning all the day long.

7 For my loins are filled with a lothſome *diſeaſe*; and *there is* no ſoundneſs in my fleſh.

8 I am feeble and ſore broken: I have roared by reaſon of the diſquietneſs of my heart.

9 LORD, all my deſire *is* before thee: and my groaning is not hid from thee.

10 My heart panteth, my ſtrength faileth me: as for the light of mine eyes, it alſo is gone from me.

11 My lovers and my friends ſtand aloof from my ſore: and my kinſmen ſtand afar off.

12 They alſo that ſeek after my life lay ſnares *for me:* and they that ſeek my hurt, ſpeak miſchievous things, and imagine deceits all the day long.

13 But I, as a deaf *man*, heard not; and *I was* as a dumb man *that* openeth not his mouth.

14 Thus I was as a man that heareth not, and in whoſe mouth *are* no reproofs.

15 For in thee, O LORD, do I hope: thou wilt hear, O LORD my God.

16 For I ſaid, *Hear me*, leſt *otherwiſe* they ſhould rejoice over me: when my foot ſlippeth, they magnify *themſelves* againſt me.

17 For I *am* ready to halt, and my ſorrow *is* continually before me.

18 For I will declare mine iniquity; I will be ſorry for my ſin.

19 But mine enemies *are* lively, *and* they are ſtrong: and they that hate me wrongfully are multiplied.

20 They alſo that render evil for good, are mine adverſaries: becauſe I follow *the thing that* good *is*.

NOTES on Pſalm XXXVIII.

It ſeems probable, that this pſalm, the 39th, 40th, and 41ſt, were compoſed by David, when under the preſſure of ſome heavy trouble, or perſecuted by ſome dangerous conſpiracy, and at the ſame time afflicted with a grievous diſtemper. Dr. Delany is of opinion, that this diſtemper was the ſmall-pox, and he grounds his reaſons for it, on the 3d, 5th, 7th, 8th, 10th, and 11th verſes of this pſalm; but however that be, we may enter into the beauties of theſe pſalms, if we ſuppoſe him under great afflictions, both of body and mind. This pſalm is intitled *Lebazcbir, to bring to remembrance*; for the commemoration, either of his afflictions, or of God's mercies in delivering him out of them.

Ver. 2. *Thine arrows ſtick faſt in me.*] The pains I feel are exceeding ſharp, and touch me to the quick.

Ver. 4. *Are gone over mine head.*] Have overwhelmed me.

Ver. 13. *I, as a deaf man, heard not*, &c.] I was ſo oppreſſed with the weight of my other afflictions, and of thoſe ſins which brought them upon me, that I took no notice of it.

Ver. 14. *In whoſe mouth are no reproofs.*] As one who had nothing to ſay in anſwer for himſelf.

Ver. 17. *I am ready to halt.*] Liturgy reads, *I am ſet in the plague.* Greek, *I am ready for ſcourges*, i. e. to ſuffer correction and puniſhment.

Ver. 19. *Mine enemies are lively.*] Liturgy, *Mine enemies live, and are mighty.*

21 Forſake me not, O Lord: O my God, be not far from me.

22 Make haſte to help me, O Lord my ſalvation.

PSAL. XXXIX.

1 *Davids care of his thoughts.* 4 *The conſideration of the brevity and vanity of life.* 7 *The reverence of Gods judgments,* 10 *and prayer, are his bridles of impatience.*

¶ To the chief muſician, *even* to Jeduthun,
A Pſalm of David.

I Said, I will take heed to my ways, that I ſin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.

2 I was dumb with ſilence, I held my peace, *even* from good, and my ſorrow was ſtirred.

3 My heart was hot within me, while I was muſing the fire burned: *then* ſpake I with my tongue.

4 Lord, make me to know mine end, and the meaſure of my days, what it *is*: *that* I may know how frail I *am*.

5 Behold, thou haſt made my days *as* an hand-breadth, and mine age *is* as nothing before thee: verily every man at his beſt ſtate *is* altogether vanity. Selah.

6 Surely every man walketh in a vain ſhew: ſurely they are diſquieted in vain: he heapeth up *riches*, and knoweth not who ſhall gather them.

7 And now, Lord, what wait I for? my hope is in thee.

8 Deliver me from all my tranſgreſſions, make me not the reproach of the fooliſh.

9 I was dumb, I opened not my mouth, becauſe thou didſt *it*.

10 Remove thy ſtroke away from me: I am conſumed by the blow of thine hand.

11 When thou with rebukes doth correct man for iniquity, thou makeſt his beauty to conſume away like a moth: ſurely every man *is* vanity.

12 Hear my prayer, O Lord, and give ear unto my cry, hold not thy peace at my tears: for I *am* a ſtranger with thee, *and* a ſojourner, as all my fathers *were*.

13 O ſpare me, that I may recover ſtrength, before I go hence, and be no more.

PSAL.

Notes on Pſalm XXXIX.

Jeduthun.] Jeduthun was one of the three chief heads, appointed by David over the ſacred muſic, (1 Chron. 25.) to whom this pſalm was delivered to be performed; or, as ſome imagine, to the whole ſet or company, over which Jeduthun was the head.

There is good reaſon to believe, that David compoſed this pſalm on the death of his beloved ſon Abſalom, after Joab had ſo bitterly reproached him for the public expreſſions of his grief which made him begin the pſalm; with a reſolution to watch his words and paſſions more narrowly hereafter, and to ſtifle that grief, which his natural affection excited before the hard-hearted Joab, verſe 1, 2. and that he would eaſe his mind by prayer, ver. 3. His praying for a due preparation of his own death, refers to Abſalom's untimely end, verſe 4. His blaming his own care, to leave a large empire and great riches to his ſucceſſor, evidently reſpects the loſs of his deſigned heir, verſe 6. The reproach of the fooliſh, verſe 8. was the malicious uſe which Joab, and ſuch as had no regard to God's wiſe diſpenſations, made of his affliction. The fading of beauty, when death comes, verſe 11. plainly refers to Abſalom's beauty, wherein he excelled all Iſrael. And laſtly, the recovering of his ſtrength, verſe 13. is not to be underſtood of his being reſtored from ſickneſs, but the recovering the ſtrength of his family, now much weakened by the loſs of Amnon and Abſalom, the two chief of his ſons, which are in ſcripture called, The ſtrength of their parents.

Ver. 2. *I held my peace, even from good.*] I ſpake not a word either good or bad.

Ver. 3. *My heart was hot within me,* &c.] But though I kept ſilence, yet many diſmal thoughts diſturbed my mind; and muſing long upon them, and upon the impunity of thoſe from whom I ſuffered, my ſorrows roſe to ſuch an height at laſt, that they could no longer be confined, but burning like a fire, with a vehement heat in my breaſt, they broke forth into ſuch expreſſions as theſe.

Ver. 4. *Lord make make me to know mine end.*] Lord make me to know, that my days, and conſequently my afflictions, will have an end.

Ver. 11 *Like a moth.*] Dr. Delany will have it, that no other diſtemper is ſo ſtrongly characteriſed here as the ſmall-pox; particularly in regard to that loſs of beauty, which is cauſed, by reducing the ſkin into the condition of a garment *fretted by moths.*

PSAL. XL.

1 *The benefit of confidence in God.* 6 *Obedience is the beſt ſacrifice.* 11 *The ſenſe of Davids evils inflameth his prayer.*

¶ To the chief muſician, A Pſalm of David.

I Waited patiently for the LORD, and he inclined unto me, and heard my cry.

2 He brought me up alſo out of an horrible pit, out of the miry clay, and ſet my feet upon a rock, *and* eſtabliſhed my goings.

3 And he hath put a new ſong in my mouth, *even* praiſe unto our God: many ſhall ſee *it*, and fear, and ſhall truſt in the LORD.

4 Bleſſed *is* that man that maketh the LORD his truſt: and reſpecteth not the proud, nor ſuch as turn aſide to lies.

5 Many, O LORD my God, *are* thy wonderful works *which* thou haſt done, and thy thoughts *which are* to us-ward: they cannot be reckoned up in order unto thee: *if* I would declare and ſpeak *of them*, they are more than can be numbered.

6 Sacrifice and offering thou didſt not deſire, mine ears haſt thou opened: burnt-offering and ſin-offering haſt thou not required.

7 Then ſaid I, Lo, I come: in the volume of the book *it is* written of me:

8 I delight to do thy will, O my God: yea, thy law *is* within my heart.

9 I have preached righteouſneſs in the great congregation: lo, I have not refrained my lips, O LORD, thou knoweſt.

10 I have not hid thy righteouſneſs within my heart, I have declared thy faithfulneſs and thy ſalvation: I have not concealed thy loving kindneſs, and thy truth, from the great congregation.

11 Withhold not thou thy tender mercies from me, O LORD, let thy loving kindneſs, and thy truth continually preſerve me.

12 For innumerable evils have compaſſed me about, mine iniquities have taken hold upon me, ſo that I am not able to look up: they are more than the hairs of mine head, therefore my heart faileth me.

13 Be pleaſed, O LORD, to deliver me: O LORD, make haſte to help me.

14 Let them be aſhamed and confounded together, that ſeek after my ſoul to deſtroy it: let them be driven backward, and put to ſhame that wiſh me evil.

15 Let them be deſolate for a reward of

NOTES on Pſalm XL.

In this pſalm David thankfully acknowledges God's goodneſs to him in delivering him from ſome great danger; and then declares his reſolution to ſerve the Lord faithfully and chearfully. But the words may more properly be applied to Chriſt's readineſs to do the will of his Father, than to David; and there being a tranſpoſition of the words in the title of this pſalm, being, *of David a pſalm*; whereas in common it is, *a pſalm of David*; ſome interpreters refer *of David*, to him, not ſo much as the compoſer, as the ſubject of the pſalm, and underſtand by it, *concerning David*, i. e. concerning Chriſt; for Chriſt, in the language of the prophets, is frequently pointed out under the name of David. See Hoſ. iii. 5. Jer. xxx. 9. Ezek. xxxiv. 23, and xxxvii. 24. and that Chriſt is the ſubject of this pſalm, the apoſtle teaches us. Heb. x. 5, 6, *&c.*

Ver. 2. *Out of an horrible pit.*] He delivered me in my greateſt diſtreſs.

Ver. 6. *Mine ears haſt thou opened.*] In the Hebrew it is, *mine ears haſt thou bored.* It muſt be remembered, that in order to prepare an equality among the Iſraelites, God required, that if any of them had ſold their liberty, they ſhould be reſtored to it at the jubilee. But it was lawful to continue thoſe in ſlavery who were willing to continue ſo; and in that caſe, their ears were bored in teſtimony of it. Probably David alludes to this, when he makes the ſon of God ſay to his father, *that he had bored his ears*; *i. e.* that he had accepted him to be his voluntary ſlave; and St. Paul (Heb. x. 5.) agreeably to this interpretation, renders it *but a body haſt thou prepared me*, *i. e.* to be a victim to be offered up in ſacrifice unto thee.

Ver. 7. *Then ſaid I, lo, I come*, &c.] Behold, I come to make an offering of myſelf unto thee; as the great Meſſiah will hereafter do, even of his very blood; for ſo the book of the law requires, wherein the great ſacrifice of Chriſt is more plainly deſcribed.

of their ſhame, that ſay unto me, Aha, aha.

16 Let all thoſe that ſeek thee, rejoice and be glad in thee: let ſuch as love thy ſalvation, ſay continually, The LORD be magnified.

17 But I *am* poor and needy, *yet* the LORD thinketh upon me: thou *art* my help and my deliverer, make no tarrying, O my God.

PSAL. XLI.

1 *Gods care of the poor.* 4 *David complaineth of his enemies treachery:* 10 *He fleeth to God for ſuccour.*

¶ To the chief muſician, A Pſalm of David.

BLeſſed *is* he that conſidereth the poor; the LORD will deliver him in time of trouble.

2 The LORD will preſerve him, and keep him alive, *and* he ſhall be bleſſed upon the earth; and thou wilt not deliver him into the will of his enemies.

3 The LORD will ſtrengthen him upon the bed of languiſhing: thou wilt make all his bed in his ſickneſs.

4 I ſaid, LORD, be merciful unto me; heal my ſoul, for I have ſinned againſt thee.

5 Mine enemies ſpeak evil of me: When ſhall he die, and his name periſh?

6 And if he come to ſee *me*, he ſpeaketh vanity: his heart gathereth iniquity to itſelf, *when* he goeth abroad, he telleth *it*.

7 All that hate me whiſper together againſt me: againſt me do they deviſe my hurt.

8 An evil diſeaſe, *ſay they*, cleaveth faſt unto him: and *now* that he lieth, he ſhall riſe up no more.

9 Yea, mine own familiar friend in whom I truſted, which did eat of my bread, hath lift up *his* heel againſt me.

10 But thou, O LORD, be merciful unto me, and raiſe me up, that I may requite them.

11 By this I know that thou favoureſt me, becauſe mine enemy doth not triumph over me.

12 And as for me, thou upholdeſt me in mine integrity, and ſetteſt me before thy face for ever.

13 Bleſſed *be* the LORD God of Iſrael, from everlaſting, and to everlaſting. Amen, and amen.

PSAL. XLII.

1 *Davids zeal to ſerve God in the temple:* 5 *He encourageth his ſoul to truſt in God.*

¶ To the chief muſician, Maſchil, for the ſons of Korah.

1023. AS the hart panteth after the water-brooks, ſo panteth my ſoul after thee, O God.

2 My

NOTES on Pſalm XLI.

In this pſalm, the royal prophet highly commends, and bleſſes that temper of mind, which inclines men to pity and compaſſion, with regard to thoſe who are poor and afflicted with ſickneſs; aſſuring ſuch perſons, that they ſhall not fail of receiving a full reward from the Almighty; and then complains bitterly of their inhumanity, who inſulted over him in his calamity, and with reproachful words, and vile calumnies, exaſperated the grief of his mind. He therefore expreſſes his hope, that God who loves the merciful, would take compaſſion upon him, and and put him in a condition to chaſtiſe their inſolence.

Ver. 6. *If he come to ſee me, he ſpeaketh vanity.*] Dr. Delany thinks, the vanity and lying ſpirit of Abſalom are characteriſed in this verſe; and in the 9th, the treachery of Ahitophel.

Ver. 8. *An evil diſeaſe cleaveth faſt unto him.*] The Liturgy reads, *Let the ſentence of guiltineſs proceed againſt him.* Dr. Hammond obſerves, that the word here uſed, though it does ſometimes ſignify *a plague or diſeaſe*, cannot well have that ſignification in this place, but means *a ſlander* or *falſe accuſation.*

NOTES on Pſalm XLII.

In the Hebrew, the pſalms are divided into five books, and here begins the ſecond. All in the foregoing book, except four, have the name of David prefixed to them as their author; and thence the collector thought proper to place them all together. The firſt part of this ſecond book, conſiſts of pſalms directed to the ſons of Korah, to be ſet or ſung by them under the chief muſician of the tabernacle; and, no doubt, but David himſelf was the

author

2 My ſoul thirſteth for God, for the living God: when ſhall I come and appear before God?

3 My tears have been my meat day and night, while they continually ſay unto me, Where *is* thy God?

4 When I remember theſe *things*, I pour out my ſoul in me; for I had gone with the multiude, I went with them to the houſe of God; with the voice of joy and praiſe, with a multitude that kept holyday.

5 Why art thou caſt down, O my ſoul? and *why* art thou diſquieted in me? hope thou in God, for I ſhall yet praiſe him *for* the help of his countenance.

6 O my God, my ſoul is caſt down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites from the hill Mizar.

7 Deep calleth unto deep at the noiſe of thy water-ſpouts: all thy waves and thy billows are gone over me.

8 *Yet* the LORD will command his loving kindneſs in the day-time, and in the night his ſong *ſhall be* with me, *and* my prayer unto the God of my life.

9 I will ſay unto God my rock, Why haſt thou forgotten me? why go I mourning becauſe of the oppreſſion of the enemy?

10 *As* with a ſword in my bones, mine enemies reproach me: while they ſay daily unto me, Where *is* thy God?

11 Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? hope thou in God, for I ſhall yet praiſe him, *who is* the health of my countenance, and my God.

PSAL. XLIII.

1 *David praying to be reſtored to the temple, promiſeth to ſerve God joyfully:* 5 *He encourageth his ſoul to truſt in God.*

JUdge me, O God, and plead my cauſe 1023.
againſt an ungodly nation; O deliver me from the deceitful and unjuſt man.

2 For thou *art* the God of my ſtrength, why doſt thou caſt me off? why go I mourning becauſe of the oppreſſion of the enemy?

3 O ſend out thy light and thy truth; let them lead me, let them bring me unto thy holy hill, and to thy tabernacles.

4 Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praiſe thee, O God, my God.

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author of ſome of the pſalms, which have this title, it being certain, that he directed moſt of thoſe contained in the latter part of this book, and which all allow to have been of his compoſition. This pſalm appears to have been written, either during his perſecution by Saul, or when he was again driven from the houſe of God by Abſalom.

Ver. 2. *My ſoul thirſteth*, &c.] My ſoul vehemently longeth for thee. When ſhall I ſee that happy day, wherein I ſhall again be reſtored to the liberty of preſenting myſelf before thee in thy tabernacle?

Ver. 3. *My tears have been my meat*, &c.] There I uſed with the greateſt delight to feaſt with thee, but now my appetite fails me for my daily food; inſtead of which, my only ſatisfaction is tears, to which I have wholly abandoned myſelf.

Ver. 6. *From the land of Jordan*, &c.] The Septuagint and Vulgate read, "From the land of Jordan, and the "Hermons, from the little hill." It ſeems, David was now at theſe places beyond Jordan, and nigh Hermon (or the Hermons, a chain of hills) and himſelf abiding on a riſing thereabouts.

Ver. 7. *Deep calleth unto deep*, &c.] I am fallen into an unfathomable abyſs of miſeries; they guſh in upon me, by thy appointment, with the violence of ſpouts of water from a burthened cloud: I am toſſed like one on a tempeſtuous ſea, where the waves rage and ſwell to ſuch an height, that every billow threatens to overwhelm me.

NOTES on Pſalm XLIII.

Though this pſalm has no title in the Hebrew, yet it is generally agreed that David was the author; and the LXX. expreſsly aſcribe it to him, and that it was wrote on the ſame occaſion as the former.

Ver. 3. *O ſend out thy light and thy truth*, &c.] O ſend forth the happy effects of thy favour and faithfulneſs; and, according to thy promiſes to thoſe who depend on thee, let thy Almighty power in much mercy, lead and conduct me; let it go along with me, and give me victory, and bring me again into thy holy mountain, where thou haſt fixed thy dwelling-place.

5 Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? hope in God, for I ſhall yet praiſe him, *who is* the health of my countenance, and my God.

PSAL. XLIV.

1 *The church in memory of former favours,* 7 *complaineth of her preſent evils.* 17 *Profeſſing her integrity,* 24 *ſhe fervently prayeth for ſuccour.*

¶ To the chief muſician for the ſons of Korah, Maſchil.

WE have heard with our ears, O God, our fathers have told us *what* work thou didſt in their days, in the times of old.

2 *How* thou didſt drive out the heathen with thy hand, and plantedſt them; *how* thou didſt afflict the people, and caſt them out.

3 For they got not the land in poſſeſſion by their own ſword, neither did their own arm ſave them: but thy right hand, and thine arm, and the light of thy countenance, becauſe thou hadſt a favour unto them.

4 Thou art my King, O God, command deliverances for Jacob.

5 Through thee will we puſh down our enemies; through thy name will we tread them under that riſe up againſt us.

6 For I will not truſt in my bow, neither ſhall my ſword ſave me.

7 But thou haſt ſaved us from our enemies, and haſt put them to ſhame that hated us.

8 In God we boaſt all the day long: and praiſe thy name for ever. Selah.

9 But thou haſt caſt off, and put us to ſhame; and goeſt not forth with our armies.

10 Thou makeſt us to turn back from the enemy: and they which hate us ſpoil for themſelves.

11 Thou haſt given us like ſheep *appointed* for meat: and haſt ſcattered us among the heathen.

12 Thou ſelleſt thy people for nought, and doſt not increaſe *thy wealth* by their price.

13 Thou makeſt us a reproach to our neighbours, a ſcorn and a deriſion to them that are round about us.

14 Thou makeſt us a by-word among the heathen: a ſhaking of the head among the people.

15 My confuſion *is* continually before me, and the ſhame of my face hath covered me,

16 For the voice of him that reproacheth and blaſphemeth; by reaſon of the enemy and avenger.

17 All this is come upon us; yet have we not forgotten thee, neither have we dealt falſly in thy covenant.

18 Our heart is not turned back, neither have our ſteps declined from thy way;

19 Though

NOTES on Pſalm XLIV.

This pſalm does not ſeem to have been wrote by David; for, in his days, the people of Iſrael were not oppreſſed by foreign enemies, as the pſalmiſt here complains in the name of the whole church. Some of them, he tells us, were made ſlaves, others ſlain, and all of them became a reproach to their enemies. It appears, however, to have been written before the Babyloniſh captivity; but long after the days of David, when their country was invaded by the king of Aſſyria, who took all the fenced cities of Judah, and came before Jeruſalem with a great army, 2 Kings xviii. 13, 17. In this diſtreſsful ſituation, they would naturally call to remembrance the many wonderful works the Lord had done for their anceſtors, hoping he would ſtill be their protector and rock of defence.

Ver. 9. *Thou—goeſt not forth with our armies.*] This expreſſion may, perhaps, allude to the cuſtom of the ark's being ſometimes carried into the camp, in time of great and imminent danger.

Ver. 11. *Like ſheep appointed for meat.*] Some of us they kill in the purſuit, others they ſend into captivity.

Ver. 12. *Thou ſelleſt thy people for nought.*] We are ſold as vile ſlaves, who are nothing worth.

And doſt not increaſe thy wealth by their price.] Thou thyſelf ſeemeſt to have loſt by this oppreſſion of thy people, (who are ſurely thine inheritance) and our enemies have not ſo much as yielded thee any acknowledgment, nor paid thee any homage to compenſate this loſs.

19 Though thou haſt ſore broken us in the place of dragons, and covered us with the ſhadow of death.

20 If we have forgotten the name of our God, or ſtretched out our hands to a ſtrange god:

21 Shall not God ſearch this out? for he knoweth the ſecrets of the heart.

22 Yea, for thy ſake are we killed all the day long; we are counted as ſheep for the ſlaughter.

23 Awake, why ſleepeſt thou, O Lord? ariſe, caſt *us* not off for ever.

24 Wherefore hideſt thou thy face? *and* forgetteſt our affliction, and our oppreſſion?

25 For our ſoul is bowed down to the duſt: our belly cleaveth unto the earth.

26 Ariſe for our help, and redeem us for thy mercies ſake.

PSAL. XLV.

1 *The majeſty and grace of Chriſts kingdom.* 10 *The duty of the church, and the benefits thereof.*

¶ To the chief muſician upon Shoſhannim, for the ſons of Korah, Maſchil, A ſong of loves.

MY heart is inditing a good matter: I ſpeak of the things which I have made touching the king: my tongue *is* the pen of a ready writer.

2 Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath bleſſed thee for ever.

3 Gird thy ſword upon *thy* thigh, O *moſt* mighty: with thy glory and thy majeſty.

4 And in thy majeſty ride proſperouſly, becauſe of truth, and meekneſs, *and* righteouſneſs:

Ver. 19. *The place of dragons.*] *Dragon* is a word that conveys no particular idea, becauſe there is no creature properly ſo called: the original word here uſed, means thoſe noxious and diſagreeable animals, that generally hide themſelves in dark and inacceſſible coverts.

Ver. 20. *If we have forgotten the name of our God.*] That is, if we have fallen into idolatry.

Ver. 22. *Yea, for thy ſake,* &c.] So far are we from following ſtrange gods, that it is for thy ſake, O God, on the account of our profeſſing thy name and worſhip, that we are now expoſed to ſlaughter and deſtruction.

NOTES on Pſalm XLV.

Shoſhannim.] By this are underſtood inſtruments of ſix ſtrings.

A ſong of loves.] *Shir Jedidoth,* plainly alludes to the name Jedidiah, given to Solomon by the prophet Nathan, 2 Sam. xii. 25. it is here rendered, *a ſong of loves*; but may be tranſlated, *a ſong of the well beloved virgins*; i. e. the king's daughters, and other honourable damſels attending upon, and coming with the queen, the friends of the bride and bridegroom, who were, as it is ſuppoſed, to ſing this marriage ſong in praiſe of them. Who was the author of this pſalm, is not mentioned; but as the preceding one is mournful and melancholy, ſo the ſubject of this is joyful and comfortable; and, in the opinion of moſt interpreters, it is thought to have been compoſed upon the occaſion of Solomon's marriage with Pharaoh's daughter. Some indeed will not allow, that the author had any reſpect to Solomon, but to Chriſt only. This is certain, that many of the expreſſions in it, are ſo magnificent, that they can only be applied, in a very mean ſenſe, to Solomon and his bride; and ſome of them ſcarce at all. But on the other hand, many of the paſſages ſo plainly allude to that prince, that they can only be allegorically applied to our bleſſed Saviour. The principal parts of it, however, relate to Chriſt; it being ſufficiently evident, that the prophet, while he was writing ſome part of this pſalm, was carried quite beyond king Solomon, to the great King, the Lord our righteouſneſs; ſo that we may ſay here, as our Saviour doth in another caſe, *Behold a greater than Solomon is here.* And this is even acknowledged by the beſt of the Jewiſh interpreters themſelves.

Ver. 1. *My heart is inditing a good matter.*] My heart is filled with a pſalm of thankſgiving, which I have meditated, and am ready to utter in praiſe of king Solomon, who is only a type of that great King whom we expect.

Ver. 2. *Thou art fairer than the children of men,* &c.] Thou art more lovely than the reſt of mankind; the moſt perſuaſive eloquence flows from thy lips, becauſe the Lord delighteth in thee, and hath promiſed thee length of days, riches, and honour, though they but faintly repreſent thoſe eternal bleſſings which he hath beſtowed on that great King, who, when he appears, it ſhall be ſaid, That he is *in favour with God and man, and ſpeaks as never man ſpake*; ſo that all ſhall wonder at the gracious words that proceed out of his mouth.

Ver. 3. *Gird thy ſword upon thy thigh,* &c.] Aray thyſelf in thy royal ornaments, and the enſigns of thy power, thou moſt mighty prince, and appear in ſuch ſplendor and majeſty, as may ſerve for an emblem of that ſovereign authority, in which the omnipotent Lord of the univerſe ſhall ſhew himſelf among men. *Sword* here, ſignifies either *glory* or *the word of God.* Epheſ. vi. 17.

Ver. 4. *In thy majeſty ride proſperouſly,* &c.] May thy kingdom be ſo proſperous on every ſide, by planting virtue and piety among thy ſubjects, that it may prove a lively type of the government of the great Meſſiah, whoſe teouſneſs: and thy right hand ſhall teach thee terrible things.

5 Thine arrows *are* ſharp in the heart of the kings enemies; *whereby* the people fall under thee.

6 Thy throne, O God, *is* for ever and ever: the ſcepter of thy kingdom *is* a right ſcepter.

7 Thou loveſt righteouſneſs, and hateſt wickedneſs: therefore God, thy God hath anointed thee with the oil of gladneſs above thy fellows.

8 All thy garments *ſmell* of myrrh, and aloes, *and* caſſia; out of the ivory palaces, whereby they have made thee glad.

9 Kings daughters *were* among thy honourable women: upon thy right hand did ſtand the queen in gold of Ophir.

10 Hearken, O daughter, and conſider, and incline thine ear; forget alſo thine own people, and thy fathers houſe.

11 So ſhall the king greatly deſire thy beauty: for he *is* thy Lord, and worſhip thou him.

12 And the daughter of Tyre *ſhall be there* with a gift, *even* the rich among the people ſhall intreat thy favour.

13 The kings daughter *is* all glorious within; her clothing *is* of wrought gold.

14 She ſhall be brought unto the king in raiment of needle-work: the virgins her companions that follow her ſhall be brought unto thee.

15 With gladneſs and rejoicing *ſhall* they *be* brought: they ſhall enter into the kings palace.

16 In ſtead of thy fathers ſhall be thy children, whom thou mayeſt make princes in all the earth.

17 I will make thy name to be remembered in all generations: therefore ſhall the people praiſe thee for ever and ever.

PSAL. XLVI.

1 *The confidence which the church hath in God:* 8 *An exhortation to behold it.*

¶ To

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kingdom, when he goes *forth*, conquering and to conquer, ſhall prevail over all; not by enſlaving the perſons of men, or ſpoiling them of their goods, but by ſettling the true faith among them, rendering them humble and meek, juſt and charitable; and to haſten this glorious work, thy mighty power, O Lord, ſhall inſtruct thee to perform wonderful things.

Ver. 5. *Thine arrows are ſharp*, &c.] Thy words, like unto ſharp arrows, pierce into the hearts of all thoſe that oppoſe thy royal authority.

Ver. 6. *Thy throne, O God, is for ever and ever*, &c.] How weak and tottering are the thrones of all other princes, in compariſon with thine, which ſhall never be ſubverted! Of thy kingdom there ſhall be no end. This relates to the Meſſiah.

Ver. 8. *Aloes.*] What is here meant by *aloes*, is not the herb of that name, which is bitter, and of a bad ſmell; but the *wood* of aloes, which, when dried, is of a very agreeable odour. Caſſiodorus ſays, in his time, it was burnt before the altars inſtead of frankincenſe.

Ivory palaces.] Probably it ſhould be *ivory cheſts*, wherein cloaths were kept.

Ver. 9. *The queen.*] Pharaoh's daughter; prophetically the church, the ſpouſe of Chriſt.

Ver. 10. *Forget alſo thine own people*, &c.] The meaning applied to the church is, renounce the world, which is, as it were, thy father's houſe, from whence thou wert taken, and cleave altogether to thy huſband, which is Chriſt, according to the laws of matrimony.

Ver. 12. *The daughter of Tyre ſhall be there.*] The people of Tyre, rich and proud as they are, ſhall come with their neighbour countries, and bring thee preſents. One city is here named inſtead of many others; and Tyre in particular, becauſe of the beauty of its ſituation, which rendered it remarkably famous for trade, merchandize, and magnificence. This is a prophecy of the ſubjection which the nations of the earth ſhould pay to the kingdom of Chriſt.

Ver. 13. *The kings daughter is all glorious within.*] Pharaoh's daughter is poſſeſſed of all excellent qualities of mind.

Ver. 15. *With gladneſs and rejoicing*, &c.] They ſhall expreſs the inward gladneſs of their minds, by external tokens of joy, as they enter the royal palace. A lively figure of the church, which men ſhall enter with far greater joy, ſaying, Hallelujah, let us rejoice and be glad, for the Lord God omnipotent reigneth.

NOTES on Pſalm XLVI.

This pſalm is generally ſuppoſed to have been written by David, immediately after one of thoſe great victories, mentioned 2 Sam. viii. 10. for it evidently appears to have been a pious triumph in God, on ſome ſignal deliverance from very powerful enemies; and none are recorded in the ſacred hiſtory, to which it can more naturally be referred, than thoſe above mentioned. It was intended to repeat the remembrance of ſuch remarkable victories,

Before Christ

¶ To the chief muſician for the ſons of Korah, A ſong upon Alamoth.

GOD *is* our refuge and ſtrength, a very preſent help in trouble.

2 Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midſt of the ſea.

3 *Though* the waters thereof roar, *and* be troubled, *though* the mountains ſhake with the ſwelling thereof.

4 *There is* a river, the ſtreams whereof ſhall make glad the city of God: the holy *place* of the tabernacles of the moſt High.

5 God *is* in the midſt of her; ſhe ſhall not be moved: God ſhall help her, *and that* right early.

6 The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

7 The LORD of hoſts *is* with us, the God of Jacob *is* our refuge. Selah.

8 Come, behold the works of the LORD, what deſolations he hath made in the earth.

9 He maketh wars to ceaſe unto the end of the earth, he breaketh the bow, and cutteth the ſpear in ſunder, he burneth the chariot in the fire.

10 Be ſtill, and know that I *am* God: I will be exalted among the heathen, I will be exalted in the earth.

Before Christ

11 The LORD of hoſts *is* with us, the God of Jacob *is* our refuge. Selah.

PSAL. XLVII.

The nations are exhorted chearfully to entertain the kingdom of Chriſt.

¶ To the chief muſician, A Pſalm for the ſons of Korah.

O Clap your hands, all ye people, ſhout unto God with the voice of triumph:

2 For the LORD moſt high *is* terrible; *he is* a great King over all the earth.

3 He ſhall ſubdue the people under us, and the nations under our feet.

4 He ſhall chooſe our inheritance for us, the excellency of Jacob whom he loved. Selah.

5 God is gone up with a ſhout, the LORD with the ſound of a trumpet.

6 Sing praiſes to God, ſing praiſes: ſing praiſes unto our King, ſing praiſes.

7 For God *is* the King of all the earth, ſing ye praiſes with underſtanding.

8 God reigneth over the heathen: God ſitteth upon the throne of his holineſs.

9 The princes of the people are gathered together, *even* the people of the

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victories, and thence inſpire the people with a firm confidence in God, whenever they ſhould, for the future, be ſurrounded with dangers, and induce them to return thanks to that omnipotent arm, that had ſaved them in the day of their diſtreſs.

Alamoth.] This is thought to mean ſome tune then in common uſe, or elſe ſome kind of muſical inſtruments unknown to us, on which young virgins (as it is conjectured) performed; for the original alſo ſignifies *virgins*; and from thence, ſome interpreters have called theſe inſtruments *virginals*.

Ver. 4. *There is a river.*] Meaning Cedron, which watered the city of Jeruſalem.

Ver. 9. *Burneth the chariot in the fire.*] David, in obedience to the commands of God, did burn the chariots taken from the enemy in battle.

Ver. 10. *Be ſtill, and know that I am God.*] Lay down your arms, and no longer moleſt my people; know that I am the ſupreme Governor of the world, who have defeated all your deſigns, and overthrown all your forces.

NOTES on Pſalm XLVII.

This pſalm, it is generally thought, was a triumphant ſong, performed before the ark, as they brought it back to its place, after ſome great victory; it being common for them to carry it before them to battle. However that be, the ark, being a figure of Chriſt, as the mountain on which it had its dwelling-place, was of heaven, the tranſlation, or carrying of it back thither, may be conſidered as a figure of Chriſt's aſcenſion, after he had dwelt in this vale of miſery and conquered death, into the heavenly manſions of eternal felicity, where he now ſitteth at the right-hand of God for evermore.

Ver. 4. *He ſhall chooſe.*] That is, he hath choſen.

Ver. 5. *God is gone up with a ſhout.*] The ark of God is gone up with ſhouts of joy and praiſe.

Ver. 9. *The princes of the people,* &c.] The heads of the tribes, with all the people, are aſſembled together at their ſolemn feaſts, without any fear of invaſion from foreign neighbours.

God of Abraham: for the ſhields of the earth *belong* unto God: he is greatly exalted.

PSAL. XLVIII.

The ornaments and privileges of the church.

¶ A Song, *and* Pſalm for the ſons of Korah.

GReat *is* the LORD, and greatly to be praiſed in the city of our God, *in* the mountain of his holineſs.

2 Beautiful for ſituation, the joy of the whole earth *is* mount Zion, *on* the ſides of the north, the city of the great King.

3 God is known in her palaces for a refuge.

4 For lo, the kings were aſſembled, they paſſed by together.

5 They ſaw *it*, *and* ſo they marvelled, they were troubled *and* haſted away.

6 Fear took hold upon them there, *and* pain, as of a woman in travail.

7 Thou breakeſt the ſhips of Tarſhiſh with an eaſt-wind.

8 As we have heard, ſo have we ſeen in the city of the LORD of hoſts, in the city of our God, God will eſtabliſh it for ever. Selah.

9 We have thought of thy loving kindneſs, O God, in the midſt of thy temple.

10 According to thy name, O God, ſo *is* thy praiſe unto the ends of the earth: thy right hand is full of righteouſneſs.

11 Let mount Zion rejoice, let the daughters of Judah be glad, becauſe of thy judgments.

12 Walk about Zion, and go round about her: tell the towers thereof.

13 Mark ye well her bulwarks, conſider her palaces; that ye may tell *it* to the generation following.

14 For this God *is* our God for ever and ever; he will be our guide *even* unto death.

PSAL. XLIX.

1 *An earneſt perſuaſion to build the faith of reſurrection, not on worldly power, but on God.* 16 *Worldly proſperity is not to be admired.*

¶ To the chief muſician, A Pſalm for the ſons of Korah.

HEar this, all *ye* people, give ear, all *ye* inhabitants of the world:

2 Both low and high, rich and poor together.

3 My

NOTES on Pſalm XLVIII.

The fourth verſe of this pſalm mentions a combination of kings, who had joined their forces to deſtroy Jeruſalem; and therefore it is applicable to that hiſtory in 2 Chron. xx. 1, 2, 10. when Moab, Ammon, and they of mount Seir, came againſt Jehoſhaphat, with an intention to fall upon Jeruſalem: and verſe 28. it is ſaid, that after Jehoſhaphat had obtained a great victory over theſe numerous armies, he returned with the people *to Jeruſalem with pſalteries, and harps, and trumpets unto the houſe of the Lord*: at which time, it is probable, this pſalm was ſung before the victorious hoſt

Ver. 2. *Beautiful—is mount Zion, on the ſides of the north.*] The Liturgy ſeems to expreſs it trueſt; "On the "north ſide lieth the city of the great king;" *i. e.* Jeruſalem.

Ver. 5. *They ſaw it*, &c.] But when they were aſſembled together againſt the city, they had only a ſight of it; for a ſudden pannic ſeizing them, they fell into confuſion, and taking one another for enemies, were deſtroyed by the ambuſh, which one nation laid for the other.

Ver. 10. *According to thy name, O God*, &c.] Not we alone, O God, ſhall praiſe thee, but the moſt diſtant people, who hear thy fame, ſhall acknowledge and magnify thy power.

Ver. 11. *Let mount Zion rejoice*, &c.] This and the following verſes, ſeem to refer to the great improvements which were made to old Jeruſalem, *viz.* when the temple was erected on mount Moriah, when Millo was added, and the houſe of the foreſt of Lebanon, and the palace of Pharaoh's daughter, and Solomon's own palace, which was thirteen years in building.

NOTES on Pſalm XLIX.

The author of this pſalm is not known, nor the particular occaſion on which it was wrote; but it ſeems to have been compoſed, to check the vanity and unreaſonable thirſt of mankind after riches, by ſetting the king of terrors before their eyes, well knowing, that a ſerious meditation on death, would bring down the haughty looks of the proud and ſcornful, and preſerve thoſe they oppreſſed, from being dejected at their proſperous impiety.

3 My mouth ſhall ſpeak of wiſdom: and the meditation of my heart *ſhall be* of underſtanding.

4 I will incline mine ear to a parable; I will open my dark ſaying upon the harp.

5 Wherefore ſhould I fear in the days of evil, *when* the iniquity of my heels ſhall compaſs me about.

6 They that truſt in their wealth, and boaſt themſelves in the multitude of their riches;

7 None *of them* can by any means redeem *his* brother, nor give to God a ranſom for him:

8 (For the redemption of their ſoul *is* precious, and it ceaſeth for ever)

9 That he ſhould ſtill live for ever, *and* not ſee corruption.

10 For he ſeeth *that* wiſe men die, likewiſe the fool and the brutiſh perſon periſh, and leave their wealth to others.

11 Their inward thought *is*, *that* their houſes *ſhall continue* for ever, *and* their dwelling-places to all generations: they call *their* lands after their own names.

12 Nevertheleſs, man *being* in honour abideth not: he is like the beaſts *that* periſh.

13 This their way *is* their folly; yet their poſterity approve their ſayings. Selah.

14 Like ſheep they are laid in the grave, death ſhall feed on them; and the upright ſhall have dominion over them in the morning, and their beauty ſhall conſume in the grave, from their dwelling.

15 But God will redeem my ſoul from the power of the grave; for he ſhall receive me. Selah.

16 Be not thou afraid when one is made rich, when the glory of his houſe is increaſed.

17 For when he dieth, he ſhall carry nothing away: his glory ſhall not deſcend after him.

18 Though whiles he lived, he bleſſed his ſoul: and *men* will praiſe thee, when thou doſt well to thyſelf.

19 He ſhall go to the generation of his fathers, they ſhall never ſee light.

20 Man *that is* in honour, and underſtandeth not, is like the beaſts *that* periſh.

PSAL. L.

1 *The majeſty of God in the church:* 5 *His order to gather ſaints.* 7 *The pleaſure of God is not in ceremonies,* 14 *but in ſincerity of obedience.*

¶ A Pſalm of Aſaph.

THE

Ver. 4. *I will incline mine ear to a parable*, &c.] It is not vulgar inſtruction, but moſt excellent advice, which I have to give you.

Ver. 5. *Wherefore ſhould I fear in the days of evil*, &c.] Why ſhould I be troubled with fear and anxiety of mind, in the days of calamity, when I am puniſhed on all ſides for the iniquity of my paſt life.

Ver. 7. *None of them can by any means redeem his brother*, &c.] Can ſave his deareſt friend from the grave, be his power ever ſo great, when the Almighty demands his ſoul.

Ver. 8. *The redemption of their ſoul is precious, and it ceaſeth for ever.*] That is, as to any thing we can do.

Ver. 13. *This their way is their folly*, &c.] Notwithſtanding they allow this to have been a folly; yet their children follow their example, and act over the ſame follies.

Ver. 14. *Like ſheep they are laid in the grave*, &c.] They go in droves to their graves, whither death drives them at the cloſe of their days, as a ſhepherd does his flock in the evening to the fold; and then the juſt, whom they before inſulted, ſhall triumph over them at the morning of the reſurrection.

Ver. 15. *Will redeem my ſoul.*] Will raiſe me to life and glory.

Ver. 20. *Man that is in honour, and underſtandeth not*, &c.] A man of great dignity in this world, that never conſiders how ſhort-lived and uncertain his honour is, behaves himſelf like a brute while he lives, and is cut off like a brute, whom no body regards when he dies.

NOTES on Pſalm L.

We are informed, by the title of this pſalm, that it was written by Aſaph, who, like David, compoſed ſeveral pieces for the uſe of the temple. It is probable that he lived in the reign of ſome pious prince, perhaps Jehoſhaphat, or Hezekiah, when the people and judges were filled with hypocriſy; the former placing all religion in ſacrifices, and external ceremonies; the latter never obſerving the precepts they expounded to the people. Both theſe vices, the pious author endeavours to deſtroy, by repreſenting God as the ſupreme Judge of the world, coming in an amazing manner, to call them all to a ſtrict account, and take a ſevere vengeance upon them, unleſs they turned from the evil of their doings.

Before Christ

THE mighty God, *even* the LORD hath ſpoken, and called the earth from the riſing of the ſun, unto the going down thereof.

2 Out of Zion the perfection of beauty, God hath ſhined.

3 Our God ſhall come, and ſhall not keep ſilence: a fire ſhall devour before him, and it ſhall be very tempeſtuous round about him.

4 He ſhall call to the heavens from above, and to the earth, that he may judge his people.

5 Gather my ſaints together unto me: thoſe that have made a covenant with me by ſacrifice.

6 And the heavens ſhall declare his righteouſneſs: for God *is* judge himſelf. Selah.

7 Hear, O my people, and I will ſpeak; O Iſrael, and I will teſtify againſt thee: I *am* God, *even* thy God.

8 I will not reprove thee for thy ſacrifices, or thy burnt-offerings, *to have been* continually before me.

9 I will take no bullock out of thy houſe, *nor* he-goats out of thy folds.

10 For every beaſt of the foreſt *is* mine, *and* the cattle upon a thouſand hills.

11 I know all the fowls of the mountains: and the wild beaſts of the field *are* mine.

12 If I were hungry, I would not tell thee: for the world *is* mine, and the fulneſs thereof.

Before Christ

13 Will I eat the fleſh of bulls, or drink the blood of goats?

14 Offer unto God thankſgiving, and pay thy vows unto the moſt High.

15 And call upon me in the day of trouble; I will deliver thee, and thou ſhalt glorify me.

16 But unto the wicked God ſaith, What haſt thou to do to declare my ſtatutes, or *that* thou ſhouldeſt take my covenant in thy mouth?

17 Seeing thou hateſt inſtruction, and caſteth my words behind thee.

18 When thou ſaweſt a thief, then thou conſentedſt with him, and haſt been partaker with adulterers.

19 Thou giveſt thy mouth to evil, and thy tongue frameth deceit.

20 Thou ſitteſt *and* ſpeakeſt againſt thy brother; thou ſlandereſt thine own mothers ſon.

21 Theſe *things* haſt thou done, and I kept ſilence: thou thoughteſt that I was altogether *ſuch a one* as thyſelf: *but* I will reprove thee, and ſet *them* in order before thine eyes.

22 Now conſider this, ye that forget God, leſt I tear *you* in pieces, and *there be* none to deliver.

23 Whoſo offereth praiſe, glorifieth me: and

Ver. 1. *The mighty God, even the Lord hath ſpoken,* &c.] The Almighty father of the univerſe, the ſupreme Judge of heaven and earth, hath commanded all the people of the land, from the eaſt to the weſt, to appear before him.

Ver. 2. *Out of Zion the perfection of beauty, hath God ſhined.*] He will go forth in amazing ſplendor, from his magnificent palace, where he dwells in Zion.

Ver. 4. *He ſhall call to the heavens,* &c.] He ſhall call heaven and earth to be witneſſes of the equity of his proceedings.

Ver. 5. *Gather my ſaints together unto me,* &c.] He will command his angels, ſaying, Bring thoſe men before me, whom I have favoured before all other people, and ſeparated to myſelf to be an holy nation, and who have engaged themſelves to me by the moſt ſolemn covenant, confirmed by the blood of ſacrifices.

Ver. 8. *I will not reprove thee,* &c.] I will not complain, *&c.* Liturgy reads, "Becauſe they were not al-"way before me."

Ver. 13. *Will I eat the fleſh of bulls,* &c.] Alluding, probably, to that conceit of the pagans, mentioned Deut. xxxii. 38. that their gods did eat the fleſh of their ſacrifices, and drank the wine of their drink-offerings.

Ver. 14. *Offer unto God thankſgiving,* &c.] Who values a thankful heart, and grateful acknowledgments of his benefits, above all the peace-offerings in the world.

Ver. 23. *Whoſo offereth praiſe, glorifieth me,* &c.] I have told you what ſacrifices I am delighted with: but he who thus devoutly worſhips me, muſt alſo take care to render his life conformable to all my precepts, and this man ſhall be partaker of the bleſſings I have ſo often promiſed.

and to him that ordereth *his* converſation *aright*, will I ſhew the ſalvation of God.

PSAL. LI.

1 *David prayeth for remiſſion of ſins, whereof he maketh a deep confeſſion:* 6 *He prayeth for ſanctification.* 16 *God delighteth not in ſacrifice, but in ſincerity:* 18 *He prayeth for the church.*

¶ To the chief muſician, A Pſalm of David, when Nathan the prophet came unto him, after he had gone into Bath-ſheba.

HAve mercy upon me, O God, according to thy loving kindneſs: according unto the multitude of thy tender mercies blot out my tranſgreſſions.

2 Waſh me throughly from mine iniquity, and cleanſe me from my ſin.

3 For I acknowledge my tranſgreſſions: and my ſin *is* ever before me.

4 Againſt thee, thee only have I ſinned, and done *this* evil in thy ſight: that thou mighteſt be juſtified when thou ſpeakeſt, *and* be clear when thou judgeſt.

5 Behold, I was ſhapen in iniquity: and in ſin did my mother conceive me.

6 Behold, thou deſireſt truth in the inward parts: and in the hidden *part* thou ſhalt make me to know wiſdom.

7 Purge me with hyſſop, and I ſhall be clean: waſh me, and I ſhall be whiter than ſnow.

8 Make me to hear joy and gladneſs: *that* the bones *which* thou haſt broken, may rejoice.

9 Hide thy face from my ſins; and blot out all mine iniquities.

10 Create in me a clean heart, O God: and renew a right ſpirit within me.

11 Caſt me not away from thy preſence; and take not thy holy ſpirit from me.

12 Reſtore unto me the joy of thy ſalvation: and uphold me *with thy* free ſpirit.

13 *Then* will I teach tranſgreſſors thy ways, and ſinners ſhall be converted unto thee.

14 Deliver me from blood-guiltineſs, O God, thou God of my ſalvation: *and* my tongue ſhall ſing aloud of thy righteouſneſs.

15 O Lord, open thou my lips, and my mouth ſhall ſhew forth thy praiſe.

16 For thou deſireſt not ſacrifice, elſe would I give *it*: thou delighteſt not in burnt-offering.

NOTES on Pſalm LI.

Ver. 1. *Have mercy upon me, O God,* &c.] O thou great Judge of all the earth, whom I have ſo highly offended, and therefore may be juſtly condemned to ſuffer the effect of thy ſevereſt anger; I caſt myſelf down before thee, and humbly ſupplicate for mercy, unto which I am encouraged by thy known clemency, and thine infinite compaſſions, which will, I hope, move thee to pity a grievous ſinner, and pardon the heinous tranſgreſſions I have committed.

Ver. 4. *Againſt thee, thee only have I ſinned,* &c.] Not becauſe I ſtand in fear of puniſhment from men, who have no power over me; but becauſe I am ſo obnoxious to thee, whoſe judgments I ought to dread the more, the leſs I am liable to give an account of my actions to others. O how it afflicts me, that I preſumed, becauſe I had none to controul me here on earth, to offend thy majeſty, thy all-ſeeing majeſty, at whoſe tribunal the higheſt muſt be judged.

Ver. 5. *I was ſhapen in iniquity.*] I acknowledge the corruption of my nature through original ſin.

Ver. 6. *The inward parts.*] That is, the mind or conſcience.

Ver. 7. *Purge me with hyſſop, and I ſhall be clean,* &c.] The ſprinklers, wherewith they ſprinkled the unclean, were made of hyſſop, (Lev. xiv. 6.) which occaſioned this expreſſion. As if he had ſaid,—"I have indeed been guilty of the moſt ſhocking crimes, crimes inflamed by every aggravating circumſtance, with regard to myſelf, my neighbour, and my God: yet horrid as my offence is, it is nothing to the ſuper-abundant merit of that great Redeemer, who was promiſed from the foundations of the world, in whom all my fathers truſted; who is the hope of all the ends of the earth. Though my conſcience be more loathſome with adulterous impurity than a dunghill; though the moſt barbarous murder, has rendered it even black as the gloom of hell; yet waſhed *in the great fountain*, opened for ſin and for uncleanneſs, I (though impure as a leper) ſhall not only be fairer than the full blown lilly, but whiter than the new fallen ſnow."

Ver. 9. *Hide thy face from my ſins.*] Thine anger.

Ver. 11. *Caſt me not away from thy preſence.*] Deliver me not over to a reprobate mind.

Ver. 16. *Thou deſireſt not ſacrifice,* &c.] *Not* frequently means *not only*, or *ſcarcely*; *not chiefly*, *rather than*; therefore this verſe might run thus: Thou deſireſt not ſacrifice *chiefly*; thou delighteſt not in burnt-offerings *only*.

17 The ſacrifices of God *are* a broken ſpirit: a broken and a contrite heart, O God, thou wilt not deſpiſe.

18 Do good in thy good pleaſure unto Zion: build thou the walls of Jeruſalem.

19 Then ſhalt thou be pleaſed with the ſacrifices of righteouſneſs, with burnt-offering and whole burnt-offering: then ſhall they offer bullocks upon thine altar.

PSAL. LII.

1 *David condemning the ſpitefulneſs of Doeg, propheſieth his deſtruction.* 6 *The righteous ſhall rejoice at it.* 8 *David upon his confidence in Gods mercy, giveth thanks.*

¶ To the chief Muſician, Maſchil, *A Pſalm* of David, when Doeg the Edomite came and told Saul, and ſaid unto him, David is come to the houſe of Ahimelech.

WHY boaſteth thou thyſelf in miſchief, O mighty man? the goodneſs of God *endureth* continually.

2 Thy tongue deviſeth miſchiefs: like a ſharp razor, working deceitfully.

3 Thou loveſt evil more than good: *and* lying rather than to ſpeak righteouſneſs. Selah.

4 Thou loveſt all devouring words, O *thou* deceitful tongue.

5 God ſhall likewiſe deſtroy thee for ever, he ſhall take thee away, and pluck thee out of *thy* dwelling-place, and root thee out of the land of the living. Selah.

6 The righteous alſo ſhall ſee, and fear, and ſhall laugh at him.

7 Lo, *this is* the man *that* made not God his ſtrength: but truſted in the abundance of his riches, *and* ſtrengthened himſelf in his wickedneſs.

8 But I *am* like a green olive-tree in the houſe of God: I truſt in the mercy of God for ever and ever.

9 I will praiſe thee for ever, becauſe thou haſt done *it*: and I will wait on thy name; for *it is* good before thy ſaints.

PSAL. LIII.

1 *David deſcribeth the corruption of a natural man:* 4 *He convinceth the wicked by the light of their own conſcience:* 6 *He glorieth in the ſalvation of God.*

¶ To the chief muſician upon Mahalath, Maſchil, *A Pſalm* of David.

THE fool hath ſaid in his heart, *There is* no God; corrupt are they, and have done abominable iniquity: *there is* none that doeth good.

2 God looketh down from heaven upon the children of men, to ſee if there were *any* that did underſtand, that did ſeek God.

3 Every one of them is gone back, they are all together become filthy; *there is* none that doeth good, no not one.

4 Have the workers of iniquity no knowledge? who eat up my people, *as* they

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NOTES on Pſalm LII.

For an explanation of the occaſion of this pſalm, the reader is referred to 1 Sam. xxii. 9, *&c.*

Ver. 1. *Why boaſt-ſt thou thyſelf*, &c.] Surely it is far from being a noble exploit, to have ſlain the innocent and unarmed prieſts, and the helpleſs women and children; but know, vain man, that the goodneſs of God will defend me from thy wickedneſs.

Ver. 4. *Devouring words.*] That is, words promoting deſtruction.

Ver. 5. *God ſhall likewiſe deſtroy thee for ever*, &c.] Both thee and all thy family from the face of the earth.

Ver. 6. *And ſhall laugh at him.*] The word *ſaying*, ſeems wanting at the end of this verſe.

Ver. 9. *I will wait on thy name; for it is good before thy ſaints.*] I will patiently expect the accompliſhment of thy promiſes to me; for all thy pious ſervants have ever found this to be the beſt and wiſeſt courſe, to depend on thine omnipotent goodneſs and faithful promiſes.

NOTES on Pſalm LIII.

This pſalm is ſo little different from the 14th, except in the 5th verſe, that interpreters have found ſome difficulty to give a reaſon for a repetition of the ſame thing, almoſt in the ſame words. The 6th verſe is wholly omitted, which makes it probable, that there was ſome new occaſion for uſing this pſalm again; though an occaſion very like the former. The reader is referred to the 14th pſalm.

Mahalath.] *Mahalath* is ſuppoſed to be a wind inſtrument, of the ſame ſort as Nehiloth. See pſalm v.

they eat bread: they have not called upon God.

5 There were they in great fear, *where* no fear was: for God hath ſcattered the bones of him that encampeth *againſt* thee, thou haſt put *them* to ſhame, becauſe God hath deſpiſed them.

6 O that the ſalvation of Iſrael *were come* out of Zion! when God bringeth back the captivity of his people, Jacob ſhall rejoice, *and* Iſrael ſhall be glad.

P S A L. LIV.

1 *David complaining of the Ziphims, prayeth for ſalvation.* 4 *Upon his confidence in Gods help, he promiſeth ſacrifice.*

¶ To the chief muſician on Neginoth, Maſchil, *A Pſalm* of David, when the Ziphims came and ſaid to Saul, Doth not David hide himſelf with us?

SAve me, O God, by thy name, and judge me by thy ſtrength.

2 Hear my prayer, O God; give ear to the words of my mouth.

3 For ſtrangers are riſen up againſt me, and oppreſſors ſeek after my ſoul; they have not ſet God before them. Selah.

4 Behold, God *is* mine helper: the Lord *is* with them that uphold my ſoul.

5 He ſhall reward evil unto mine enemies; cut them off in thy truth.

6 I will freely ſacrifice unto thee; I will praiſe thy name, O LORD, for *it is* good.

7 For he hath delivered me out of all trouble: and mine eye hath ſeen *his deſire* upon mine enemies.

P S A L. LV.

1 *David in his prayer complaineth of his fearful caſe:* 9 *He prayeth againſt his enemies, of whoſe wickedneſs and treachery he complaineth:* 16 *He comforteth himſelf in Gods preſervation of him, and confuſion of his enemies.*

¶ To the chief muſician on Neginoth, Maſchil, *A Pſalm* of David. 1023.

GIve ear to my prayer, O God: and hide not thyſelf from my ſupplication.

2 Attend unto me, and hear me: I mourn in my complaint, and make a noiſe;

3 Becauſe of the voice of the enemy, becauſe of the oppreſſion of the wicked: for they caſt iniquity upon me, and in wrath they hate me.

4 My heart is ſore pained within me: and the terrors of death are fallen upon me.

5 Fearfulneſs and trembling are come upon me, and horror hath overwhelmed me.

6 And I ſaid, O that I had wings like a dove! *for then* would I fly away, and be at reſt.

7 Lo, *then* would I wander far off, *and* remain in the wilderneſs. Selah.

NOTES on Pſalm LIV.

The title of this pſalm tells us, that it was written by David, when the treacherous Ziphites endeavoured to ingratiate themſelves with Saul, by diſcovering David's retreats in their neighbourhood, and offering to conduct the king's forces to every place, and aſſiſt themſelves in taking him: by which means, David was reduced to ſuch ſtreights, that had not Saul been diverted from his purpoſe, by a ſudden invaſion of the Philiſtines, he could not have eſcaped. In this diſtreſs, he had recourſe by prayer to God, who alone has power to relieve the diſtreſſed; the three firſt verſes of the pſalm are a petition of deliverance from his enemies, then in full purſuit of him; the fourth verſe begins upon ſeeing his enemies ſtop ſhort, in full aſſurance, that God had heard his prayer: the ſubſtance of the laſt verſe is, that God had delivered him out of his diſtreſs, and that he could calmly ſurvey thoſe enemies, whom before he did not dare to look in the face.

NOTES on Pſalm LV.

This pſalm was written by David on a ſimilar occaſion with the former; perhaps when Abſalom's rebellion was firſt known, and the royal prophet was forced to flee ſuddenly from Jeruſalem; for we read, that as he was going barefooted, and weeping up mount Olivet, news was brought him that Ahitophel was alſo among the conſpirators, and concluding an exhortation to his followers, not to be diſcouraged, but to caſt all their care upon God, who would not fail to reward their pious confidence in him, by protecting and delivering them, and deſtroying their enemies.

8 I would haſten my eſcape from the windy ſtorm *and* tempeſt.

9 Deſtroy, O Lord, *and* divide their tongues: for I have ſeen violence and ſtrife in the city.

10 Day and night they go about it upon the walls thereof: miſchief alſo and ſorrow *are* in the midſt of it.

11 Wickedneſs *is* in the midſt thereof: deceit and guile depart not from her ſtreets.

12 For *it was* not an enemy *that* reproached me, then I could have borne *it*; neither *was it* he that hated me, *that* did magnify *himſelf* againſt me, then I would have hid myſelf from him.

13 But *it was* thou, a man, mine equal, my guide, and mine acquaintance.

14 We took ſweet counſel together, *and* walked unto the houſe of God in company.

15 Let death ſeize upon them, *and* let them go down quick into hell: for wickedneſs *is* in their dwellings, *and* among them.

16 As for me, I will call upon God: and the LORD ſhall ſave me.

17 Evening and morning, and at noon will I pray, and cry aloud: and he ſhall hear my voice.

18 He hath delivered my ſoul in peace from the battel *that was* againſt me: for there were many with me.

19 God ſhall hear and afflict them, even he that abideth of old, Selah: becauſe they have no changes, therefore they fear not God.

20 He hath put forth his hands againſt ſuch as be at peace with him: he hath broken his covenant.

21 *The words* of his mouth were ſmoother than butter, but war *was* in his heart: his words were ſofter than oil, yet *were* they drawn ſwords.

22 Caſt thy burden upon the LORD, and he ſhall ſuſtain thee: he ſhall never ſuffer the righteous to be moved.

23 But thou, O God, ſhalt bring them down into the pit of deſtruction: bloody and deceitful men ſhall not live out half their days, but I will truſt in thee.

PSAL. LVI.

1 *David praying to God in confidence of his word, complaineth of his enemies:* 9 *He profeſſeth his confidence in Gods word, and promiſeth to praiſe him.*

¶ To the chief muſician upon Jonath-elem-rechokim, Michtam of David, when the Philiſtines took him in Gath.

BE merciful unto me, O God, for man would ſwallow me up: he fighting daily oppreſſeth me.

2 Mine

Ver. 9. *Divide their tongues.*] Divide their councils, and raiſe diſſenſions among them. The pſalmiſt, in this expreſſion, ſeems to allude to the confuſion of tongues at the tower of Babel.

Ver. 10. *Day and night they go about it upon the walls.*] The meaning ſeems to be, that the diſorder and confuſion was not only in the civil government, but was got alſo among the ſoldiers, who were ſet for the defence of the city.

Ver. 15. *Into hell.*] That is, into the grave.

Ver. 16. *The Lord ſhall ſave me.*] Rather, that the Lord may ſave me.

Ver. 17. *He ſhall hear my voice.*] Rather, that he may hear my voice.

Ver. 18. *There were many with me.*] The angelic powers engaged on my ſide.

Ver. 19. *Becauſe they have no changes.*] Becauſe they ſtill continue in their proſperity, *&c.*

Ver. 22. *Caſt thy burden upon the Lord.*] The Septuagint and Vulgate, *Caſt thy care upon the Lord.* Sec 1 Pet. v. 7.

NOTES on Pſalm LVI.

This pſalm was compoſed by David, when, for fear of Saul, he fled into remote ſolitary places; particularly when he was obliged to take ſhelter among the Philiſtines in Gath.

Jonath-elem-rechokim.] *A ſilent dove, or a dove of ſilence in the remote woods:* David intitled this pſalm, and compared himſelf to a dove; probably on account of his frequenting the ſolitary foreſts, and becauſe, in the midſt of his ſufferings, he never mentioned them to Achiſh, nor begged his aſſiſtance againſt his perſecuting enemy; but contented himſelf with bewailing, in ſecret, the ſadneſs of his condition, and complaining only to God of the cruel proceedings of his inveterate foe.

2 Mine enemies would daily ſwallow *me* up: for *they be* many that fight againſt me, O thou moſt High.

3 What time I am afraid, I will truſt in thee.

4 In God I will praiſe his word, in God I have put my truſt, I will not fear what fleſh can do unto me.

5 Every day they wreſt my words: all their thoughts *are* againſt me for evil.

6 They gather themſelves together, they hide themſelves, they mark my ſteps when they wait for my ſoul.

7 Shall they eſcape by iniquity? in *thine* anger caſt down the people, O God.

8 Thou telleſt my wanderings, put thou my tears into thy bottle: *are they* not in thy book?

9 When I cry *unto thee*, then ſhall mine enemies turn back: this I know, for God *is* in me.

10 In God will I praiſe *his* word: in the LORD will I praiſe *his* word.

11 In God have I put my truſt: I will not be afraid what man can do unto me.

12 Thy vows *are* upon me, O God: I will render praiſes unto thee.

13 For thou haſt delivered my ſoul from death: *wilt* not *thou deliver* my feet from falling, that I may walk before God in the light of the living?

P S A L. LVII.

1 David in prayer fleeing unto God, complaineth of his dangerous caſe: 7 He encourageth himſelf to praiſe God.

¶ To the chief muſician Al-taſchith, Michtam of David, when he fled from Saul in the cave.

BE merciful unto me, O God, be merciful unto me, for my ſoul truſteth in thee: yea, in the ſhadow of thy wings will I make my refuge, until *theſe* calamities be overpaſt.

2 I will cry unto God moſt high: unto God that performeth *all things* for me.

3 He ſhall ſend from heaven and ſave me *from* the reproach of him that would ſwallow me up; Selah. God ſhall ſend forth his mercy and his truth.

4 My ſoul *is* among lions, *and* I lie *even among* them that are ſet on fire, *even* the ſons of men, whoſe teeth *are* ſpears and arrows, and their tongue a ſharp ſword.

5 Be thou exalted, O God, above the heavens: *let* thy glory *be* above all the earth.

6 They have prepared a net for my ſteps, my ſoul is bowed down: they have digged a pit before me, into the midſt whereof they are fallen *themſelves*. Selah.

7 My heart is fixed, O God, my heart is fixed: I will ſing and give praiſe.

8 Awake up, my glory, awake pſaltery and harp: I *myſelf* will awake early.

9 I will praiſe thee, O Lord, among the people: I will ſing unto thee among the nations.

10 For thy mercy *is* great unto the heavens, and thy truth unto the clouds.

11 Be thou exalted, O God, above the

Ver. 8. *Put my tears into thy bottle.*] That is, keep them in remembrance; an expreſſion borrowed from their preſerving their milk and wine in bottles.

Ver. 12. *Thy vows are upon me, O God,* &c.] I will never be unmindful of the promiſes I have made to thee.

NOTES on Pſalm LVII.

This pſalm was alſo, like the former, compoſed under the perſecution of Saul, and at the time, when after ſome removes from place to place, David took refuge in the ſtrong holds of En-gedi, and ſecreted himſelf in a cave.

Al-taſchith.] *Al-taſchith, deſtroy him not.* This pſalm is thus intitled, from that remarkable circumſtance of Saul and David, being both of them at the ſame time in the cave, and when (David having ſo fair an opportunity of deſtroying his enemy) ſome of his men offered to diſpatch him; the piety and religious reſolution of the pſalmiſt interpoſed, forbidding the perſon, juſt ready to ſtrike the blow, with *Al-taſchith*.

Ver. 3. *He ſhall ſend — God ſhall ſend.*] Rather, he *can* ſend—and God *can* ſend.

Ver. 8. *Awake up, my glory,* &c.] Both with my voice, and with inſtruments of muſic will I praiſe thee.

Before Christ

heavens: *let* thy glory *be* above all the earth.

PSAL. LVIII.

1 *David reproveth wicked judges,* 3 *deſcribeth the nature of the wicked,* 6 *devoteth them to Gods judgments,* 10 *whereat the righteous ſhall rejoice.*

¶ To the chief muſician Al-taſchith, Michtam of David.

DO ye indeed ſpeak righteouſneſs, O congregation? do ye judge uprightly, O ye ſons of men?

2 Yea, in heart you work wickedneſs, you weigh the violence of your hands in the earth.

3 The wicked are eſtranged from the womb, they go aſtray as ſoon as they be born, ſpeaking lies.

4 Their poiſon *is* like the poiſon of a ſerpent: *they are* like the deaf adder *that* ſtoppeth his ear:

5 Which will not hearken to the voice of charmers, charming never ſo wiſely.

6 Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O Lord.

7 Let them melt away as waters, *which* run continually: *when* he bendeth *his bow to ſhoot* his arrows, let them be as cut in pieces.

8 As a ſnail *which* melteth, let *every one of them* paſs away: *like* the untimely birth of a woman, *that* they may not ſee the ſun.

Before Christ

9 Before your pots can feel the thorns, he ſhall take them away, as with a whirlwind, both living, and in *his* wrath.

10 The righteous ſhall rejoice when he ſeeth the vengeance: he ſhall waſh his feet in the blood of the wicked.

11 So that a man ſhall ſay, Verily *there is* a reward for the righteous: verily he is a God that judgeth in the earth.

PSAL. LIX.

1 *David prayeth to be delivered from his enemies:* 6 *He complaineth of their cruelty:* 8 *He truſteth in God:* 11 *He prayeth againſt them:* 16 *He praiſeth God.*

¶ To the chief muſician, Al-taſchith, Michtam of David: when Saul ſent, and they watched the houſe to kill him.

DEliver me from mine enemies, O my God: defend me from them that riſe up againſt me.

2 Deliver me from the workers of iniquity, and ſave me from bloody men.

3 For lo, they lie in wait for my ſoul; the mighty are gathered againſt me; not *for* my tranſgreſſion, nor *for* my ſin, O Lord.

Notes on Pſalm LVIII.

This and the next pſalm ſeem to have been written before the preceding; but all three have the ſame title, from that remarkable circumſtance mentioned in the commentary on the foregoing pſalm. The ſubject of this is a reproof to thoſe wicked counſellors, who, contrary to their conſciences, had condemned David, merely to pleaſe the king, and give him a pretence to deſtroy him; he therefore prophecies, that a ſudden and dreadful vengeance would overtake them, and, like a rapid whirlwind, ſweep all before it.

Ver. 1, 2. *Do ye indeed ſpeak righteouſneſs, O congregation?* &c.] If juſtice be no longer found among the princes and rulers met together in council, where can we expect it?

Ver. 3. *Are eſtranged*] That is, alienate themſelves from God, juſtice, and virtue.

Ver. 5. *Will not hearken to the voice of charmers.*] The magicians were wont to charm ſerpents with muſic, and draw them out of their holes.

Ver. 6. *Break their teeth.*] Take from them all the power and means of doing hurt.

Ver. 8. *As a ſnail which melteth.*] The Septuagint and Vulgate read, *as wax that melteth.*

Ver. 9. *Before your pots can feel the thorns,* &c.] Quickly, before your pots can feel the heat of blazing thorns, ſhall he ſweep away the wicked; ſo that, from the height of his proſperity, he ſhall be plunged into deſtruction.

Ver. 10. *He ſhall waſh his feet in the blood,* &c.] Shall triumph over theſe wicked, like a great conqueror, who dips his feet in the blood of his enemies as he paſſes over them.

Notes on Pſalm LIX.

The title ſufficiently informs us of the occaſion of this pſalm.

Before Christ

4 They run and prepare themſelves without *my* fault : awake to help me, and behold.

5 Thou therefore, O LORD God of hoſts, the God of Iſrael, awake to viſit all the heathen : be not merciful to any wicked tranſgreſſors. Selah.

6 They return at evening : they make a noiſe like a dog, and go round about the city.

7 Behold, they belch out with their mouth : ſwords *are* in their lips ; for who *(ſay they)* doth hear ?

8 But thou, O LORD, ſhall laugh at them ; thou ſhalt have all the heathen in deriſion.

9 *Becauſe of* his ſtrength will I wait upon thee : for God *is* my defence.

10 The God of my mercy ſhall prevent me : God ſhall let me ſee *my deſire* upon mine enemies.

11 Slay them not, leſt my people forget : ſcatter them by thy power ; and bring them down, O Lord our ſhield.

12 *For* the ſin of their mouth, *and* the words of their lips, let them even be taken in their pride : and for curſing and lying *which* they ſpeak.

13 Conſume *them* in wrath, conſume *them*, that they *may* not *be* : and let them know that God ruleth in Jacob, unto the ends of the earth. Selah.

Before Christ

14 And at evening let them return, *and* let them make a noiſe like a dog, and go round about the city.

15 Let them wander up and down for meat, and grudge if they be not ſatisfied.

16 But I will ſing of thy power ; yea, I will ſing aloud of thy mercy in the morning : for thou haſt been my defence and refuge in the day of my trouble.

17 Unto thee, O my ſtrength, will I ſing : for God *is* my defence, *and* the God of my mercy.

PSAL. LX.

1 *David complaining to God of former judgment,* 4 *now upon better hope, prayeth for deliverance :* 6 *Comforting himſelf in Gods promiſes, he craveth that help whereon he truſteth.*

¶ To the chief muſician upon Shuſhan-eduth, Michtam of David to teach, when he ſtrove with Aram-naharaim, and with Aram-zobah, when Joab returned, and ſmote of Edom in the valley of ſalt, twelve thouſand.

O God, thou haſt caſt us off, thou haſt ſcattered us, thou haſt been diſpleaſed; O turn thyſelf to us again. 1040.

2 Thou

Ver. 6. *They return at evening,* &c.] After I have eſcaped the fury of Saul in the day-time, he renews his attempts in the evening, and ſends armed men to apprehend me ; ſome of which lie round my houſe, like a dog to ſeize me, while others go round the city, and wait ſecretly for me in every corner.

Ver. 9. *Becauſe of his ſtrength will I wait upon thee.*] The Liturgy reads, *My ſtrength will I aſcribe unto thee.*

Ver. 11. *Slay them not, leſt my people forget.*] Not that I deſire they ſhould be ſlain, which, tho' a terrible vengeance, might ſoon ſlip out of the minds of my countrymen, whoſe profit I deſire more than my own private revenge.

Ver. 14. *And at even let them return,* &c.] Let them therefore watch me now as narrowly as they pleaſe.

NOTES on Pſalm LX.

This pſalm was written by David, after he was advanced to the throne of Iſrael. The diviſions between the kingdoms of Iſrael and Judah, had for ſome years given encouragement to the Philiſtines, and other neighbouring nations, to afflict the Hebrews, as they had alſo done in the days of Saul, while he was purſuing David ; at laſt they became too powerful for him, entirely defeating his army, and ſlaying both him and his ſons on mount Gilboa But when the kingdoms were again united under David, he ſubdued the Philiſtines. 2 Sam. viii. ſmote the Moabites, and then, in a memorable battle (particularly taken notice of in this pſalm) overthrew the Syrians, called here, and in other places, *Aram* ; (the Aramites, or Syrians, were the poſterity of Aram, the ſon of Shem, the ſon of Noah. Gen. x. 22.) both thoſe who lived between the two rivers, Tigris and Euphrates, and were called Naharaim, and the reſt that inhabited that part of Syria called Tſoba : returning from which victory, after his lieutenant-general Abiſhai had ſlain 18,000 of the Edomites, Joab, the general of all his forces, fell upon them again, and killed in the valley of Salt 12,000 more. 2 Sam. viii. 13, 16. for all which expeditions, when David was preparing, he compoſed this pſalm, and delivered it to the maſter of muſic in the tabernacle, to be ſung upon an inſtrument of ſix ſtrings ; for ſo the interpreters underſtand, by the title *Shuſhan Gneduth.*

Before Chriſt

2 Thou haſt made the earth to tremble; thou haſt broken it: heal the breaches thereof, for it ſhaketh.

3 Thou haſt ſhewed thy people hard things: thou haſt made us to drink the wine of aſtoniſhment.

4 Thou haſt given a banner to them that fear thee: that it may be diſplayed becauſe of thy truth. Selah.

5 That thy beloved may be delivered; ſave *with* thy right hand, and hear me.

6 God hath ſpoken in his holineſs, I will rejoice: I will divide Shechem, and mete out the valley of Succoth.

7 Gilead *is* mine, and Manaſſeh *is* mine, Ephraim alſo *is* the ſtrength of mine head; Judah *is* my law-giver.

8 Moab *is* my waſh-pot, over Edom will I caſt out my ſhoe: Philiſtia, triumph thou becauſe of me.

9 Who will bring me *into* the ſtrong city? who will lead me into Edom?

10 Wilt not thou, O God, *which* hadſt caſt us off? and *thou,* O God, *which* didſt not go out with our armies?

11 Give us help from trouble: for vain *is* the help of man.

12 Through God we ſhall do valiantly: for he *it is that* ſhall tread down our enemies.

PSAL. LXI.

1 *David fleeth to God upon his former experience:* 4 *He voweth perpetual ſervice unto him, becauſe of his promiſes.*

¶ To the chief muſician upon Neginah, *A Pſalm* of David.

Before Chriſt

HEar my cry, O God, attend unto my prayer.

2 From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock *that* is higher than I.

3 For thou haſt been a ſhelter for me, *and* a ſtrong tower from the enemy.

4 I will abide in thy tabernacle for ever: I will truſt in the covert of thy wings. Selah.

5 For thou, O God, haſt heard my vows: thou haſt given *me* the heritage of them that fear thy name.

6 Thou wilt prolong the kings life: *and* his years as many generations.

7 He ſhall abide before God for ever: O prepare mercy and truth *which* may preſerve him.

8 So will I ſing praiſe unto thy name for ever, that I may daily perform my vows.

PSAL. LXII.

1 *David profeſſing his confidence in God, diſcourageth his enemies.* 5 *In the ſame confidence he encourageth the godly.* 9 *No truſt is to be put in worldly things.* 11 *Power and mercy belong to God.*

¶ To the chief muſician, to Jeduthun, A Pſalm of David. 1048.

TRuly my ſoul waiteth upon God: from him *cometh* my ſalvation.

2 He

Ver. 6. *I will mete out.*] This phraſe means dominion: this verſe ſhould be thus tranſlated; "God graciouſly "promiſed, that I ſhould rule over Sichem, and be maſter of the valley of Succoth;" that is Samaria.

Ver. 7. *Ephraim alſo,* &c.] This ſhould be thus tranſ"lated; Ephraim furniſhes me with valiant men, Judah "with men of prudence and wiſdom."

Ver. 8. *Moab is my waſh-pot.*] By this is meant the loweſt degree of ſlavery: the verſe ſhould be thus tranſlated; "I will reduce the Moabites to the vileſt ſervi"tude; I will triumph over the Edomites, and make "them my ſlaves, and the Philiſtines ſhall add to my "triumphs."

NOTE on Pſalm LXI.

This pſalm was probably compoſed on occaſion of the rebellion of Abſalom, when the royal prophet was obliged to paſs the river Jordan, and retired to Mahanaim, the very extremity of Judah.

NOTES on Pſalm LXII.

This pſalm contains the ſtrongeſt expreſſions of the royal prophet's faith and confidence in God, the moſt earneſt exhortations for others to truſt in him, aſſuring them, that God would never fail thoſe that rely wholly on him. It was probably wrote, when he had overcome all the fears which the rebellion of Abſalom at firſt had occaſioned; but yet was not reſtored to his kingdom.

Before Christ

2 He only *is* my rock and my ſalvation: *he is* my defence; I ſhall not be greatly moved.

3 How long will ye imagine miſchief againſt a man? ye ſhall be ſlain all of you: as a bowing wall *ſhall ye be, and as* a tottering fence.

4 They only conſult to caſt *him* down from his excellency, they delight in lies: they bleſs with their mouth, but they curſe inwardly. Selah.

5 My ſoul wait thou only upon God: for my expectation *is* from him.

6 He only *is* my rock and my ſalvation; *he is* my defence; I ſhall not be moved.

7 In God *is* my ſalvation and my glory: the rock of my ſtrength, *and* my refuge *is* in God.

8 Truſt in him at all times; ye people, pour out your heart before him: God *is* a refuge for us. Selah.

9 Surely men of low degree *are* vanity, *and* men of high degree *are* a lie: to be laid in the balance, they *are* altogether *lighter* than vanity.

10 Truſt not in oppreſſion, and become not vain in robbery: if riches increaſe, ſet not your heart *upon them.*

11 God hath ſpoken once; twice have I heard this, that power *belongeth* unto God.

12 Alſo unto thee, O Lord, *belongeth* mercy: for thou rendereſt to every man according to his work.

PSAL. LXIII.

1 *Davids thirſt for God:* 4 *His manner of bleſſing God:* 9 *His confidence of his enemies deſtruction, and his own ſafety.*

Before Christ

¶ A Pſalm of David, when he was in the wilderneſs of Judah.

O God, thou *art* my God, early will I ſeek thee: my ſoul thirſteth for thee, my fleſh longeth for thee in a dry and thirſty land, where no water is.

2 To ſee thy power and thy glory, ſo *as* I have ſeen thee in the ſanctuary.

3 Becauſe thy loving kindneſs *is* better than life: my lips ſhall praiſe thee.

4 Thus will I bleſs thee, while I live: I will lift up my hands in thy name.

5 My ſoul ſhall be ſatiſfied as *with* marrow and fatneſs; and my mouth ſhall praiſe *thee* with joyful lips:

6 When I remember thee upon my bed, *and* meditate on thee in the *night*-watches.

7 Becauſe thou haſt been my help; therefore in the ſhadow of thy wings will I rejoice.

8 My ſoul followeth hard after thee: thy right hand upholdeth me.

9 But thoſe *that* ſeek my ſoul to deſtroy *it*, ſhall go into the lower parts of the earth.

10 They ſhall fall by the ſword, they ſhall be a portion for foxes.

11 But the king ſhall rejoice in God, every one that ſweareth by him ſhall glory: but the mouth of them that ſpeak lies, ſhall be ſtopped.

Ver. 4. *Excellency.*] That is, dignity.

Ver. 9. *Surely men of low degree,* &c.] No confidence is to be placed; for as the multitude are vain, giddy, and inconſtant, ſo thoſe of higher rank, are falſe, deceitful, and treacherous.

Notes on Pſalm LXIII.

When he was in the wilderneſs of Judah.] Whether the foreſt of Hareth, in which he, for ſome time, ſecured himſelf, when he fled from Saul, is here meant, or the wilderneſs which he went through when he fled from Abſalom, interpreters are not agreed; but the latter ſeems moſt likely, for the ſame reaſon mentioned in the notes on the 61ſt pſalm; namely, his aſſuming the title of king, which he does here again in the laſt verſe.

Ver. 1. *My fleſh longeth for thee in a dry land.*] As a dry land.

Ver 10. *They ſhall be a portion for foxes.*] They ſhall be left unburied, for foxes and beaſts to prey upon.

Ver. 11. *That ſweareth by him ſhall glory.*] That profeſſeth him.

PSAL. LXIV.

1 *David prayeth for deliverance, complaining of his enemies:* 7 *He promiſeth himſelf to ſee ſuch an evident deſtruction of his enemies, as the righteous ſhall rejoice at it.*

¶ To the chief muſician, A Pſalm of David.

HEar my voice, O God, in my prayer; preſerve my life from fear of the enemy.

2 Hide me from the ſecret counſel of the wicked; from the inſurrection of the workers of iniquity.

3 Who whet their tongue like a ſword, *and* bend *their bows to ſhoot* their arrows, *even* bitter words.

4 That they may ſhoot in ſecret at the perfect: ſuddenly do they ſhoot at him, and fear not.

5 They encourage themſelves *in* an evil matter: they commune of laying ſnares privily, they ſay, Who ſhall ſee them?

6 They ſearch out iniquities, they accompliſh a diligent ſearch: both the inward *thought* of every one *of them*, and the heart *is* deep.

7 But God ſhall ſhoot at them *with* an arrow, ſuddenly ſhall they be wounded.

8 So they ſhall make their own tongue to fall upon themſelves; all that ſee them, ſhall flee away.

9 And all men ſhall fear, and ſhall declare the work of God; for they ſhall wiſely conſider of his doing.

10 The righteous ſhall be glad in the LORD, and ſhall truſt in him; and all the upright in heart ſhall glory.

PSAL. LXV.

1 *David praiſeth God for his grace.* 4 *The bleſſedneſs of Gods choſen by reaſon of benefits.*

¶ To the chief muſician, A Pſalm *and* Song of David.

PRaiſe waiteth for thee, O God, in Sion: and unto thee ſhall the vow be performed.

2 O thou that heareſt prayer, unto thee ſhall all fleſh come.

3 Iniquities prevail againſt me: *as for* our tranſgreſſions, thou ſhalt purge them away.

4 Bleſſed *is the man whom* thou chooſeſt, and cauſeſt to approach *unto thee, that* he may dwell in thy courts: we ſhall be ſatisfied with the goodneſs of thy houſe, *even* of thy holy temple.

5 By terrible things in righteouſneſs, wilt thou anſwer us, O God of our ſalvation: *who art* the confidence of all the ends of the earth, and of them that are afar off *upon* the ſea.

6 Which by his ſtrength ſetteth faſt the mountains; *being* girded with power.

7 Which ſtilleth the noiſe of the ſeas, the noiſe of their waves, and the tumult of the people.

8 They alſo that dwell in the uttermoſt parts

NOTES on Pſalm LXIV.

The enemy of whom David here complains, was probably Saul, whoſe hatred to him was rendered more malignant, by the calumnies and falſe ſtories which were told of him, by ſome ſycophants of his court. In memory of which he compoſed this pſalm, and delivered it to the chief muſician, to be ſung in the tabernacle.

Ver. 6. *They ſearch out iniquities,* &c.] They exerciſe all their wit and diligence in theſe wicked devices, and leave nothing unattempted, to produce the moſt exquiſite and abſolute piece of villainy, that can be invented by men of the deepeſt reach and policy.

Ver. 8. *They ſhall make their own tongue to fall upon themſelves.*] Their ſlanders ſhall reflect upon themſelves; and the wicked counſels which they gave, ſhall prove pernicious to the adviſers.

NOTES on Pſalm LXV.

From the latter part of this pſalm, ſome interpreters are of opinion, that it was wrote by David after ſome great drought; and there are thoſe who imagine, that it relates to the three years of famine after the rebellion of Abſalom.

Ver. 5. *By terrible things.*] That is, by miraculous and ſtupendous things.

Ver. 8. *They alſo that dwell in the uttermoſt parts of the ſea are afraid at thy tokens,* &c.] The moſt barbarous people, who live in the remoteſt corners of the earth, behold parts are afraid at thy tokens: thou makeſt the out-goings of the morning and evening to rejoice.

9 Thou viſiteſt the earth and watereſt it: thou greatly enricheſt it with the river of God *which* is full of water: thou prepareſt them corn, when thou haſt ſo provided for it.

10 Thouethereſt the ridges thereof abundantly: thou ſettleſt the furrows thereof: thou makeſt it ſoft with ſhowers, thou bleſſeſt the ſpringing thereof.

11 Thou crowneſt the year with thy goodneſs, and thy paths drop fatneſs.

12 They drop *upon* the paſtures of the wilderneſs: and the little hills rejoice on every ſide.

13 The paſtures are clothed with flocks; the valleys alſo are covered over with corn; they ſhout for joy, they alſo ſing.

PSAL. LXVI.

1 *David exhorteth to praiſe God,* 5 *to obſerve his great works,* 8 *to bleſs him for his gracious benefits:* 16 *He declareth Gods ſpecial goodneſs to himſelf.*

¶ To the chief muſician, A Song *or* Pſalm.

Make a joyful noiſe unto God, all ye lands.

2 Sing forth the honour of his name: make his praiſe glorious.

3 Say unto God, How terrible *art thou in* thy works! through the greatneſs of thy power ſhall thine enemies ſubmit themſelves unto thee.

4 All the earth ſhall worſhip thee, and ſhall ſing unto thee, they ſhall ſing *to* thy name. Selah.

5 Come and ſee the works of God: *he is* terrible *in his* doing toward the children of men.

6 He turned the ſea into dry land: they went through the flood on foot, there did we rejoice in him.

7 He ruleth by his power for ever, his eyes behold the nations: let not the rebellious exalt themſelves. Selah.

8 O bleſs our God, ye people, and make the voice of his praiſe to be heard.

9 Which holdeth our ſoul in life, and ſuffereth not our feet to be moved.

10 For thou, O God, haſt proved us: thou haſt tried us, as ſilver is tried.

11 Thou broughteſt us into the net, thou laidſt affliction upon our loins.

12 Thou haſt cauſed men to ride over our heads; we went through fire and through water: but thou broughteſt us out into a wealthy *place*.

13 I will go into thy houſe with burnt-offerings: I will pay thee my vows,

14 Which my lips have uttered, and my mouth hath ſpoken when I was in trouble.

15 I will offer unto thee burnt-ſacrifices of fatlings, with the incenſe of rams: I will offer bullocks with goats. Selah.

16 Come

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hold with amazement, the heavenly bodies which thou haſt appointed for ſigns and tokens. By *the outgoings of the morning and evening*, the riſing of the ſun in the morning, and of the moon and ſtars in the evening, thou filleſt them with joy and admiration.

NOTES on Pſalm LXVI.

It is evident, that this pſalm was written after a remarkable deliverance from ſome great calamity, under which the nation had groaned; but by whom, or on what particular occaſion, is not abſolutely known. The moſt probable opinion, however, is, that it was compoſed by David, after he had aſcended the throne of Iſrael, before which the Hebrews had been in a very unſettled condition, not only during the government of the judges, but alſo in the reign of Saul, when the Philiſtines were ſo powerful, that they drove the Iſraelites into caves and thickets, and into high places, and into pits, 1 Sam. xiii. 6. and at laſt, ſlew Saul and his ſons on mount Gilboa, and dwelt in many of the cities of the Iſraelites, who abandoned them after that fatal battle: for freeing the land then from thoſe enemies, David here gives praiſes to God, inviting all the country to join with him in bleſſing his divine majeſty, not only for this, but for the deliverances he had vouchſafed to that nation.

Ver. 12. *A wealthy place.*] This denotes liberty, eaſe, and plenty.

16 Come *and* hear, all ye that fear God, and I will declare what he hath done for my ſoul.

17 I cried unto him with my mouth, and he was extolled with my tongue.

18 If I regard iniquity in my heart: the Lord will not hear *me*.

19 *But* verily God hath heard *me:* he hath attended to the voice of my prayer.

20 Bleſſed *be* God, which hath not turned away my prayer, nor his mercy from me.

PSAL. LXVII.

1 *A prayer for the enlargement of Gods kingdom,* 3 *to the joy of the people,* 6 *and the increaſe of Gods bleſſings.*

¶ To the chief muſician on Neginoth, A Pſalm *or* Song.

GOD be merciful unto us, and bleſs us: *and* cauſe his face to ſhine upon us. Selah.

2 That thy way may be known upon earth, thy ſaving health among all nations.

3 Let the people praiſe thee, O God; let all the people praiſe thee.

4 O let the nations be glad and ſing for joy: for thou ſhalt judge the people righteouſly, and govern the nations upon earth. Selah.

5 Let the people praiſe thee, O God; let all the people praiſe thee.

6 *Then* ſhall the earth yield her increaſe; *and* God, *even* our own God ſhall bleſs us.

7 God ſhall bleſs us, and all the ends of the earth ſhall fear him.

PSAL. LXVIII.

1 *A prayer at the removing of the ark.* 4 *An exhortation to praiſe God for his mercies,* 7 *for his care of the church,* 19 *for his great works.*

¶ To the chief muſician, A Pſalm *or* Song of David.

LET God ariſe, let his enemies be ſcattered: let them alſo that hate him, flee before him.

2 As ſmoke is driven away, *ſo* drive *them* away: as wax melteth before the fire, *ſo* let the wicked periſh at the preſence of God.

3 But let the righteous be glad: let them rejoice before God, yea, let them exceedingly rejoice.

4 Sing unto God, ſing praiſes to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

5 A father of the fatherleſs, and a judge of the widows, *is* God in his holy habitation.

6 God ſetteth the ſolitary in families: he bringeth out thoſe which are bound with chains, but the rebellious dwell in a dry *land*.

NOTES on Pſalm LXVII.

This pſalm was written by David, who being ſettled in his throne, and having brought the ark to Jeruſalem, bleſſed the people in the name of the Lord of hoſts, pronouncing this pſalm, wherein he evidently intimates the form of bleſſing, which the prieſts were commanded to uſe on ſolemn occaſions; beſeeching God to continue his favour to them, and make them ſuch an example of his loving-kindneſs, that it might invite all nations that ſhould hear the fame thereof, to ſubmit themſelves to his government, and truſt in his protection.

Ver. 2. *Thy way.*] That is, Thy wonderful providence.

Ver. 4. *O let the nations be glad,* &c] O that the nations were ſo ſenſible, what an happineſs it is to be under thy care, that they may *be glad, &c.*

NOTES on Pſalm LXVIII.

David having brought the ark to Jeruſalem with great joy and triumph, after it had been long neglected in the reign of Saul, hoped God would be more propitious to him, according to the prayer he had made in the preceding pſalm, having now brought the ark near his own palace, and prepared a noble place for its reception, which it had been long without; for ſince the time it had been taken by the Philiſtines, it had been ſeparated from the tabernacle of the congregation made for it by Moſes, which was the habitation of the moſt high.

Ver. 4. *By his name Jah.*] *Jah is his name*; *Jah* is a contraction of *Jehovah*, and imports the incomprehenſible being or exiſtence of God.

Ver. 6. *A dry land.*] A land barren of God's bleſſings.

7 O God, when thou wenteſt forth before thy people; when thou didſt march through the wilderneſs. Selah.

8 The earth ſhook, the heavens alſo dropped at the preſence of God: *even* Sinai itſelf *was moved* at the preſence of God, the God of Iſrael.

9 Thou, O God, didſt ſend a plentiful rain, whereby thou didſt confirm thine inheritance, when it was weary.

10 Thy congregation hath dwelt therein: thou, O God, haſt prepared of thy goodneſs for the poor.

11 The Lord gave the word, great *was* the company of thoſe that publiſhed *it*.

12 Kings of armies did flee apace: and ſhe that tarried at home, divided the ſpoil.

13 Though ye have lien among the pots, *yet ſhall ye be as* the wings of a dove covered with ſilver, and her feathers with yellow gold.

14 When the Almighty ſcattered kings in it, it was *white* as ſnow in Salmon.

15 The hill of God *is as* the hill of Baſhan, an high hill *as* the hill of Baſhan.

16 Why leap ye, ye high hills? *this is* the hill *which* God deſireth to dwell in; yea, the LORD will dwell *in it* for ever.

17 The chariots of God *are* twenty thouſand, *even* thouſands of angels: the Lord *is* among them *as* in Sinai, in the holy *place*.

18 Thou haſt aſcended on high, thou haſt led captivity captive: thou haſt received gifts for men; yea, *for* the rebellious alſo, that the LORD God might dwell *among them*.

19 Bleſſed *be* the Lord, *who* daily loadeth us *with benefits, even* the God of our ſalvation. Selah.

20 He that is our God, *is* the God of ſalvation; and unto GOD the Lord *belong* the iſſues from death.

21 But God ſhall wound the head of

Ver. 7, 8 *O God, when thou wenteſt forth before thy people*, &c.] What a ſublime and noble idea this paſſage gives us of the Deity! Mr. Kennicot obſerves, that by comparing the ſimilar or parallel paſſage in Judges v. 4, 5. there is an image wanting here, which finiſhes the deſcription in Judges with great propriety. Is it wrong to ſuppoſe the 8th verſe ſtood thus?

> *The earth trembled, and the heavens dropped;*
> The clouds alſo dropped water:
> The mountains melted *at the preſence of Jehovah,*
> *Even that Sinai, before Jehovah the God of Iſrael.*

There is a deſcription of Neptune in Homer, which Longinus has greatly commended, and it has been the admiration of all antiquity; but how much it is inferior to this grand image of the pſalmiſt, is left to the reader.

> Fierce as he paſt, the lofty mountains nod,
> The foreſts ſhake, earth trembled as he trod,
> And felt the footſteps of th' immortal God.

Ver. 12. *She that tarried at home, divided the ſpoil.*] The ſpoil was ſo great, that not only the ſoldiers, but even the women had their ſhare.

Ver. 13. *Though ye have lien among the pots*, &c.] Tho' ye were formerly obſcure and oppreſſed ſlaves, tied down to the drudgery of brick making and pottery in Egypt; yet you ſhall now be as glorious as you were then contemptible.

Ver. 14. *White as ſnow in Salmon.*] When by ſubduing the kings, the Almighty appeared moſt illuſtrious at Salmon.

Ver. 16. *Why leap ye, ye high hills?*] Boaſt not of your height and beauty, ye towering mountains, Sion is the hill which God hath choſen to honour with his reſidence.

Ver. 17. *The chariots of God are twenty thouſand*, &c.] In Sion, there are ten thouſand times more innumerable hoſts of angels attending upon the divine majeſty, who is with them there, as he was upon mount Sinai.

Ver. 18. *Thou haſt aſcended on high, thou haſt led captivity captive.*] Thou haſt declared this, O God, who art gone up to that holy mountain, and haſt highly exalted thyſelf by illuſtrious victories, which by the inviſible miniſtry of the heavenly hoſt, thou haſt given us over our enemies as the Meſſiah, who ſhall be thy ſanctuary, will do far more magnificently, when after conquering death, and the power of Satan, he ſhall aſcend in a reſplendent chariot, attended by myriads of the heavenly hoſt, to the moſt exalted ſeat of happineſs; even to thine own right-hand, on the throne of thy glory.

Thou haſt received gifts for men.] By thy aid we have carried away our enemies captive, and their ſpoils together with them, to be diſtributed among thy people. St. Paul, Epheſ. iv. 8. referring to this text, expreſſes it, *Gave gifts to men.*

Ver. 20. *Unto God the Lord belong the iſſues from death.*] Or, *the paſſages*; that is, the ways and means, either to cauſe to die, or to preſerve from death, are in his power.

Before Chriſt

his enemies: *and* the hairy ſcalp of ſuch a one as goeth on ſtill in his treſpaſſes.

22 The Lord ſaid, I will bring again from Baſhan, I will bring *my people* again from the depths of the ſea:

23 That thy foot may be dipped in the blood of *thine* enemies, *and* the tongue of thy dogs in the ſame.

24 They have ſeen thy goings, O God, *even* the goings of my God, my King, in the ſanctuary.

25 The ſingers went before, the players on inſtruments *followed* after; amongſt *them were* the damſels playing with timbrels.

26 Bleſs ye God in the congregations, *even* the Lord, from the fountain of Iſrael.

27 There *is* little Benjamin *with* their ruler, the princes of Judah *and* their councils, the princes of Zebulun, *and* the princes of Naphtali.

28 Thy God hath commanded thy ſtrength: ſtrengthen, O God, that which thou haſt wrought for us.

29 Becauſe of thy temple at Jeruſalem, ſhall kings bring preſents unto thee.

30 Rebuke the company of ſpearmen, the multitude of the bulls, with the calves of the people, *till every one* ſubmit himſelf with pieces of ſilver: ſcatter thou the people *that* delight in war.

Before Chriſt

31 Princes ſhall come out of Egypt, Ethiopia ſhall ſoon ſtretch out her hands unto God.

32 Sing unto God, ye kingdoms of the earth: O ſing praiſes *unto* the Lord, Selah:

33 To him that rideth upon the heaven of heavens, *which were* of old; lo, he doth ſend out his voice, *and that* a mighty voice.

34 Aſcribe ye ſtrength unto God: his excellency *is* over Iſrael, and his ſtrength *is* in the clouds.

35 O God, *thou art* terrible out of thy holy places, the God of Iſrael *is* he that giveth ſtrength and power unto *his* people: bleſſed *be* God.

PSAL. LXIX.

1 *David complaineth of his affliction:* 13 *He prayeth for deliverance:* 22 *He devoteth his enemies to deſtruction:* 30 *He praiſeth God with thankſgiving.*

¶ To the chief muſician upon Shoſhannim,

A Pſalm of David.

SAve me, O God, for the waters are come in unto *my* ſoul.

2 I ſink in deep mire, where *there is* no ſtanding:

Ver. 27. *There is little Benjamin with their ruler.*] The tribe of Benjamin was preſent on this ſolemn occaſion, of which particular mention is made, becauſe it had more obſtinately, than any of the other tribes, withſtood David, and ſided with Saul; the princes of the tribe of Judah are mentioned, as they were the great ſupport and prop of the kingdom; and the tribes of Zebulun and Naphtali, who lived on the borders of the kingdom, are taken notice of, to ſhew that the civil war being extinguiſhed, and all the country reduced to obedience, the whole nation was alſo perfectly united in religion, and the ſervice of God, which was appointed by God to be performed in Jeruſalem. Benjamin is called *little*, as well becauſe he was the youngeſt ſon of Jacob, as becauſe that tribe was very much diminiſhed, and almoſt deſtroyed for the ſin of Gibeah. See Judges xx. 46.

Ver. 30. *The multitude of bulls, with the calves.*] Theſe expreſſions deſcribe the fury and inſolence of the ſoldiers, like cattle fed in a rich and fat ſoil.

With pieces of ſilver.] They adorned their arms and habits with plates of ſilver.

NOTES on Pſalm LXIX.

This pſalm was compoſed by David, as ſome think, when in great danger, either from Saul or the rebellion of Abſalom; but others rather ſuppoſe it was written by him during the courſe of his repentance, for his ſin with Bathſheba. Theodoret obſerves, that the ſufferings of Chriſt, and the utter overthrow of the Jewiſh nation are here foretold; for, as the Jews were ſo audaciouſly wicked, to inflict theſe puniſhments on their Saviour, which they themſelves experienced from their moſt ſpiteful enemies, God, the righteous judge, condemned them to ſuffer that themſelves, which they prayed might fall on the heads of thoſe enemies: for the meaning of the word *Shoſhannim*, the reader is referred to pſalm xlv.

ſtanding: I am come into deep waters, where the floods overflow me.

3 I am weary of my crying, my throat is dried: mine eyes fail while I wait for my God.

4 They that hate me without a cauſe, are more than the hairs of mine head: they that would deſtroy me, *being* mine enemies wrongfully, are mighty: then I reſtored *that* which I took not away.

5 O God, thou knoweſt my fooliſhneſs; and my ſins are not hid from thee.

6 Let not them that wait on thee, O Lord GOD of hoſts, be aſhamed for my ſake: let not thoſe that ſeek thee, be confounded for my ſake, O God of Iſrael.

7 Becauſe for thy ſake I have borne reproach: ſhame hath covered my face.

8 I am become a ſtranger unto my brethren, and an alien unto my mothers children.

9 For the zeal of thine houſe hath eaten me up; and the reproaches of them that reproached thee, are fallen upon me.

10 When I wept, *and chaſtened* my ſoul with faſting, that was to my reproach.

11 I made ſackcloth alſo my garment: and I became a proverb to them.

12 They that ſit in the gate ſpeak againſt me; and *I was* the ſong of the drunkards.

13 But as for me, my prayer *is* unto thee, O LORD, *in* an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy ſalvation.

14 Deliver me out of the mire, and let me not ſink: let me be delivered from them that hate me, and out of the deep waters.

15 Let not the water-flood overflow me, neither let the deep ſwallow me up, and let not the pit ſhut her mouth upon me.

16 Hear me, O LORD, for thy loving kindneſs *is* good: turn unto me according to the multitude of thy tender mercies.

17 And hide not thy face from thy ſervant, for I am in trouble: hear me ſpeedily.

18 Draw nigh unto my ſoul, *and* redeem it: deliver me becauſe of mine enemies.

19 Thou haſt known my reproach, and my ſhame, and my diſhonour: mine adverſaries *are* all before thee.

20 Reproach hath broken my heart, and I am full of heavineſs: and I looked *for ſome* to take pity, but *there was* none; and for comforters, but I found none.

21 They gave me alſo gall for my meat, and in my thirſt they gave me vinegar to drink.

22 Let their table become a ſnare before them: and *that which ſhould have been* for *their* welfare, *let it become* a trap.

23 Let their eyes be darkened that they ſee not; and make their loins continually to ſhake.

24 Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

25 Let their habitation be deſolate, *and* let none dwell in their tents.

26 For

Ver. 12. *They that ſit in the gate,* &c.] The grave ſenators and judges of the land revile me.

Ver. 21. *They gave me alſo gall for my meat,* &c.] The Hebrew word ROSH, here rendered *gall,* is an herb as bitter as wormwood. See Deut. xxix. 18. and is here put for affliction. Thus Jer. ix. 15. *I will feed them with wormwood, and give them water of gall to drink.* What the pſalmiſt here ſpeaks figuratively of himſelf, was literally done to our Saviour. Matt. xxvii. 34.

Ver. 22. *Let their table,* &c.] They who eat at their tables ſhall betray them, and their proſperity ſhall prove their ruin.

Ver. 23. *Make their loins continually to ſhake.*] This implies a yoke of inſufferable bondage. The Septuagint and Vulgate read, *Ever bow thou down their backs.*

Ver. 25. *Let their habitation be deſolate,* &c.] Let their moſt magnificent ſtructures, and all their houſes be laid waſte; nay, even their meaneſt cottages deſtitute of inhabitants. Matt. xxiii. 38. Acts i. 20.

26 For they perſecute *him* whom thou haſt ſmitten, and they talk to the grief of thoſe whom thou haſt wounded.

27 Add iniquity to their iniquity: and let them not come into thy righteouſneſs.

28 Let them be blotted out of the book of the living, and not be written with the righteous.

29 But I *am* poor and ſorrowful: let thy ſalvation, O God, ſet me up on high.

30 I will praiſe the name of God with a ſong, and will magnify him with thankſgiving.

31 *This* alſo ſhall pleaſe the LORD better than an ox *or* bullock that hath horns and hoofs.

32 The humble ſhall ſee *this, and* be glad: and your hearts ſhall live that ſeek God.

33 For the LORD heareth the poor, and deſpiſeth not his priſoners.

34 Let the heaven and earth praiſe him, the ſeas, and every thing that moveth therein.

35 For God will ſave Sion, and will build the cities of Judah: that they may dwell there, and have it in poſſeſſion.

36 The ſeed alſo of his ſervants ſhall inherit it: and they that love his name ſhall dwell therein.

PSAL. LXX.

David ſoliciteth God to the ſpeedy deſtruction of the wicked, and preſervation of the godly.

¶ To the chief muſician, *A Pſalm* of David, to bring to remembrance.

Make haſte, O God, to deliver me; make haſte to help me, O LORD.

2 Let them be aſhamed and confounded that ſeek after my ſoul: let them be turned backward, and put to confuſion, that deſire my hurt.

3 Let them be turned back for a reward of their ſhame, that ſay, Aha, aha.

4 Let all thoſe that ſeek thee, rejoice, and be glad in thee: and let ſuch as love thy ſalvation ſay continually, Let God be magnified.

5 But I *am* poor and needy, make haſte unto me, O God: thou *art* my help and my deliverer, O LORD, make no tarrying.

PSAL. LXXI.

1 David in confidence of faith and experience of Gods favour, prayeth both for himſelf, and againſt the enemies of his ſoul: 14 He promiſeth conſtancy: 17 He prayeth for perſeverance: 19 He praiſeth God, and promiſeth to do it cheerfully.

In thee, O LORD, do I put my truſt, 1023.
let me never be put to confuſion.

2 Deliver me in thy righteouſneſs, and cauſe me to eſcape: incline thine ear unto me, and ſave me.

3 Be thou my ſtrong habitation, whereunto I may continually reſort: thou haſt given

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Ver. 26. *For they perſecute him whom thou haſt ſmitten.*] For they had no pity on him whom thou hadſt overwhelmed with miſery.

They talk to the grief.] The Septuagint and Vulgate read, *They add to the grief.*

Ver. 27. *Add iniquity to their iniquity.*] That is, Let them accumulate their ſins.

Not come into thy righteouſneſs.] That is, never attain any mercy from thee.

NOTES on Pſalm LXX.

There is not any remarkable difference between this pſalm and the latter part of the 40th; and therefore, it is natural to think, that David, during the conſpiracy of Abſalom, reviewed what he had written, and with ſome ſmall alterations, compoſed this as a diſtinct prayer, to be uſed conſtantly, during the continuance of that ſharp affliction.

Ver. 5. *Poor.*] The epithet *poor,* in this place, means a perſon under any oppreſſive or afflictive circumſtances.

NOTES on Pſalm LXXI.

This pſalm is generally thought to have been written by David, on occaſion of the unnatural rebellion of his ſon, which happened in his declining years, when he was grey-headed, as he complains, ver. 9, and 18.

Ver. 3. *Be thou my ſtrong habitation,* &c.] I am forced to quit my habitation, and have no place of ſafety to retreat to; but whenſoever I fly to thy Almighty protection, do thou always keep me as ſecure as if I repoſed myſelf in an impregnable caſtle.

given commandment to ſave me, for thou *art* my rock and my fortreſs.

4 Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

5 For thou *art* my hope, O Lord GOD: *thou art* my truſt from my youth.

6 By thee have I been holden up from the womb: thou art he that took me out of my mothers bowels, my praiſe *ſhall be* continually of thee.

7 I am as a wonder unto many; but thou *art* my ſtrong refuge.

8 Let my mouth be filled *with* thy praiſe, *and with* thy honour all the day.

9 Caſt me not off in the time of old age, forſake me not when my ſtrength faileth.

10 For mine enemies ſpeak againſt me: and they that lay wait for my ſoul, take counſel together,

11 Saying, God hath forſaken him: perſecute and take him, for *there is* none to deliver *him*.

12 O God, be not far from me: O my God, make haſte for my help.

13 Let them be confounded *and* conſumed, that are adverſaries to my ſoul: let them be covered *with* reproach and diſhonour, that ſeek my hurt.

14 But I will hope continually, and will yet praiſe thee more and more.

15 My mouth ſhall ſhew forth thy righteouſneſs, *and* thy ſalvation all the day: for I know not the numbers *thereof*.

16 I will go in the ſtrength of the Lord GOD: I will make mention of thy righteouſneſs, *even* of thine only.

17 O God, thou haſt taught me from my youth: and hitherto have I declared thy wondrous works.

18 Now alſo when I am old and grayheaded, O God, forſake me not: until I have ſhewed thy ſtrength unto *this* generation, *and* thy power to every one *that* is to come.

19 Thy righteouſneſs alſo, O God, *is* very high, who haſt done great things: O God, who *is* like unto thee?

20 *Thou* which haſt ſhewed me great and ſore troubles, ſhalt quicken me again, and ſhalt bring me up again from the depths of the earth.

21 Thou ſhalt increaſe my greatneſs, and comfort me on every ſide.

22 I will alſo praiſe thee with the pſaltery, *even* thy truth, O my God: unto thee will I ſing with the harp, O thou holy One of Iſrael.

23 My lips ſhall greatly rejoice when I ſing unto thee: and my ſoul which thou haſt redeemed.

24 My tongue alſo ſhall talk of thy righteouſneſs all the day long: for they are confounded, for they are brought unto ſhame, that ſeek my hurt.

PASL. LXXII.

1 *David praying for Solomon, ſheweth the goodneſs and glory of his in type, and in*

Ver. 7. *I am as a wonder,* &c.] That is, becauſe ſo many and grievous afflictions have befallen me.

Ver. 20. *Thou ſhalt quicken me again.*] Theſe words not only ſignify his being delivered out of his troubles, but are certainly to be underſtood of a reſurrection.

NOTES on Pſalm LXXII.

The concluſion of this pſalm informs us who the author of it was; and the occaſion of David's writing it was this—By his command, Nathan the prophet, and Zadok the prieſt, took Solomon, and ſet him upon his throne, that David might have the ſatisfaction of ſeeing all the great men do homage to Solomon, and acknowledge him for their ſucceeding ſovereign before he died: at this ſight, the ſpirit of this holy man, being tranſported with extraordinary joy, dictated it to Solomon, wherein he firſt recommends him to the divine benediction, and then inſtructs him how to render his people happy, by enumerating the qualities of a good king, and the proſperous ſtate of the kingdom under his government: and delivers ſome parts of it in ſo exalted a ſtrain, that the words were never fully accompliſhed till the appearance of the Meſſiah; of the happineſs of whoſe reign, and the juſtice of whoſe government, together with the power, extent, and external continuance of his kingdom, his father David here prophecies.

Before Christ

truth of Chriſts kingdom: 18 *He bleſſeth God.*

¶ *A Pſalm* for Solomon.

1015. GIve the king thy judgments, O God, and thy righteouſneſs unto the kings ſon.

2 He ſhall judge thy people with righteouſneſs, and thy poor with judgment.

3 The monntains ſhall bring peace to the people, and the little hills, by righteouſneſs.

4 He ſhall judge the poor of the people, he ſhall ſave the children of the needy, and ſhall break in pieces the oppreſſor.

5 They ſhall fear thee as long as the ſun and moon endure, throughout all generations.

6 He ſhall come down like rain upon the mown graſs: as ſhowers *that* water the earth.

7 In his days ſhall the righteous flouriſh: and abundance of peace ſo long as the moon endureth.

8 He ſhall have dominion alſo from ſea to ſea, and from the river unto the ends of the earth.

9 They that dwell in the wilderneſs ſhall bow before him: and his enemies ſhall lick the duſt.

10 The kings of Tarſhiſh, and of the iſles, ſhall bring preſents: the kings of Sheba and Seba ſhall offer gifts.

11 Yea, all kings ſhall fall down before him: all nations ſhall ſerve him.

Before Christ

12 For he ſhall deliver the needy when he crieth: the poor alſo, and *him* that hath no helper.

13 He ſhall ſpare the poor and needy, and ſhall ſave the ſouls of the needy.

14 He ſhall redeem their ſoul from deceit and violence: and precious ſhall their blood be in his ſight.

15 And he ſhall live, and to him ſhall be given of the gold of Sheba; prayer alſo ſhall be made for him continually, *and* daily ſhall he be praiſed.

16 There ſhall be an handful of corn in the earth upon the top of the mountains; the fruit thereof ſhall ſhake like Lebanon, and *they* of the city ſhall flouriſh like graſs of the earth.

17 His name ſhall endure for ever: his name ſhall be continued as long as the ſun: and *men* ſhall be bleſſed in him; all nations ſhall call him bleſſed.

18 Bleſſed *be* the LORD God, the God of Iſrael, who only doeth wondrous things.

19 And bleſſed *be* his glorious name for ever, and let the whole earth be filled *with* his glory; Amen, and amen.

20 The prayers of David the ſon of Jeſſe are ended.

PSAL.

Ver. 1 *Give the king thy judgments, O God, &c.*] Beſtow, I beſeech thee, upon Solomon, who is anointed to ſit upon thy throne, ſuch a right judgment in all things, and ſuch integrity of heart, that he may govern this people, according to the laws thou waſt pleaſed to give them from heaven.

Ver. 3. *The mountains ſhall bring peace, &c.*] Thoſe places which uſed to be haunted with robbers and wild beaſts, ſhall bring peace; this bleſſing ſhall be conferred on all places, where it was wholly a ſtranger before; and therefore ſhall be more welcome.

Ver. 5. *They ſhall fear thee, &c.*] This could not be ſaid of Solomon, but with reſpect to his poſterity, eſpecially of Chriſt.

Ver. 6. *He ſhall come down like rain, &c.*] He will rule them in ſo gentle a manner, as ſhall make his authority no leſs acceptable and beneficial, than rain is to the aftergraſs; or gentle ſhowers which fall during the heats of ſummer, to refreſh the thirſty ground. The Septuagint, Vulgate, and Liturgy read, *upon a fleece of wool.*

Ver. 9. *Shall lick the duſt.*] Shall proſtrate themſelves with their faces to the ground, after the faſhion of the eaſtern nations.

Ver. 16. *There ſhall be an handful of corn in the earth, &c.*] God ſhall bleſs the land with ſuch remarkable plenty, that an handful of corn ſown in the earth, nay, even on the ſummit of the barren mountains, ſhall ſpring up ſo thick, and produce ears ſo plump and full, that when ſhaken with the wind, they ſhall make a noiſe like the cedars of Lebanon: nor ſhall the city be leſs fruitful than the country, but become remarkably populous, and ſtored with all good things, as the earth is with graſs, or flowers in the ſpring.

Ver. 20. *The prayers of David—are ended.*] The Septuagint reads, *The pſalms of David are ended*; i. e. thoſe which he compoſed.

Before Chriſt

PSAL. LXXIII.

1 *The prophet prevailing in a temptation,* 2 *ſheweth the occaſion thereof, the proſperity of the wicked,* 13 *the wound given thereby, diffidence;* 15 *the victory over it, knowledge of Gods purpoſe, in deſtroying of the wicked, and ſuſtaining the righteous.*

¶ A Pſalm of Aſaph.

TRuly God *is* good to Iſrael, *even* to ſuch as are of a clean heart.

2 But as for me, my feet were almoſt gone: my ſteps had well nigh ſlipt.

3 For I was envious at the fooliſh, *when* I ſaw the proſperity of the wicked.

4 For *there are* no bands in their death: but their ſtrength *is* firm.

5 They *are* not in trouble *as other* men; neither are they plagued like *other* men.

6 Therefore pride compaſſeth them about as a chain: violence covereth them *as* a garment.

7 Their eyes ſtand out with fatneſs: they have more than heart could wiſh.

8 They are corrupt, and ſpeak wickedly *concerning* oppreſſion: they ſpeak loftily.

9 They ſet their mouth againſt the heavens; and their tongue walketh through the earth.

10 Therefore his people return hither: and waters of a full *cup* are wrung out to them.

Before Chriſt

11 And they ſay, How doth God know? and is there knowledge in the moſt High?

12 Behold, theſe *are* the ungodly, who proſper in the world, they increaſe *in* riches.

13 Verily, I have cleanſed my heart in vain, and waſhed my hands in innocency.

14 For all the day long have I been plagued, and chaſtened every morning.

15 If I ſay, I will ſpeak thus: behold, I ſhould offend *againſt* the generation of thy children.

16 When I thought to know this, it *was* too painful for me.

17 Until I went into the ſanctuary of God; *then* underſtood I their end.

18 Surely thou didſt ſet them in ſlippery places: thou caſtedſt them down into deſtruction.

19 How are they *brought* into deſolation as in a moment! they are utterly conſumed with terrors.

20 As a dream when *one* awaketh; *ſo,* O Lord, when thou awakeſt, thou ſhalt deſpiſe their image.

21 Thus my heart was grieved, and I was pricked in my reins.

22 So fooliſh *was* I, and ignorant: I was *as* a beaſt before thee.

23 Nevertheleſs, I *am* continually with thee: thou haſt holden *me* by my right hand.

24 Thou

NOTES on Pſalm LXXIII.

Here begins a new collection, or the third book of Pſalms, according to the Hebrew diviſion. This book contains ſeventeen pſalms, moſt of them very diſconſolate, and full of bitter complaints. They were chiefly compoſed by Aſaph, who lived in the days of Hezekiah, and called Aſaph the Seer. See 2 Chron. xxix. 30. He ſeems to be the author of this, and probably compoſed it to comfort himſelf, and all good men, when they ſaw the wicked proſper, while the righteous were ſore afflicted.

Ver. 2. *My feet were almoſt gone, my ſteps,* &c.] I began to doubt and ſtagger in my faith.

Ver. 4. *There are no bands in their death.*] The meaning is, that they are not drawn to an untimely death by ſickneſs, or evil accidents.

Ver. 7. *Their eyes ſtand out,* &c.] They pamper themſelves to exceſs.

Ver. 10. *Therefore his people return hither.*] That is, to the following thoughts, and their old opinions.

Ver. 15. *If I ſay, I will ſpeak thus,* &c.] But whatever confuſed and fooliſh thoughts came on a ſudden into my mind, I concluded upon more mature deliberation, that if I ſaid, as theſe men do, I ſhould baſely betray the cauſe of all them who are dear unto thee.

Ver. 17. *Until I went into the ſanctuary,* &c.] Withdrawing my mind from the world, and the falſe ſhews thereof, I brought myſelf to judge of theſe things; I was ſenſible how ſhort was the felicity of the wicked, and how truly miſerable thoſe men are, whoſe reward is only in this life.

24 Thou ſhalt guide me with thy counſel, and afterward receive me *to* glory.

25 Whom have I in heaven *but thee?* and *there is* none upon earth *that* I deſire beſides thee.

26 My fleſh and my heart faileth? *but* God *is* the ſtrength of my heart, and my portion for ever.

27 For lo, they that are from thee, ſhall periſh: thou haſt deſtroyed all them that go a whoring from thee.

28 But it is good for me to draw near to God: I have put my truſt in the Lord God, that I may declare all thy works.

PSAL. LXXIV.

1 *The prophet complaineth of the deſolation of the ſanctuary:* 10 *He moveth God to help, in conſideration of his power,* 18 *of his reproachful enemies, of his children, and of his covenant.*

¶ Maſchil of Aſaph.

O God, why haſt thou caſt *us* off for ever? *why* doth thine anger ſmoke againſt the ſheep of thy paſture?

2 Remember thy congregation *which* thou haſt purchaſed of old: the rod of thine inheritance *which* thou haſt redeemed, this mount Zion wherein thou haſt dwelt.

3 Lift up thy feet unto the perpetual deſolations: *even* all that the enemy hath done wickedly in the ſanctuary.

4 Their enemies roar in the midſt of thy congregations: they ſet up their enſigns *for* ſigns.

5 *A man* was famous according as he had lifted up axes upon the thick trees.

6 But now they break down the carved work thereof at once, with axes and hammers.

7 They have caſt fire into thy ſanctuary, they have defiled *by caſting down* the dwelling-place of thy name to the ground.

8 They ſaid in their hearts, Let us deſtroy them together: they have burnt up all the ſynagogues of God in the land.

9 We ſee not our ſigns, *there is* no more any prophet, neither *is there* among us any that knoweth how long.

10 O God, how long ſhall the adverſary reproach? ſhall the enemy blaſpheme thy name for ever?

11 Why withdraweſt thou thy hand, even thy right hand? pluck *it* out of thy boſom.

12 For God *is* my King of old, working ſalvation in the midſt of the earth.

13 Thou didſt divide the ſea by thy ſtrength: thou brakeſt the heads of the dragons in the waters.

NOTES on Pſalm LXXIV.

The deſolation of Jeruſalem, the temple, and the reſt of the land of Canaan, by Nebuchadnezzar king of Babylon, was the ſad occaſion of this pſalm, which was compoſed during the Babyloniſh captivity; and probably by ſome pious man of the poſterity of Aſaph the Seer, who was ſuffered to remain in the land of Iſrael with the Chaldeans.

Ver. 2. *The rod of thine inheritance.*] Which thou haſt meaſured out for thyſelf, as with a line or rod: or by *rod*, ſome underſtand a *ſceptre*, and apply it to the tribe of Judah, on account of the ſuperior dignity of that tribe above the reſt.

Ver 3. *Lift up thy feet.*] To ſtamp or beat down, or to come and ſee the deſolations.

Ver. 5. *A man was famous according as*, &c.] They got fame according to the miſchief they did, which they committed with no more remorſe, than if they had been lopping off the boughs of a tree.

Ver. 7. *They have caſt fire into thy ſanctuary.*] The Septuagint reads, *They have burnt with fire thy ſanctuary to the ground.*

Ver. 9. *We ſee not our ſigns.*] No tokens of thy divine preſence.

Ver. 11. *Why withdraweſt thou thy hand?* &c.] Their upper garments anciently having no ſleeves, the arms were wrapped up, and covered under them; and therefore, when the right-hand was exerted in the action, it muſt be diſengaged from the garment, and made bare. *Why withdraweſt thou thy hand?* i. e. why turneſt thou thine hand under thy garment?

Ver. 13. *Dragons.*] By dragons is meant the Egyptians, or Pharaoh's army, who were broken, or drowned in the Red-ſea; and their bodies being waſhed aſhore, became food for the wild beaſts and birds of the wilderneſs.

14 Thou brakeſt the heads of leviathan in pieces, *and* gaveſt him *to be* meat to the people inhabiting the wilderneſs.

15 Thou didſt cleave the fountain and the flood: thou driedſt up mighty rivers.

16 The day *is* thine, the night alſo *is* thine: thou haſt prepared the light and the ſun.

17 Thou haſt ſet all the borders of the earth: thou haſt made ſummer and winter.

18 Remember this, *that* the enemy hath reproached, O Lord, and *that* the fooliſh people have blaſphemed thy name.

19 O deliver not the ſoul of thy turtle-dove unto the multitude *of the wicked*, forget not the congregation of thy poor for ever.

20 Have reſpect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

21 O let not the oppreſſed return aſhamed: let the poor and needy praiſe thy name.

22 Ariſe, O God, plead thine own cauſe: remember how the fooliſh man reproacheth thee daily.

23 Forget not the voice of thine enemies: the tumult of thoſe that riſe up againſt thee, increaſeth continually.

PSAL. LXXV.

1 *The prophet praiſeth God:* 2 *He promiſeth to judge uprightly:* 4 *He rebuketh the proud by conſideration of Gods providence:* 9 *He praiſeth God, and promiſeth to execute juſtice.*

¶ To the chief muſician, Al-taſchith, A Pſalm *or* Song of Aſaph.

UNto thee, O God, do we give thanks, *unto thee* do we give thanks: for that thy name *is* near, thy wondrous works declare.

2 When I ſhall receive the congregation, I will judge uprightly.

3 The earth and all the inhabitants thereof are diſſolved: I bear up the pillars of it. Selah.

4 I ſaid unto the fools, Deal not fooliſhly; and to the wicked, Lift not up the horn.

5 Lift not up your horn on high: ſpeak *not* with a ſtiff neck.

6 For promotion *cometh* neither from the eaſt, nor from the weſt, nor from the ſouth.

7 But God *is* the judge: he putteth down one, and ſetteth up another.

Ver. 14. *Leviathan.*] By *Leviathan*, is meant Pharaoh himſelf.

Ver. 19. *Thy turtle dove.*] Deliver, we beſeech thee, thy church, which, like a turtle dove, can only mourn in ſecret, and make ſilent complaints unto thee, from thoſe violent men who ſeek utterly to deſtroy her. Inſtead of *turtle dove*, ſeveral verſions read, *one confeſſing thee.*

Ver. 20. *The dark places of the earth*, &c.] The dreary and deſert parts of the country are full of robberies and receptacles for thieves.

NOTES on Pſalm LXXV.

This pſalm ſeems to have been compoſed by Aſaph the Seer, after the great deliverance, which, by the ſtrange deſtruction of Sennacherib's army, God gave the good king Hezekiah: the word AL-TASCHITH, *thou ſhalt not deſtroy*, may very naturally be applied to Sennacherib, who, as the prophet told them, ſhould not accompliſh his intentions of deſtroying Jeruſalem, as he had done the capitals of other nations. Symmachus calls this pſalm *a triumphal ſong concerning immortality*, becauſe it contains, as Theodoret explains it, a prediction of the righteous judgment of God in the deſtruction of the wicked, and rewarding the lovers of virtue; which ſhould teach us not to ſuffer any pious thoughts to periſh, but to preſerve them whole and entire, that we may inherit immortality. If we ſuppoſe this pſalm to have been ſung, as ſeveral of them were, alternately, we ſhall ſee it in a much clearer light. The Iſraelites may be ſuppoſed to ſing the two firſt verſes; the third verſe are the words of the Almighty; then the Iſraelites, ver. 4. *Have not we often ſaid*, &c.

Ver. 1. *Thy name is near.*] That is, *thou art near*; the name of a perſon is an Hebraiſm, whereby the perſon is frequently expreſſed.

Ver. 2. *When I ſhall receive the congregation*, &c.] When we can have our ſolemn aſſemblies again, I will perfect the reformation which I have began.

Ver. 3. *Pillars.*] Governors or great perſonages.

Ver. 4. *Lift not up your horn.*] Be not proud and inſolent.

Ver. 6. *Nor from the ſouth.*] This ſhould be tranſlated the *deſert*, but the deſerts lay both on the north and ſouth ends of Canaan; the meaning is, that deliverance was not to be expected from any of the nations round about.

8 For in the hand of the LORD *there is* a cup, and the wine is red: it is full of mixture, and he poureth out of the ſame: but the dregs thereof all the wicked of the earth ſhall wring *them* out, *and* drink *them*.

9 But I will declare for ever; I will ſing praiſes to the God of Jacob.

10 All the horns of the wicked alſo will I cut off; *but* the horns of the righteous ſhall be exalted.

PSAL. LXXVI.

1 *A declaration of Gods majeſty in the church.* 11 *An exhortation to ſerve him reverently.*

¶ To the chief muſician on Neginoth, A Pſalm *or* Song of Aſaph.

IN Judah *is* God known: his name *is* great in Iſrael.

2 In Salem alſo is his tabernacle, and his dwelling-place in Zion.

3 There brake he the arrows of the bow, the ſhield, and the ſword, and the battel. Selah.

4 Thou *art* more glorious *and* excellent than the mountains of prey.

5 The ſtout-hearted are ſpoiled, they have ſlept their ſleep: and none of the men of might have found their hands.

6 At thy rebuke, O God of Jacob, both the chariot and horſe are caſt into a dead ſleep.

7 Thou, *even* thou *art* to be feared, and who may ſtand in thy ſight when once thou art angry?

8 Thou didſt cauſe judgment to be heard from heaven; the earth feared and was ſtill,

9 When God aroſe to judgment to ſave all the meek of the earth. Selah.

10 Surely the wrath of man ſhall praiſe thee: the remainder of wrath ſhalt thou reſtrain.

11 Vow, and pay unto the LORD your God; let all that be round about him bring preſents unto him that ought to be feared.

12 He ſhall cut off the ſpirit of princes: *he is* terrible to the kings of the earth.

PSAL. LXXVII.

1 *The pſalmiſt ſheweth what fierce combat he had with diffidence.* 10 *The victory which he had by conſideration of Gods great and gracious works.*

¶ To the chief muſician, to Jeduthun, A Pſalm of Aſaph.

I Cried unto God with my voice: *even* unto God with my voice, and he gave ear unto me.

Ver. 8. *In the hand of the Lord there is a cup*, &c.] This is beautifully imagined; and there is a fine paſſage in Homer ſimilar to this paſſage.

> Two urns by Jove's high throne have ever ſtood,
> The ſource of evil one, and one of Good;
> From thence the cup of mortal man he fills,
> Bleſſings to theſe, to thoſe diſtributes ills;
> To moſt he mingles both; the wretch decreed,
> To taſte the bad, unmix'd, is curs'd indeed.
>
> POPE

Is red.] *Red* denotes the fierceneſs of God's wrath.

NOTES on Pſalm LXXVI.

This pſalm here commemorates ſome ſignal victory over a very powerful enemy, which ſeems to be no other than that over Sennacherib's army, which Aſaph, not content with celebrating in the former hymn, added this alſo for his own uſe; and all other pious perſons, who, he hoped, would join with him in it; eſpecially when it was ſung in the temple, as he directed the chief muſician after the ſame manner as the fourth pſalm.

Ver. 2. *Salem.*] Jeruſalem.

Ver. 4. *Thou art more glorious*, &c.] Thou, O Sion, art more glorious.

Ver. 5. *They have ſlept their ſleep*, &c.] They lay down to ſleep, but never awaked; and none of their mighty men have found, or obtained any advantage by their hands,

Ver. 10. *Surely the wrath of man ſhall praiſe thee.*] Even the fierceneſs and rage of man ſhall turn to thy praiſe; for it ſhall effect nothing.

NOTES on Pſalm LXXVII.

This pſalm ſeems to have been compoſed during the Babyloniſh captivity; the author, who was not Aſaph the Seer, but ſome other in after times, very pathetically laments the long continuance of their bondage, which ſeemed to indicate that God had utterly forſaken them; but he at laſt comforts himſelf, with the remembrance of what God had formerly done for them, when he delivered them out of Egyptian ſlavery.

2 In the day of my trouble I ſought the Lord; my ſore ran in the night, and ceaſed not: my ſoul refuſed to be comforted.

3 I remembered God, and was troubled: I complained, and my ſpirit was overwhelmed. Selah.

4 Thou holdeſt mine eyes waking: I am ſo troubled that I cannot ſpeak.

5 I have conſidered the days of old, the years of ancient times.

6 I call to remembrance my ſong in the night: I commune with mine own heart, and my ſpirit made diligent ſearch.

7 Will the LORD caſt off for ever? and will he be favourable no more?

8 Is his mercy clean gone for ever? doth *his* promiſe fail for evermore?

9 Hath God forgotten to be gracious? hath he in anger ſhut up his tender mercies? Selah.

10 And I ſaid, This *is* my infirmity: *but I will remember* the years of the right hand of the moſt High.

11 I will remember the works of the LORD: ſurely I will remember thy wonders of old.

12 I will meditate alſo of all thy work, and talk of thy doings.

13 Thy way, O God, *is* in the ſanctuary: who *is ſo* great a God as *our* God?

14 Thou *art* the God that doeſt wonders; thou haſt declared thy ſtrength among the people.

15 Thou haſt with *thine* arm redeemed thy people, the ſons of Jacob and Joſeph. Selah.

16 The waters ſaw thee, O God, the waters ſaw thee: they were afraid; the depths alſo were troubled.

17 The clouds poured out water, the ſkies ſent out a ſound: thine arrows alſo went abroad.

18 The voice of thy thunder *was* in the heaven: the lightnings lightned the world, the earth trembled and ſhook.

19 Thy way *is* in the ſea, and thy path in the great waters, and thy foot-ſteps are not known.

20 Thou leddeſt thy people like a flock, by the hand of Moſes and Aaron.

PSAL. LXXVIII.

1 *An exhortation both to learn and to preach the law of God.* 9 *The ſtory of Gods wrath againſt the incredulous and diſobedient.* 67 *The Iſraelites being rejected, God choſe Judah, Zion, and David.*

Maſ-

Ver. 2. *My ſore ran,* &c.] Or, *my hand was ſtretched out.*

Ver. 10. *This is my infirmity.*] Or, *my affliction*; the time in which God hath pleaſed to appoint my ſufferings. The word is to be underſtood thus, 2 Cor. xi, 30, and xii. 5. and probably in the laſt collect of the Litany.

Ver. 13. *Thy way, O God, is in the ſanctuary,* &c.] The proceedings of thy providence, O God, are not only perfect, holy, and juſt; but far beyond the reach of man to fathom.

Ver. 15. *Thou haſt with thine arm redeemed thy people.*] Thou, O Lord, haſt claimed thy right to the equity of the redemption of thy people, whom thou haſt ſold into the hands of thine enemies; thou gaveſt Egypt for their ranſom, Ethiopia and Seba for them—The Hebrew word here uſed, has a particular reference to the privilege which the neareſt relation among the Jews had to redeem his kinſman, or whatever his kinſman had ſold, or pawned, to another perſon.

Ver. 16. *The waters ſaw thee, O God,* &c.] The waters of the Red-ſea felt thy power to the very depths of the ocean, which retreated, as if terrified by thy preſence, and left a dry path in the ſea for thy people to paſs over.

Ver. 17. *The clouds poured out water,* &c.] But returned again upon the Egyptians, accompanied with a terrible ſtorm of rain, thunder, and hail-ſtones, which brake the very wheels of their chariots. Exod. xiv. 24, 25.

Ver. 18. *The voice of thy thunder was in the heaven,* &c.] The tremendous noiſe of this thunder filled the air; the lightning flaſhed in their faces, which, with a dreadful earthquake, made the very inhabitants of Canaan tremble.

Ver. 19. *Thy way is in the ſea,* &c.] Thy way cannot be traced by human knowledge, who madeſt a broad path through the boiſterous waves; where none ever trod before; and which the waters have overflown and obliterated.

NOTES on Pſalm LXXVIII.

That his countrymen, and their poſterity, might preſerve in their minds the wonderful works of God, the pſalmiſt here commemorates the benefits their fathers had received

Maſchil of Aſaph.

Give ear, O my people, *to* my law: incline your ears to the words of my mouth.

2 I will open my mouth in a parable: I will utter dark ſayings of old:

3 Which we have heard and known, and our fathers have told us.

4 We will not hide *them* from their children, ſhewing to the generation to come, the praiſes of the LORD; and his ſtrength and his wonderful works that he hath done.

5 For he eſtabliſhed a teſtimony in Jacob, and appointed a law in Iſrael, which he commanded our fathers, that they ſhould make them known to their children.

6 That the generation to come might know *them*, *even* the children *which* ſhould be born: *who* ſhould ariſe and declare *them* to their children:

7 That they might ſet their hope in God, and not forget the works of God; but keep his commandments:

8 And might not be as their fathers, a ſtubborn and rebellious generation; a generation *that* ſet not their heart aright, and whoſe ſpirit was not ſtedfaſt with God.

9 The children of Ephraim *being* armed *and* carrying bows, turned back in the day of battel.

10 They kept not the covenant of God, and refuſed to walk in his law:

11 And forgat his works, and his wonders that he had ſhewed them.

12 Marvellous things did he in the ſight of their fathers, in the land of Egypt, *in* the field of Zoan.

13 He divided the ſea, and cauſed them to paſs through, and he made the waters to ſtand as an heap.

14 In the day-time alſo he led them with a cloud, and all the night with a light of fire.

15 He clave the rocks in the wilderneſs, and gave *them* drink as out of the great depths.

16 He brought ſtreams alſo out of the rock, and cauſed waters to run down like rivers.

17 And they ſinned yet more againſt him, by provoking the moſt High in the wilderneſs.

18 And they tempted God in their heart, by aſking meat for their luſt.

19 Yea, they ſpake againſt God: they ſaid, Can God furniſh a table in the wilderneſs?

20 Behold, he ſmote the rock, that the waters guſhed out, and the ſtreams overflowed; can he give bread alſo? can he provide fleſh for his people?

21 Therefore the LORD heard *this*, and was wroth, ſo a fire was kindled againſt Jacob, and anger alſo came up againſt Iſrael;

22 Becauſe they believed not in God, and truſted not in his ſalvation:

23 Though he had commanded the clouds from above, and opened the doors of heaven,

24 And

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received, not omitting, at the ſame time, to take notice alſo of their ſhameful ingratitude, and the juſt puniſhments which divine vengeance deſervedly inflicted upon them; preſenting them with an epitome of the hiſtory of the Iſraelites, from the time of their coming out of Egypt, to the time of David's advancement to the throne; and the time when this narration, or hiſtorical abſtract concludes, makes it more than probable, that the author of this pſalm was that Aſaph, who lived in the days of David, and is ſo often mentioned as one of the chief ſingers.

Ver. 2. *I will open my mouth in a parable.*] It is no vulgar leſſon which I will teach you.

Ver. 9. *Turned back in the day of battle.*] See Deut. i. 26.

Ver. 12. *Zoan.*] Zoan was a chief city in Egypt, and the king's court or palace, and a place of great antiquity; Zoan is probably here only another appellation for the land of Egypt, by taking (as it is uſual in poetical compoſitions) a part of the whole.

Ver. 20. *Behold he ſmote the rock, &c.*] It is very evident from the context, that it ſhould be tranſlated, *Though he ſmote the rock,* &c.

24 And had rained down manna upon them to eat, and had given them of the corn of heaven.

25 Man did eat angels food: he ſent them meat to the full.

26 He cauſed an eaſt-wind to blow in the heaven: and by his power he brought in the ſouth-wind.

27 He rained fleſh alſo upon them as duſt, and feathered fowls like as the ſand of the ſea.

28 And he let *it* fall in the midſt of their camp, round about their habitations.

29 So they did eat, and were well filled: for he gave them their own deſire;

30 They were not eſtranged from their luſts: but while their meat *was* yet in their mouths,

31 The wrath of God came upon them, and ſlew the fatteſt of them, and ſmote down the choſen *men* of Iſrael.

32 For all this they ſinned ſtill: and believed not for his wondrous works.

33 Therefore their days did he conſume in vanity, and their years in trouble.

34 When he ſlew them, then they ſought him: and they returned and enquired early after God.

35 And they remembered that God *was* their rock, and the high God their redeemer.

36 Nevertheleſs, they did flatter him with their mouth, and they lied unto him with their tongues.

37 For their heart was not right with him, neither were they ſtedfaſt in his covenant.

38 But he *being* full of compaſſion, forgave *their* iniquity, and deſtroyed *them* not; yea, many a time turned he his anger away, and did not ſtir up all his wrath.

39 For he remembered that they *were but* fleſh; a wind that paſſeth away and cometh not again.

40 How oft did they provoke him in the wilderneſs, *and* grieve him in the deſert?

41 Yea, they turned back and tempted God, and limited the holy One of Iſrael.

42 They remembered not his hand, *nor* the day when he delivered them from the enemy.

43 How he had wrought his ſigns in Egypt, and his wonders in the field of Zoan:

44 And had turned their rivers into blood; and their floods, that they could not drink.

45 He ſent divers ſorts of flies among them, which deſtroyed them; and frogs, which deſtroyed them.

46 He gave alſo their increaſe unto the caterpillar, and their labour unto the locuſt.

47 He deſtroyed their vines with hail, and their ſycomore-trees with froſt.

48 He gave up their cattle alſo to the hail, and their flocks to hot thunder-bolts.

49 He caſt upon them the fierceneſs of his anger, wrath, and indignation and trouble, by ſending evil angels *among them*.

50 He made a way to his anger, he ſpared not their ſoul from death: but gave their life over to the peſtilence.

51 And ſmote all the firſt-born in Egypt: the chief of *their* ſtrength in the tabernacles of Ham:

Ver 25. *Angels food.*] That is, food prepared by the miniſtry of angels; or it may be an Hebraiſm, and mean only very excellent food.

Ver. 27. *He rained fleſh upon them.*] Some commentators have thought, that *fleſh* alludes to *locuſts*, and *feathered fowls* to *quails*. See note on Numb. xi. 31.

Ver. 39. *He remembered that they were but fleſh.*] He conſidered how very frail they were, and that they could continue only a ſhort time here; but would of themſelves moulder into duſt, and vaniſh like a blaſt of wind, which makes a noiſe for a ſhort time, and is then diſperſed, and heard no more.

Ver. 47. *Sycomore-trees.*] The Liturgy tranſlation reads, *mulberry-trees*, but *ſycomore-trees* ſeem more agreeable to the original; it was a wood of great repute in Egypt, for making mummy cheſts and ſacred boxes.

52 But made his own people to go forth like ſheep, and guided them in the wilderneſs like a flock.

53 And he led them on ſafely, ſo that they feared not: but the ſea overwhelmed their enemies.

54 And he brought them to the border of his ſanctuary, *even to* this mountain, *which* his right hand had purchaſed.

55 He caſt out the heathen alſo before them, and divided them an inheritance by line, and made the tribes of Iſrael to dwell in their tents.

56 Yet they tempted and provoked the moſt high God, and kept not his teſtimonies:

57 But turned back and dealt unfaithfully like their fathers: they were turned aſide like a deceitful bow.

58 For they provoked him to anger with their high places, and moved him to jealouſy with their graven images.

59 When God heard *this*, he was wroth, and greatly abhorred Iſrael:

60 So that he forſook the tabernacle of Shiloh, the tent *which* he placed among men:

61 And delivered his ſtrength into captivity, and his glory into the enemies hand.

62 He gave his people over unto the ſword: and was wroth with his inheritance.

63 The fire conſumed their young men: and their maidens were not given to marriage.

64 Their prieſts fell by the ſword: and their widows made no lamentation.

65 Then the Lord awaked as one out of ſleep, *and* like a mighty man that ſhouteth by reaſon of wine.

66 And he ſmote his enemies in the hinder parts: he put them to a perpetual reproach.

67 Moreover, he refuſed the tabernacle of Joſeph: and choſe not the tribe of Ephraim.

68 But choſe the tribe of Judah, the mount Zion which he loved.

69 And he built his ſanctuary like high *palaces*, like the earth which he hath eſtabliſhed for ever.

70 He choſe David alſo his ſervant, and took him from the ſheep-folds:

71 From following the ews great with young, he brought him to feed Jacob his people, and Iſrael his inheritance.

72 So he fed them according to the integrity of his heart: and guided them by the ſkilfulneſs of his hands.

PSAL. LXXIX.

1 *The pſalmiſt complaineth of the deſolation of Jeruſalem:* 8 *He prayeth for deliverance,* 13 *and promiſeth thankfulneſs.*

¶ A Pſalm of Aſaph.

O God, the heathen are come into thine inheritance, thy holy temple have they defiled: they have laid Jeruſalem on heaps.

2 The dead bodies of thy ſervants have they given *to be* meat unto the fowls of the heaven, the fleſh of thy ſaints unto the beaſts of the earth.

3 Their blood have they ſhed like water round about Jeruſalem: and *there was* none to bury *them*.

Ver. 57. *Like a deceitful bow.*] Like an ill made bow, which never ſends the arrow to its mark; ſo their minds and hearts being depraved, would turn aſide into crooked ways, and not be directed according to the will of God.

Ver. 61. *His ſtrength.*] That is, the ark. Pſalm cxxxii. it is called *the ark of thy ſtrength.*

Ver. 64. *Their widows made no lamentation.*] Oppreſſed with grief, their wives did not long ſurvive, to make any public funeral for them.

Ver. 66. *In the hinder parts.*] Namely, with the painful and ſhameful diſeaſe of emerods. See 1 Sam. v. 6, 9, 12.

NOTES on Pſalm LXXIX.

This pſalm was compoſed, moſt probably, by the ſame author, and on the ſame occaſion with the 74th, namely, the deſtruction of Jeruſalem by Nebuchadnezzar.

4 We are become a reproach to our neighbours: a ſcorn and deriſion to them that are round about us.

5 How long, LORD? wilt thou be angry for ever? ſhall thy jealouſy burn like fire?

6 Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.

7 For they have devoured Jacob, and laid waſte his dwelling-place.

8 O remember not againſt us former iniquities: let thy tender mercies ſpeedily prevent us: for we are brought very low.

9 Help us, O God of our ſalvation, for the glory of thy name: and deliver us, and purge away our ſins for thy names ſake.

10 Wherefore ſhould the heathen ſay, Where *is* their God? let him be known among the heathen in our ſight *by* the revenging of the blood of thy ſervants *which is* ſhed.

11 Let the ſighing of the priſoner come before thee, according to the greatneſs of thy power: preſerve thou thoſe that are appointed to die.

12 And render unto our neighbours ſeven-fold into their boſom, their reproach wherewith they have reproached thee, O Lord.

13 So we thy people and ſheep of thy paſture, will give thee thanks for ever: we will ſhew forth thy praiſe to all generations.

PSAL. LXXX.

1 *The pſalmiſt in his prayer complaineth of the miſeries of the church.* 8 *Gods former favours are turned into judgments:* 14 *He prayeth for deliverance.*

¶ To the chief muſician, upon Shoſhannim, Eduth, A Pſalm of Aſaph.

GIve ear, O Shepherd of Iſrael, thou that leadeſt Joſeph like a flock, thou that dwelleſt *between* the cherubims, ſhine forth.

2 Before Ephraim, and Benjamin, and Manaſſeh, ſtir up thy ſtrength, and come *and* ſave us.

3 Turn us again, O God: and cauſe thy face to ſhine, and we ſhall be ſaved.

4 O LORD God of hoſts, how long wilt thou be angry againſt the prayer of thy people?

5 Thou feedeſt them with the bread of tears: and giveſt them tears to drink in great meaſure.

6 Thou makeſt us a ſtrife unto our neighbours: and our enemies laugh among themſelves.

7 Turn us again, O God of hoſts, and cauſe thy face to ſhine, and we ſhall be ſaved.

8 Thou haſt brought a vine out of Epypt: thou haſt caſt out the heathen, and planted it.

9 Thou

Ver. 7. *For they have devoured Jacob.*] They were indeed the inſtruments of thy vengeance; but executed their commiſſion with ſuch cruelty, that not content with the conqueſt of *Iſrael*, they have endeavoured our total extirpation.

Ver. 10. *Let him be known among the heathen.*] The Septuagint, Vulgate, and Liturgy read, *Let the vengeance of thy ſervants blood that is ſhed, be openly ſhewed among the heathen in our ſight.*

Ver. 11. *Preſerve thou thoſe that are appointed to die.*] The Septuagint and Vulgate read, *preſerve the children of thoſe that have been murdered.*

NOTES on Pſalm LXXX.

This pſalm ſeems to have been written by Aſaph the Seer, when Sennacherib, the king of Aſſyria, came up with a great hoſt againſt Jeruſalem, in the days of king Hezekiah. It was delivered to the chief muſician in the temple, to be ſung as the ſixtieth pſalm, upon the inſtruments of ſix ſtrings, which were generally uſed in ſolemn thankſgivings.

Ver. 1. *Thou that leadeſt Joſeph like a flock.*] This alludes to the peculiar art and cuſtom of the Hebrew ſhepherds, who were ſo converſant among their flocks, that they knew every individual ſheep, called them all by their names, and led them whitherſoever they pleaſed.

Ver. 8. *Thou haſt brought a vine, &c.*] Thou once tranſplantedſt us, like a choice vine, out of Egypt into this country.

9 Thou preparedſt *room* before it, and didſt cauſe it to take deep root, and it filled the land.

10 The hills were covered with the ſhadow of it, and the boughs thereof *were like* the goodly cedars.

11 She ſent out her boughs unto the ſea, and her branches unto the river.

12 Why haſt thou *then* broken down her hedges, ſo that all they which paſs by the way, do pluck her?

13 The boar out of the wood doth waſte it, and the wild beaſt of the field doth devour it.

14 Return, we beſeech thee, O God of hoſts: look down from heaven, and behold and viſit this vine;

15 And the vineyard which thy right hand hath planted, and the branch *that* thou madeſt ſtrong for thyſelf.

16 *It is* burnt with fire, *it is* cut down: they periſh at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand, upon the ſon of man *whom* thou madeſt ſtrong for thyſelf.

18 So will not we go back from thee: quicken us, and we will call upon thy name.

19 Turn us again, O Lord God of hoſts, cauſe thy face to ſhine, and we ſhall be ſaved.

PSAL. LXXXI.

1 *An exhortation to a ſolemn praiſing of God.* 4 *God challengeth that duty by reaſon of his benefits.* 8 *God exhorting to obedience, complaineth of their diſobedience, which proveth their own hurt.*

¶ To the chief muſician upon Gittith, *A Pſalm* of Aſaph.

Sing aloud unto God our ſtrength: make a joyful noiſe unto the God of Jacob.

2 Take a pſalm, and bring hither the timbrel, the pleaſant harp with the pſaltery.

3 Blow up the trumpet in the new-moon, in the time appointed, on our ſolemn feaſt-day.

4 For this *was* a ſtatute for Iſrael, *and* a law of the God of Jacob.

5 This he ordained in Joſeph *for* a teſtimony, when he went out through the land of Egypt: *where* I heard a language *that* I underſtood not.

6 I removed his ſhoulder from the burden: his hands were delivered from the pots.

7 Thou calledſt in trouble, and I delivered thee; I anſwered thee in the ſecret place of thunder: I proved thee at the waters of Meribah. Selah.

8 Hear, O my people, and I will teſtify

Ver. 10. *Goodly cedars.*] Hebrew, *Like the cedars of God.*

Ver. 11. *Her boughs unto the ſea,* &c.] That is, the empire extended itſelf from the Mediterranean-ſea to the river Euphrates.

Ver. 13. *The wild-boar.*] The king of Aſſyria, like a wild boar, lays the vineyards waſte.

Ver. 17. *Upon the man of thy right-hand.*] Be thou the helper of our ſovereign, who is beloved by thee, whom thou haſt endowed with courage and reſolution to defend us.

Ver. 19. *Turn us again.*] Reſtore us.

NOTES on Pſalm LXXXI.

This pſalm ſeems to have been compoſed for the feaſt of trumpets, which was held on the firſt day of the ſeventh month; which feaſt was kept with great ſolemnity, the trumpets blowing longer on that day than on any other; and the reaſon of this extraordinary ſolemnity was, to awaken their conſciences, that they might, by a ſtrict enquiry into their lives, and a ſincere repentance, prepare themſelves for the great day of atonement, which was the tenth of the ſame month. See notes on Lev. xxiii. 24, 25, and Numb. xxix. 1. Aſaph, who lived in the days of David, is ſuppoſed to be the author.

Ver. 3. *Blow up the trumpet in the new-moon.*] The firſt new-moon in the year. This feaſt was always proclaimed to the people by the ſound of trumpets. This cuſtom is ſtill obſerved by the Mahometans.

Ver. 5. *When he went out— where I heard,* &c.] The Septuagint and Vulgate read, *When he came out of the land of Egypt, he heard a language which he underſtood not.*

fy unto thee: O Iſrael, if thou wilt hearken unto me;

9 There ſhall no ſtrange god be in thee: neither ſhalt thou worſhip any ſtrange god.

10 I *am* the LORD thy God which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

11 But my people would not hearken to my voice: and Iſrael would none of me:

12 So I gave them up unto their own hearts luſt: *and* they walked in their own counſels.

13 O that my people had hearkened unto me, *and* Iſrael had walked in my ways!

14 I ſhould ſoon have ſubdued their enemies, and turned my hand againſt their adverſaries.

15 The haters of the LORD ſhould have ſubmitted themſelves unto him: but their time ſhould have endured for ever.

16 He ſhould have fed them alſo with the fineſt of the wheat: and with hony out of the rock ſhould I have ſatisfied thee.

PSAL. LXXXII.

1 *The pſalmiſt having exhorted the judges,* 5 *and reproved their negligence,* 8 *prayeth to God to judge.*

¶ A Pſalm of Aſaph.

GOD ſtandeth in the congregation of the mighty: he judgeth among the gods.

2 How long will ye judge unjuſtly, and accept the perſons of the wicked? Selah.

3 Defend the poor and fatherleſs: do juſtice to the afflicted and needy.

4 Deliver the poor and needy: rid *them* out of the hand of the wicked.

5 They know not, neither will they underſtand; they walk on in darkneſs: all the foundations of the earth are out of courſe.

6 I have ſaid, Ye *are* gods: and all of you *are* children of the moſt High.

7 But ye ſhall die like men, and fall like one of the princes.

8 Ariſe, O God, judge the earth: for thou ſhalt inherit all nations.

PSAL. LXXXIII.

1 *A complaint to God of the enemies conſpiracies.* 9 *A prayer againſt them that oppreſs the church.*

¶ A Song *or* Pſalm of Aſaph.

KEep not thou ſilence, O God: hold not thy peace, and be not ſtill, O God.

2 For lo, thine enemies make a tumult: and they that hate thee, have lift up the head.

Ver. 10. *Open thy mouth wide, and I will fill it*] If you will be faithful and obedient to me, enlarge your deſires as much as you pleaſe, and I will ſatisfy them.

NOTES on Pſalm LXXXII.

This pſalm was compoſed by Aſaph the Seer, in the days of Hezekiah, to admoniſh the judges of their duty, and to reform the abuſes which had crept into their civil judicatures.

Ver. 1. *God ſtandeth in,* &c.] Remember, O ye judges, God is preſent in your courts, to obſerve what you do.

Among the gods.] ELOHIM. This appellation the ſcripture gives to rulers and judges, to denote, that the fountain of their power is from the moſt High, and to remind them in the exerciſe of their authority, that they are his repreſentatives.

Ver. 5. *The foundations of the earth are out of courſe.*] That is, the foundations of the kingdom are ſhaken, which are juſtice and truth.

Ver. 6. *Ye are gods,* &c.] Homer often uſes to call his kings, *born of the gods, bred by the gods, &c.* by which he points out to themſelves, the offices they were ordained for, and to their people, the reverence that ſhould be paid them.

NOTES on Pſalm LXXXIII.

This pſalm ſeems to have been written, when there was an univerſal confederacy againſt Iſrael, entered into by all the ſurrounding nations, in the days of David, and not in thoſe of Jehoſhaphat, as ſeveral commentators have imagined; that there was ſuch a league, is evident from the 118th pſalm, where David expreſsly delares, *that all nations compaſſed him about*; and it appears, from the ſame pſalm, that this compaſſing was before he had deſtroyed them, and therefore in the beginning of his reign.

Ver. 1. *Keep not thou ſilence,* &c.] O do not refuſe to liſten to our prayers in this ſore diſtreſs; ſhut not thy merciful ears to our cries, nor quietly ſee us periſh, thou mighty God of Jacob.

Before Christ

3 They have taken crafty counſel againſt thy people, and conſulted againſt thy hidden ones.

4 They have ſaid, Come, and let us cut them off from *being* a nation: that the name of Iſrael may be no more in remembrance.

5 For they have conſulted together with one conſent: they are confederate againſt thee.

6 The tabernacles of Edom, and the Iſhmaelites: of Moab, and the Hagarenes.

7 Gebal, and Amon, and Amalek, the Philiſtines with the inhabitants of Tyre.

8 Aſſur alſo is joined with them: they have holpen the children of Lot. Selah.

9 Do unto them as *unto* the Midianites: as *to* Siſera, as *to* Jabin, at the brook of Kiſon:

10 *Which* periſhed at En-dor: they became *as* dung for the earth.

11 Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna:

12 Who ſaid, Let us take to ourſelves the houſes of God in poſſeſſion.

13 O my God, make them like a wheel: as the ſtubble before the wind.

14 As the fire burneth the wood, and as the flame ſetteth the mountains on fire;

15 So perſecute them with thy tempeſt, and make them afraid with thy ſtorm.

16 Fill their faces with ſhame: that they may ſeek thy name, O LORD.

17 Let them be confounded and troubled for ever: yea, let them be put to ſhame, and periſh:

18 That *men* may know, that thou whoſe name alone *is* JEHOVAH, *art* the moſt high over all the earth.

Before Christ

PSAL. LXXXIV.

1 *The prophet longing for the communion of the ſanctuary,* 4 *ſheweth how bleſſed they are that dwell therein:* 8 *He prayeth to be reſtored unto it.*

¶ To the chief muſician upon Gittith, A Pſalm for the ſons of Korah.

HOW amiable *are* thy tabernacles, O LORD of hoſts! 1023.

2 My ſoul longeth, yea, even fainteth for the courts of the LORD: my heart and my fleſh crieth out for the living God.

3 Yea, the ſparrow hath found an houſe, and the ſwallow a neſt for herſelf, where ſhe may lay her young, *even* thine altars, O LORD of hoſts, my King, and my God.

4 Bleſſed *are* they that dwell in thy houſe: they will ſtill be praiſing thee. Selah.

5 Bleſſed *is* the man whoſe ſtrength *is* in thee: in whoſe heart *are* the ways *of them.*

6 *Who* paſſing through the valley of Baca,

Ver. 6. *The tabernacles of Edom,* &c.] Thoſe warlike nations, the Edomites and Iſhmaelites, who dwell in tents, are engaged in this enterprize; and ſo are the Moabites, *&c.*

Ver. 13. *Make them like a wheel,* &c.] Unſtable as a wheel, which is eaſily precipitated from the lofty mountains. Some commentators read, like *thiſtle-down,* which correſponds better with *ſtubble,* in the next ſentence.

NOTES on Pſalm LXXXIV.

This pſalm, in all probability, was written when David was at reſt from all his enemies round about, and had ſettled the ark in its place; on which the ſacred hiſtorian informs us, David had ſet his heart on building a temple to God, in ſome meaſure worthy of his majeſty. Suppoſe him in this ſituation, with what tranſport of delight, fervent charity, ardent deſire, and earneſt longing for the temple of God, does he cry out? *How amiable,* &c.

Ver. 3. *The ſparrow hath found an houſe,* &c.] This paſſage may, perhaps, be thus underſtood; as if David had ſaid, "The ſparrow hath an houſe, and the ſwallow "a neſt, *&c.*" but my houſe, and my neſt, are with thee, *even thy altars, O Lord of hoſts, my king, and my God.*

Ver. 6. *Who paſſing through the valley of Baca, make it a well,* &c.] *Of Baca,* i. e. *of mulberry trees,* which delight in a dry ſoil—Who travelling through the thirſty valley of Baca, where there is no water, paſs it as chearfully as if it abounded with pleaſant ſprings; and depending on God as the fountain of what they want, receive from him the bleſſing of plentiful and ſeaſonable ſhowers, to refreſh them in their journey; ſo that the whole company go from ſtage to ſtage, with an unwearied vigour, till they all preſent themſelves before God, to receive his bleſſing in his temple, on the holy hill of Zion.

Baca, make it a well: the rain alſo filleth the pools.

7 They go from ſtrength to ſtrength, *every one of them* in Zion appeareth before God.

8 O LORD God of hoſts, hear my prayer: give ear, O God of Jacob. Selah.

9 Behold, O God our ſhield, and look upon the face of thine anointed.

10 For a day in thy courts *is* better than a thouſand: I had rather be a doorkeeper in the houſe of my God, than to dwell in the tents of wickedneſs.

11 For the LORD God *is* a ſun and ſhield: the LORD will give grace and glory: no good *thing* will he withhold from them that walk uprightly.

12 O LORD of hoſts, bleſſed *is* the man that truſteth in thee.

PSAL. LXXXV.

1 *The pſalmiſt, out of the experience of former mercies, prayeth for the continuance thereof:* 8 *He promiſeth to wait thereon, out of confidence of Gods goodneſs.*

¶ To the chief muſician, A Pſalm for the ſons of Korah.

LORD, thou haſt been favourable unto thy land: thou haſt brought back the captivity of Jacob.

2 Thou haſt forſaken the iniquity of thy people, thou haſt covered all their ſin. Selah.

3 Thou haſt taken away all thy wrath: thou haſt turned *thyſelf* from the fierceneſs of thine anger.

4 Turn us, O God of our ſalvation, and cauſe thine anger towards us to ceaſe.

5 Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

6 Wilt thou not revive us again: that thy people may rejoice in thee?

7 Shew us thy mercy, O LORD, and grant us thy ſalvation.

8 I will hear what God the LORD will ſpeak: for he will ſpeak peace unto his people, and to his ſaints: but let them not turn again to folly.

9 Surely his ſalvation *is* nigh them that fear him; that glory may dwell in our land.

10 Mercy and truth are met together: righteouſneſs and peace have kiſſed *each other.*

11 Truth ſhall ſpring out of the earth: and righteouſneſs ſhall look down from heaven.

12 Yea, the LORD ſhall give *that which is* good: and our land ſhall yield her increaſe.

13 Righteouſneſs ſhall go before him: and ſhall ſet *us* in the way of his ſteps.

PSAL. LXXXVI.

1 *David ſtrengtheneth his prayer by the conſcience of his religion,* 5 *by the goodneſs and power of God:* 11 *He deſireth the continuance*

Ver. 10. *A day in thy courts is better than a thouſand,* &c.] Than a thouſand ſpent in any other place.

NOTES on Pſalm LXXXV.

This pſalm ſeems to have been compoſed immediately after the Iſraelites returned from the Babyloniſh captivity, and delivered to the chief muſician of the temple, to be ſung when the foundation of that ſtructure was laid; but the work was hindered from proceeding by the oppoſition of their enemies.

Ver. 8. *I will hear what God the Lord will ſpeak,* &c.] I will wait patiently upon the Lord, the judge of the world, for a gracious anſwer to my prayers, hoping that he will not condemn us to farther puniſhment; but ſettle his people, who devoutly worſhip him in a proſperous tranquillity, provided they return not again to their old idolatry.

He will ſpeak peace to his people, &c.] The Septuagint reads, *And to his ſaints, and to thoſe that turn their heart to him.*

Ver. 10. *Mercy and truth have met together,* &c.] Goodneſs and fidelity, juſtice and concord, ſeem to have met here together, and, like ancient friends, embrace each other with ſincere affection.

NOTES on Pſalm LXXXVI.

This pſalm was written by David, when he was obliged to fly into the wilderneſs, either to avoid the fury of Saul, or the rebellion of Abſalom, when he was ſtripped of every thing he had, and left in a very forlorn condition.

continuance of former grace. 14 *Complaining of the proud, he craveth ſome token of Gods goodneſs.*

¶ A Pſalm of David.

BOW down thine ear, O LORD, hear me: for I *am* poor and needy.

2 Preſerve my ſoul, for I *am* holy: O thou my God, ſave thy ſervant that truſteth in thee.

3 Be merciful unto me, O Lord: for I cry unto thee daily.

4 Rejoice the ſoul of thy ſervant: for unto thee, O Lord, do I lift up my ſoul.

5 For thou, Lord, *art* good, and ready to forgive: and plenteous in mercy unto all them that call upon thee.

6 Give ear, O LORD, unto my prayer: and attend to the voice of my ſupplications.

7 In the day of my trouble I will call upon thee: for thou wilt anſwer me.

8 Among the gods *there is* none like unto thee, O Lord, neither *are there any works* like unto thy works.

9 All nations whom thou haſt made ſhall come and worſhip before thee, O Lord: and ſhall glorify thy name.

10 For thou *art* great, and doeſt wonderous things: thou *art* God alone.

11 Teach me thy way, O LORD, I will walk in thy truth: unite my heart to fear thy name.

12 I will praiſe thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.

13 For great *is* thy mercy toward me: and thou haſt delivered my ſoul from the loweſt hell.

14 O God, the proud are riſen againſt me, and the aſſemblies of violent *men* have ſought after my ſoul: and have not ſet thee before them.

15 But thou, O Lord, *art* a God full of compaſſion, and gracious: long-ſuffering, and plenteous in mercy and truth.

16 O turn unto me, and have mercy upon me, give thy ſtrength unto thy ſervant, and ſave the ſon of thine handmaid.

17 Shew me a token for good, that they which hate me may ſee *it*, and be aſhamed: becauſe thou, LORD, haſt holpen me, and comforted me.

PSAL. LXXXVII.

1 *The nature and glory of the church.* 4 *The increaſe, honour, and comfort of the members thereof.*

¶ A Pſalm *or* Song for the ſons of Korah.

HIS foundation *is* in the holy mountains.

2 The LORD loveth the gates of Zion, more than all the dwellings of Jacob.

3 Glorious things are ſpoken of thee, O city of God. Selah.

4 I will make mention of Rahab, and Babylon, to them that know me; Behold

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Ver. 1. *I am poor and needy.*] Entirely deſtitute of all human help.

Ver. 2. *For I am holy.*] For thou art merciful and gracious.

Ver. 8. *Among the gods there is none like unto thee,* &c.] Nothing is too hard for thee, O God; neither can any of the works of the pretended gods of the heathen be compared to thine.

Ver. 13. *The loweſt hell.*] That is, the grave, the ſtate of death.

NOTES on Pſalm LXXXVII.

This pſalm was compoſed in praiſe of Jeruſalem, ſituated on the holy mountains of Zion, where David prepared a tabernacle for the ark; and of mount Moriah, on which the temple of Solomon was built. The abrupt beginning of the pſalm, properly expreſſes the rapture of the pſalmiſt's mind when he compoſed it. Who the author of it was is uncertain.

Ver. 4. *I will make mention,* &c.] Taking a ſurvey of all my people, I will add the Gentiles unto them, calling them to the knowledge of me by the goſpel, and regenerating them in my church; holding them in the ſame degree with the Iſraelites, as true children of my covenant.

Philiſtia, and Tyre, with Ethiopia: this *man* was born there.

5 And of Zion it ſhall be ſaid, This and that man was born in her: and the Higheſt himſelf ſhall eſtabliſh her.

6 The LORD ſhall count when he writeth up the people, *that* this *man* was born there. Selah.

7 As well the ſingers as the players on inſtruments *ſhall be there:* all my ſprings *are* in thee.

PSAL. LXXXVIII.

A prayer containing a grievous complaint.

¶ A Song *or* Pſalm for the ſons of Korah, to the chief muſician upon Mahalath Leannoth, Maſchil of Heman the Ezrahite.

O LORD God of my ſalvation, I have cried day *and* night before thee.

2 Let my prayer come before thee: incline thine ear unto my cry.

3 For my ſoul is full of troubles: and my life draweth nigh unto the grave.

4 I am counted with them that go down into the pit: I am as a man *that hath* no ſtrength.

5 Free among the dead, like the ſlain that lie in the grave, whom thou remembereſt no more: and they are cut off from thy hand.

6 Thou haſt laid me in the loweſt pit, in darkneſs, in the deeps.

7 Thy wrath lieth hard upon me, and thou haſt afflicted *me* with all thy waves. Selah.

8 Thou haſt put away mine acquaintance far from me: thou haſt made me an abomination unto them: *I am* ſhut up, and I cannot come forth.

9 Mine eye mourneth by reaſon of affliction: LORD, I have called daily upon thee, I have ſtretched out mine hands unto thee.

10 Wilt thou ſhew wonders to the dead? ſhall the dead ariſe *and* praiſe thee? Selah.

11 Shall thy loving kindneſs be declared in the grave? *or* thy faithfulneſs in deſtruction?

12 Shall thy wonders be known in the dark? and thy righteouſneſs in the land of forgetfulneſs?

13 But unto thee have I cried, O LORD, and in the morning ſhall my prayer prevent thee.

14 LORD, why caſteth thou off my ſoul? *why* hideſt thou thy face from me?

15 I *am* afflicted and ready to die, from

Ver. 5. *This and that man was born in her.*] That is, a great multitude of men, of all nations, was born in the midſt of her.

Ver. 7. *As well the ſingers,* &c.] In thee, O city, favoured by the moſt High, ſhall be found multitudes of excellent perſons, eminent in their kind; nor ſhall a continual ſucceſſion of ſuch be ever wanting, but follow each other, as water from a perennial ſpring.

NOTES on Pſalm LXXXVIII.

Mahalath Leannoth.] *Mahalath* is the name of a wind inſtrument, ſuch as flutes, pipes, *&c.* and *Leannoth* ſignifies *by turns*, or *interchangeably*; denoting the manner in which this pſalm was to be performed, the ſingers alternately anſwering one another; *Maſchil* is the name of the tune to which it was to be ſung.

Heman the Ezrahite.] Who he was is uncertain. He is ſuppoſed to be of the poſterity of Zerah; and from thence called the Ezrahite. Nor can it be certainly determined when he lived, probably when Jechoniah, otherwiſe called Jehoiachin, (or elſe afterwards, in the days of Zedekiah) was taken and carried captive to Babylon, together with abundance of nobility, principal commanders, and moſt ſkilful artificers, this Heman was among them; who being either caſt into a dark priſon, or otherwiſe miſerably treated, bewails here his diſtreſſed and diſmal eſtate. Some paſſages in this pſalm may be applied to our Saviour's death and burial in the grave; and is therefore appointed by our church, as part of the ſervice of Good-Friday.

Ver. 5. *Free among the dead,* &c.] I am no longer one of this world, being ſecluded from the ſociety of men, and hardly different from thoſe, who being ſlain in battle, and caſt together into one common grave, where all are forgotten; or thoſe, whoſe families are ſo entirely extirpated, that there are none left to preſerve their memory.

Ver. 10. *Wilt thou ſhew wonders to the dead?* &c.] Can I expect that thou ſhouldeſt do wonders for me among the dead, when thou wouldeſt do nothing for me whilſt alive? and raiſe me out of my grave, when thou wouldeſt not deliver me out of priſon?

Before Christ

my youth up: *while* I ſuffer thy terrors, I am diſtracted.

16 Thy fierce wrath goeth over me, thy terrors have cut me off.

17 They came round about me daily like water, they compaſſed me about together.

18 Lover and friend haſt thou put far from me, *and* mine acquaintance into darkneſs.

PSAL. LXXXIX.

1 *The pſalmiſt praiſeth God for his covenant,* 5 *for his wonderful power,* 15 *for the care of his church,* 19 *for his favour to the kingdom of David.* 38 *Then complaining of contrary events,* 46 *he expoſtulateth, prayeth, and bleſſeth God.*

¶ Maſchil of Ethan the Ezrahite.

I Will ſing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulneſs to all generations.

2 For I have ſaid, Mercy ſhall be built up for ever: thy faithfulneſs ſhalt thou eſtabliſh in the very heavens.

3 I have made a covenant with my choſen, I have ſworn unto David my ſervant.

4 Thy ſeed will I eſtabliſh for ever, and build up thy throne to all generations. Selah.

5 And the heavens ſhall praiſe thy wonders, O LORD: thy faithfulneſs alſo in the congregation of the ſaints.

6 For who in the heaven can be compared unto the LORD? *who* among the ſons of the mighty can be likened unto the LORD?

7 God is greatly to be feared in the aſſembly of the ſaints: and to be had in reverence of all *them that are* about him.

8 O LORD God of hoſts, who *is* a ſtrong LORD like unto thee? or to thy faithfulneſs round about thee?

9 Thou ruleſt the raging of the ſea: when the waves thereof ariſe, thou ſtilleſt them.

10 Thou haſt broken Rahab in pieces, as one that is ſlain; thou haſt ſcattered thine enemies with thy ſtrong arm.

11 The heavens *are* thine, the earth alſo *is* thine: *as for* the world, and the fulneſs thereof, thou haſt founded them.

12 The north and the ſouth thou haſt created them: Tabor and Hermon ſhall rejoice in thy name.

13 Thou

NOTES on Pſalm LXXXIX.

Ethan the Ezrahite.] Ethan, moſt probably, was of the ſame family with Heman in the foregoing pſalm; they were both written upon the ſame occaſion, but with this difference; in the former, Heman bewails his private affliction; whereas Ethan, in this preſent pſalm, (after a thankful acknowledgment of the benefits God had beſtowed upon them, and eſpecially of his promiſe made to David by Samuel and Nathan, of ſettling the kingdom upon him and his poſterity for ever) laments the public calamity, by the ſubverſion of the royal family and government, in the days of Jehoachin, or of Zedekiah. The Babylonians boaſted, that notwithſtanding the promiſes they pretended to have received from heaven, there was now a final period put to both the family and kingdom of David; and in truth, the ſceptre was never reſtored to that family, till Chriſt the ſon of David came; and to him ſeveral paſſages in this pſalm are applied, even by the Jews themſelves.

Ver. 4. *Thy ſeed will I eſtabliſh for ever.*] Theſe words are too *great* to have their completion in Solomon; and therefore muſt relate to the Meſſiah. The pſalmiſt diſtinguiſhes between David's *ſeed* and his *ſons*; by the former, he means the *Meſſiah*; by the latter, his *deſcendants*; to his *ſons*, the promiſe is conditional; to his *ſeed*, it is abſolute.—Of the Meſſiah, he ſays, ver. 36. *His ſeed will I make to endure for ever,* &c. Of his ſons, he ſays, ver. 30, 31. *If his children forſake,* &c. *If they break,* &c. Of his ſeed, it follows, ver. 33, 34, 35, 36, 37. *Nevertheleſs, my loving kindneſs,* &c. to which the reader is referred,

Ver. 10. *Thou haſt broken Rahab in pieces,* &c.] Rahab or Egypt. Mr. Kennicot has nobly corrected this paſſage. See his Diſſertation, page 108. which ſeems juſtified by the context; and the parallel words in Exodus xv. 3, 6.—the tranſlation of which will be, *Thou, like a warrior, haſt broken Egypt in pieces; with the arm of thy ſtrength, haſt thou ſcattered abroad thine enemies*; for it alludes to the deſtruction of the Egyptians in the Red-ſea; and the image is taken from the ſublime ode in Exodus.

Ver. 12. *Tabor and Hermon.*] As in the former part of the verſe, mention is made of the north and the ſouth; ſo in the latter, weſt and eaſt; mount Tabor lay weſt of Jeruſalem, and Hermon eaſt.

13 Thou haſt a mighty arm: ſtrong is thy hand, *and* high is thy right hand.

14 Juſtice and judgment *are* the habitation of thy throne: mercy and truth ſhall go before thy face.

15 Bleſſed *is* thy people that know the joyful ſound: they ſhall walk, O LORD, in the light of thy countenance.

16 In thy name ſhall they rejoice all the day: and in thy righteouſneſs ſhall they be exalted.

17 For thou *art* the glory of their ſtrength: and in thy favour our horn ſhall be exalted.

18 For the LORD *is* our defence: and the holy One of Iſrael *is* our king.

19 Then thou ſpakeſt in viſion to the holy One, and ſaidſt, I have laid help upon *one that is* mighty: I have exalted *one* choſen out of the people.

20 I have found David my ſervant: with my holy oil have I anointed him.

21 With whom my hand ſhall be eſtabliſhed: mine arm alſo ſhall ſtrengthen him.

22 The enemy ſhall not exact upon him: nor the ſon of wickedneſs afflict him.

23 And I will beat down his foes before his face, and plague them that hate him.

24 But my faithfulneſs and my mercy *ſhall be* with him: and in my name ſhall his horn be exalted.

25 I will ſet his hand alſo in the ſea, and his right hand in the rivers.

26 He ſhall cry unto me, Thou *art* my father, my God, and the rock of my ſalvation.

27 Alſo I will make him *my* firſt-born, higher than the kings of the earth.

28 My mercy will I keep for him for evermore, and my covenant ſhall ſtand faſt with him.

29 His ſeed alſo will I make *to endure* for ever, and his throne as the days of heaven.

30 If his children forſake my law, and walk not in my judgments;

31 If they break my ſtatutes, and keep not my commandment:

32 Then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes.

33 Nevertheleſs, my loving kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail.

34 My covenant will I not break, nor alter the thing *that is* gone out of my lips.

35 Once have I ſworn by my holineſs, that I will not lie unto David.

36 His ſeed ſhall endure for ever, and his throne as the ſun before me.

37 It ſhall be eſtabliſhed for ever as the moon, and *as* a faithful witneſs in heaven. Selah.

38 But thou haſt caſt off and abhorred, thou haſt been wroth with thine anointed.

39 Thou haſt made void the covenant of thy ſervant: thou haſt profaned his crown, *by caſting it* to the ground.

40 Thou haſt broken down all his hedges, thou haſt brought his ſtrong holds to ruin.

41 All

Ver. 14. *Juſtice and judgment are the habitation of thy throne.*] The original ſignifies *preparation*, and is ſo rendered by the Septuagint and Vulgate.

Ver. 15. *That know the joyful ſound.*] That hear the trumpet, which calls them to worſhip.

Ver. 19. *Thou ſpakeſt in viſion to the holy one.*] To the holy prophet Samuel. 1 Sam. xvi. 1.

Ver. 25. *I will ſet his hand alſo in the ſea,* &c.] On the one hand, he ſhall conquer the Philiſtines, and thoſe that inhabit the coaſt of the ſea; and on the other, the Syrians, as far as the Tygris and Euphrates.

Ver. 27. *I will make him my firſt-born,* &c.] I will ſet him ſo high above all other kings in the world, that he ſhall be the moſt eminent type of the great King of Kings, and Lord of Lords.

Ver. 40. *Thou haſt broken down all his hedges.*] All the walls of Jeruſalem.

41 All that paſs by the way ſpoil him: he is a reproach to his neighbours.

42 Thou haſt ſet up the right hand of his adverſaries: thou haſt made all his enemies to rejoice.

43 Thou haſt alſo turned the edge of his ſword, and haſt not made him to ſtand in the battel.

44 Thou haſt made his glory to ceaſe, and caſt his throne down to the ground.

45 The days of his youth haſt thou ſhortened: thou haſt covered him with ſhame. Selah.

46 How long, LORD, wilt thou hide thyſelf for ever? ſhall thy wrath burn like fire?

47 Remember how ſhort my time is: wherefore haſt thou made all men in vain?

48 What man *is he that* liveth, and ſhall not ſee death? ſhall he deliver his ſoul from the hand of the grave? Selah.

49 Lord, where *are* thy former loving kindneſſes, *which* thou ſwareſt unto David in thy truth?

50 Remember, Lord, the reproach of thy ſervants; *how* I do bear in my boſom *the reproach of* all the mighty people;

51 Wherewith thine enemies have reproached, O LORD; wherewith they have reproached the footſteps of thine anoined.

52 Bleſſed *be* the LORD for evermore. Amen, and amen.

PSAL. XC.

1 *Moſes ſetting forth Gods providence,* 3 *complaineth of human fragility,* 7 *divine chaſtiſements,* 10 *and brevity of life:* 19 *He prayeth for the knowledge and ſenſible experience of Gods good providence.*

¶ A Prayer of Moſes the man of God.

LORD thou haſt been our dwelling-place in all generations.

2 Before the mountains were brought forth, or ever thou hadſt formed the earth and the world: even from everlaſting to everlaſting, thou *art* God.

3 Thou turneſt man to deſtruction: and ſayeſt, Return, ye children of men.

4 For a thouſand years in thy ſight *are but* as yeſterday, when it is paſt, and *as* a watch in the night.

5 Thou carrieſt them away as with a flood, they are *as* a ſleep: in the morning *they are* like graſs *which* groweth up.

6 In the morning it flouriſheth, and groweth up; in the evening it is cut down, and withereth.

7 For we are conſumed by thine anger, and by thy wrath are we troubled.

8 Thou haſt ſet our iniquities before thee, our ſecret *ſins* in the light of thy countenance.

9 For all our days are paſſed away in thy wrath: we ſpend our years as a tale *that is told.*

10 The days of our years *are* threeſcore years and ten; and if by reaſon of ſtrength *they be* fourſcore years, yet *is* their ſtrength labour and ſorrow: for it is ſoon cut off, and we fly away.

11 Who knoweth the power of thine anger?

Ver. 45. *The days of his youth haſt thou ſhortened,* &c.] Thou haſt made a ſpeedy end of the reign of Jehoiakim, who, in his youth, was made a ſlave, and ſuffered Zedekiah to be moſt diſgracefully condemned to loſe his eyes, and remain a priſoner all the days of his life. 2 Kings xxiv. and xxv.

Ver. 47. *Remember how ſhort my time is.*] The Septuagint reads, *Remember what my expectation is.*

NOTES on Pſalm XC.

Here begins the fourth book of pſalms, according to the Hebrew diviſion. This pſalm was compoſed by Moſes, when the people had ſo highly offended God in the wilderneſs, that he ſhortened their lives to ſeventy or eighty years, and ſuffered them not to arrive at the age of their anceſtors, except Moſes, Caleb, and Joſhua, whoſe lives he prolonged to an hundred and twenty years.

Ver. 1. *Our dwelling-place.*] Our Liturgy, and many other verſions read, *our refuge* or *help.*

Ver. 3. *Return, ye children of men.*] That is, to the duſt of which ye were made.

Ver. 11. *Who knoweth the power of thine anger?*] Who, alas! notwithſtanding all thy judgments, ſeriouſly lays to heart the dreadful effects of thy diſpleaſure?

anger? even according to thy fear, *ſo is* thy wrath.

12 So teach *us* to number our days, that we may apply *our* hearts unto wiſdom.

13 Return, O Lord, how long? and let it repent thee concerning thy ſervants.

14 O ſatisfy us early with thy mercy; that we may rejoice, and be glad all our days.

15 Make us glad according to the days *wherein* thou haſt afflicted us, *and* the years *wherein* we have ſeen evil.

16 Let thy work appear unto thy ſervants, and thy glory unto their children.

17 And let the beauty of the Lord our God be upon us: and eſtabliſh thou the work of our hands upon us, yea, the work of our hands eſtabliſh thou it.

PSAL. XCI.

1 *The ſtate of the godly:* 3 *Their ſafety:* 9 *Their habitation:* 11 *Their ſervants:* 14 *Their friends; with the effects of them all.*

HE that dwelleth in the ſecret place of the moſt High, ſhall abide under the ſhadow of the Almighty.

2 I will ſay of the Lord, *He is* my refuge, and my fortreſs: my God, in him will I truſt.

3 Surely he ſhall deliver thee from the ſnare of the fowler: *and* from the noiſom peſtilence.

4 He ſhall cover thee with his feathers, and under his wings ſhalt thou truſt: his truth *ſhall be thy* ſhield and buckler.

5 Thou ſhalt not be afraid for the terror by night: *nor* for the arrow *that* flieth by day:

6 *Nor* for the peſtilence *that* walketh in deſtruction: *nor* for the deſtruction *that* waſteth at noon-day.

7 A thouſand ſhall fall at thy ſide, and ten thouſand at thy right hand: *but* it ſhall not come nigh thee.

8 Only with thine eyes ſhalt thou behold, and ſee the reward of the wicked.

9 Becauſe thou haſt made the Lord *which is* my refuge, *even* the moſt High, thy habitation:

10 There ſhall no evil befall thee, neither ſhall any plague come nigh thy dwelling.

11 For he ſhall give his angels charge over thee, to keep thee in all thy ways.

12 They ſhall bear thee up in *their* hands, leſt thou daſh thy foot againſt a ſtone.

13 Thou ſhalt tread upon the lion, and

According to thy fear, &c.] In proportion to the fear and reverence which is due to thee; as the great Lord and ſovereign of the world; ſo may the tranſgreſſors of thy law expect their puniſhment, *i. e.* in a future ſtate.

Ver. 12. *So teach us to number our days*, &c.] Do thou, O Lord, touch us with a ſenſe of thy judgments, that we, forming a juſt computation of the ſhortneſs of our days, may wiſely apply ourſelves to making the beſt uſe of our time, in repenting of thoſe ſins which have ſo highly offended thy divine majeſty.

NOTES on Pſalm XCI.

Moſes was probably the author of this pſalm, as well as the laſt: the laſt was calculated for the uſe of thoſe who were to die in the wilderneſs; whereas this, is evidently deſigned for thoſe who were to ſurvive this threatened devaſtation. Both pſalms ſeem to have been compoſed ſoon after the irrevocable decree was paſt, (Numb. 14) which condemned one part of them, all that were numbered, from twenty years old and upwards, to a lingering death in the wilderneſs, and their little ones to a forty years wandering for their fathers ſins; but with a gracious promiſe, however, that they ſhould at length obtain an entrance into the land of Canaan. The occaſion of this pſalm, is ſtill pointed out more plainly at the 13th verſe; *Thou ſhalt tread upon the lion and adder*, &c. There is ſomething ſo particular in this, that it will ſuit no other part of their hiſtory.

Ver. 1. *He that dwelleth in the ſecret place*, &c.] The four firſt verſes are an inſtruction and encouragement to the younger ſort.

Ver. 3. *From the ſnare of the fowler.*] From all unſeen dangers.

Ver. 4. *His truth.*] That is, his gracious promiſe. Numb. xiv. 31.

Ver. 5, 6, 7, and 8.] They were encouraged to reſt ſecure in the divine promiſe for protection, amidſt the daily ſpectacles of mortality, to which they were ſoon to be accuſtomed.

Ver. 13. *The lion.*] Bochartus, and many ancient interpreters, by SHACAL, here tranſlated *lion*, underſtand ſome kind of *ſerpent*; but there are others, who, under adder: the young lion and the dragon ſhalt thou trample under feet.

14 Becauſe he hath ſet his love upon me, therefore will I deliver him: I will ſet him on high, becauſe he hath known my name.

15 He ſhall call upon me, and I will anſwer him: I *will be* with him in trouble, I will deliver him, and honour him.

16 With long life will I ſatisfy him, and ſhew him my ſalvation.

PSAL. XCII.

1 *The prophet exhorteth to praiſe God,* 4 *for his great works,* 6 *for his judgments on the wicked,* 10 *and for his goodneſs to the godly.*

¶ A pſalm *or* ſong for the ſabbath-day.

IT *is* a good *thing* to give thanks unto the LORD, and to ſing praiſes unto thy name, O moſt High:

2 To ſhew forth thy loving kindneſs in the morning, and thy faithfulneſs every night;

3 Upon an inſtrument of ten ſtrings, and upon the pſaltery; upon the harp with a ſolemn ſound.

4 For thou, LORD, haſt made me glad through thy work: I will triumph in the works of thy hands.

5 O LORD, how great are thy works! *and* thy thoughts are very deep.

6 A brutiſh man knoweth not; neither doth a fool underſtand this.

7 When the wicked ſpring as the graſs, and when all the workers of iniquity do flouriſh: *it is* that they ſhall be deſtroyed for ever.

8 But thou, LORD, *art moſt* high for evermore.

9 For lo, thine enemies, O LORD, for lo, thine enemies ſhall periſh: all the workers of iniquity ſhall be ſcattered.

10 But my horn ſhalt thou exalt like *the horn of* an unicorn: I ſhall be anointed with freſh oil.

11 Mine eye alſo ſhall ſee *my deſire* on mine enemies: *and* mine ears ſhall hear *my deſire* of the wicked that riſe up againſt me.

12 The righteous ſhall flouriſh like the palm-tree: he ſhall grow like a cedar in Lebanon.

13 Thoſe that be planted in the houſe of the LORD, ſhall flouriſh in the courts of our God.

14 They ſhall ſtill bring forth fruit in old age: they ſhall be fat, and flouriſhing:

15 To ſhew that the LORD *is* upright: *he is* my rock, and *there is* no unrighteouſneſs in him.

PSAL. XCIII.

The majeſty, power, and holineſs of Chriſt's kingdom.

THE LORD reigneth, he is clothed with majeſty, the LORD is clothed with ſtrength, *wherewith* he hath girded himſelf:

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this term, comprehend wild beaſts of different ſpecies; as likewiſe by *dragons*, they underſtand *ſerpents* of various kinds.

NOTES on Pſalm XCII.

Some of the Rabbins have fancied, that this pſalm was wrote by Adam, immediately after he was created, in the evening of the Sabbath; but he had no enemies to riſe up againſt him, as we read the author of this pſalm had, ver. 11. Nor is it probable that it was compoſed by Moſes; for pſalteries and harps, though invented by Jubal, (ſee ver. 3.) yet were not, as we read of, introduced into the Jewiſh church, or indeed any kind of inſtrumental muſic, till the days of David. It is more reaſonable, therefore, to think, that David was the author of this pſalm, and that he compoſed it for the ſabbath, after God had given him reſt round about from all his enemies, that he concluded, he ſhould be hereafter able to ſubdue all who oppoſed him.

Ver. 2. *To ſhew forth thy loving-kindneſs in the morning.*] The ſweeteſt employment in the morning, and pleaſanteſt employment at night, is to commemorate and declare to all, the goodneſs of the Lord, and his kindneſs to the children of men.

Ver. 10. *My horn ſhalt thou exalt.*] My power and authority ſhall be raiſed to a great height.

NOTES on Pſalm XCIII.

This pſalm was, in all probability, compoſed by David, when ſome of his powerful enemies began to gather ſtrength, and threatened to diſturb the peace and tranquillity of his reign; but in a more ſublime ſenſe, it ought to be applied to the ſtability of the Meſſiah's kingdom, as ſeveral of the Jews themſelves acknowledge.

Before Chriſt

himſelf: the world alſo is ſtabliſhed, that it cannot be moved.

2 Thy throne *is* eſtabliſhed of old: thou *art* from everlaſting.

3 The floods have lifted up, O Lord, the floods have lifted up their voice: the floods lift up their waves.

4 The Lord on high *is* mightier than the noiſe of many waters, *yea, than* the mighty waves of the ſea.

5 Thy teſtimonies are very ſure: holineſs becometh thine houſe, O Lord, for ever.

PSAL. XCIV.

1 *The prophet calling for juſtice, complaineth of tyranny and impiety:* 8 *He teacheth Gods providence:* 12 *He ſheweth the bleſſedneſs of affliction.* 16 *God is the defender of the afflicted.*

O Lord God, to whom vengeance belongeth: O God, to whom vengeance belongeth, ſhew thyſelf.

2 Lift up thyſelf, thou judge of the earth: render a reward to the proud.

3 Lord, how long ſhall the wicked, how long ſhall the wicked triumph?

4 *How long* ſhall they utter *and* ſpeak hard things? *and* all the workers of iniquity boaſt themſelves?

5 They break in pieces thy people, O Lord, and afflict thine heritage.

6 They ſlay the widow and the ſtranger, and murder the fatherleſs.

7 Yet they ſay, The Lord ſhall not ſee: neither ſhall the God of Jacob regard *it*.

8 Underſtand, ye brutiſh among the people: and *ye* fools, when will ye be wiſe?

9 He that planted the ear, ſhall he not hear? he that formed the eye, ſhall he not ſee?

10 He that chaſtiſeth the heathen, ſhall not he correct? he that teacheth man knowledge, *ſhall not he know?*

11 The Lord knoweth the thoughts of man, that they *are* vanity.

12 Bleſſed *is* the man whom thou chaſteneſt, O Lord, and teacheſt him out of thy law:

13 That thou mayeſt give him reſt from the days of adverſity, until the pit be digged for the wicked.

14 For the Lord will not caſt off his people, neither will he forſake his inheritance.

15 But judgment ſhall return unto righteouſneſs: and all the upright in heart ſhall follow it.

16 Who will riſe up for me againſt the evil doers? *or* who will ſtand up for me againſt the workers of iniquity?

17 Unleſs the Lord *had been* my help, my ſoul had almoſt dwelt in ſilence.

When

Ver. 3. *The floods have lifted up,* &c.] We will not be afraid, though multitudes of combined enemies threaten to break in upon us like a flood; though they rage and ſwell as if they were ſure to overwhelm us.

Ver. 5. *Thy teſtimonies are very ſure.*] That is, thy fidelity in performing thy promiſes is unqueſtionable.

Notes on Pſalm XCIV.

It is not known by whom, or on what occaſion this pſalm was compoſed. Biſhop Patrick thinks, that there is in it an exact deſcription of the court of Saul, when their authority was exerted only in oppreſſion and violence; eſpecially againſt David, when they acted as if void of the fear of God, and imagined, that he would not call them to an account for the abuſe of their power. Dr. Delany ſuppoſes, that David wrote this pſalm on occaſion of a battle that was fought between the Iſraelites, under the command of Joab, and the Ammonites and Syrians, before Medeba; in conſequence of the great indignities ſhewn to the meſſengers David ſent to Hanun, king of the children of Ammon. This battle is recorded, 2 Sam. x. and 1 Chron. xix.

Ver. 1. *Shew thyſelf.*] That is, let thy interpoſition in this cauſe be made evident to the world, by the righteouſneſs of the deciſion.

Ver. 4. *Hard things.*] Proud, inſolent ſpeeches againſt men, and blaſphemous againſt God.

Ver. 5. *They break in pieces thy people, O Lord,* &c.] The Ammonites and Syrians (it may mean) waſte his country, and murder his ſubjects.

Ver. 17. *In ſilence.*] The Septuagint and Vulgate read, *In hades*, or the grave. Dr. Delany imagines, that David, reflecting upon the danger his army had eſcaped, added theſe ſeven more verſes after the battle, which begins with acknowledging the danger, and aſcribing the deliverance to God.

18 When I ſaid, My foot ſlippeth: thy mercy, O Lord, held me up.

19 In the multitude of my thoughts within me, thy comforts delight my ſoul.

20 Shall the throne of iniquity have fellowſhip with thee, which frameth miſchief by a law?

21 They gather themſelves together againſt the ſoul of the righteous, and condemn the innocent blood.

22 But the Lord is my defence: and my God *is* the rock of my refuge.

23 And he ſhall bring upon them their own iniquity, and ſhall cut them off in their own wickedneſs; *yea*, the Lord our God ſhall cut them off.

PASL. XCV.

1 *An exhortation to praiſe God,* 3 *for his greatneſs,* 6 *and for his goodneſs;* 8 *and not to tempt him.*

O Come, let us ſing unto the Lord: let us make a joyful noiſe to the rock of our ſalvation.

2 Let us come before his preſence with thankſgiving, and make a joyful noiſe unto him with pſalms.

3 For the Lord *is* a great God, and a great King above all gods.

4 In his hand *are* the deep places of the earth: the ſtrength of the hills *is* his alſo.

5 The ſea *is* his, and he made it: and his hand formed the dry land.

6 O come, let us worſhip and bow down: let us kneel before the Lord our maker.

7 For he *is* our God, and we *are* the people of his paſture, and the ſheep of his hand: to day if ye will hear his voice,

8 Harden not your heart, as in the provocation, *and* as *in* the day of temptation in the wilderneſs:

9 When your fathers tempted me, proved me, and ſaw my work.

10 Forty years long was I grieved with *this* generation, and ſaid, *It is* a people that do err in their heart, and they have not known my ways.

11 Unto whom I ſware in my wrath, that they ſhould not enter into my reſt.

PSAL. XCVI.

1 *An exhortation to praiſe God,* 4 *for his greatneſs,* 8 *for his kingdom,* 11 *for his general judgment.*

O Sing unto the Lord a new ſong: ſing unto the Lord, all the earth.

2 Sing unto the Lord, bleſs his name: ſhew forth his ſalvation from day to day.

3 Declare his glory among the heathen, his wonders among all people.

NOTES on Pſalm XCV.

The author of this pſalm is not certainly known; but the Septuagint, and the generality of commentators aſcribe it to David; the apoſtle alſo, in his epiſtle to the Hebrews, quotes a paſſage out of this pſalm, (Heb. iv. 7) and there ſpeaks of David as the author of it. By the ſubject of it, it ſeems as if it was intended to be what the Greeks call a *proſphoneſis*, or ſolemn invitation of the people, (when they were all aſſembled together on the Sabbath, or ſome public occaſion) to praiſe the Lord their God, and hear inſtruction out of his law; and it is very juſtly ſtill made uſe of by the church, in the entrance of our morning ſervice. This pſalm (as the Jews themſelves confeſs, and the apoſtle to the Hebrews proves, ſee the third and fourth chapters) relates to the days of Chriſt; and the apoſtle, in the epiſtle beforementioned, demonſtrates, that the reſt here ſpoken of, could not be merely that in the land of Canaan, which their forefathers fell ſhort of, by their diſobedience to God in the wilderneſs; but another, far better, into which they were to be brought by the Meſſiah, a far greater captain than Joſhua.

Ver. 7. *The people of his paſture*, &c.] Some critics tranſpoſe the words, and read, *We are the ſheep of his paſture, and the people of his hand*

Ver. 9. *Tempted me.*] That is, provoked me.

NOTES on Pſalm XCVI.

This pſalm has no title in the Hebrew; but it is plain, from 1 Chron. xvi. that it was wrote by David, and delivered, together with the 105th, when he brought up the ark from the houſe of Obed-edom, to the place he had prepared for it on mount Sion. There are, indeed, ſome ſmall variations from that given in the place referred to; but that only proves, that it was altered by ſome pious perſon, when the Iſraelites returned from their captivity in Babylon; but the prophecy itſelf was never fulfilled, till *the deſire of all nations*, the great Meſſiah himſelf, came to dwell among them, and offered eternal ſalvation to the human race.

4 For the LORD *is* great, and greatly to be praiſed: he *is* to be feared above all gods.

5 For all the gods of the nations *are* idols: but the LORD made the heavens.

6 Honour and majeſty *are* before him: ſtrength and beauty *are* in his ſanctuary.

7 Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and ſtrength.

8 Give unto the LORD the glory *due unto* his name: bring an offering, and come into his courts.

9 O worſhip the LORD in the beauty of holineſs: fear before him, all the earth.

10 Say among the heathen, *that* the LORD reigneth: the world alſo ſhall be eſtabliſhed that it ſhall not be moved; he ſhall judge the people righteouſly.

11 Let the heavens rejoice, and let the earth be glad: let the ſea roar, and the fulneſs thereof.

12 Let the field be joyful, and all that *is* therein: then ſhall all the trees of the wood rejoice

13 Before the LORD; for he cometh, for he cometh to judge the earth: he ſhall judge the world with righteouſneſs, and the people with his truth.

PSAL. XCVII.

1 *The majeſty of Gods kingdom.* 7 *The church rejoiceth at Gods judgments upon idolaters.* 10 *An exhortation to godlineſs and gladneſs.*

THE LORD reigneth, let the earth rejoice: let the multitude of iſles be glad *thereof.*

2 Clouds and darkneſs *are* round about him: righteouſneſs and judgment *are* the habitation of his throne.

3 A fire goeth before him, and burneth up his enemies round about.

4 His lightnings enlighten the world: the earth ſaw and trembled.

5 The hills melted like wax at the preſence of the LORD: at the preſence of the LORD of the whole earth.

6 The heavens declare his righteouſneſs: and all the people ſee his glory.

7 Confounded be all they that ſerve graven images, that boaſt themſelves of idols: worſhip him, all *ye* gods.

8 Zion heard, and was glad, and the

Ver. 9. *In the beauty of holineſs,* &c.] The Septuagint and Vulgate read, *In his holy court,* i. e. in his ſanctuary, where he has fixed his glorious reſidence among us.

Ver. 10. *Say among the heathen,* &c.] Publiſh in every corner of the earth, that the great Meſſiah is the ſovereign of the world, who alone can make you happy: for he ſhall ſettle thoſe in peace who ſubmit to his government, and they ſhall not be diſturbed as formerly, with wars and tumults; he ſhall adminiſter equal juſtice unto all, nor ſuffer the good to be unrewarded, nor the evil to eſcape unpuniſhed.

Ver. 11. *Let the heavens rejoice,* &c.] Let the whole univerſe be filled with gladneſs at this joyful news, which even the angels themſelves will gladly receive; and therefore mankind, diſperſed in every part of the earth, the ſea, and the iſlands thereof, ſhould exceedingly rejoice, and make every part echo with the ſound of their joyful praiſes.

Ver. 12. *Let the field be joyful,* &c.] Let the huſbandmen, the ſhepherds, and all that dwell in the fields leap for joy; and let the inhabitants of the foreſts rejoice, for the happy day is approaching, when all the idols that are worſhipped ſhall be thrown down, together with their groves.

NOTES on Pſalm XCVII.

This pſalm is ſuppoſed to be compoſed by David, upon occaſion of thoſe conqueſts he made, not long after he had brought the ark to mount Sion; his deſign in it, was to inſpire the Iſraelites with confidence, and terrify their enemies with the expectation of thoſe great things, which would certainly enſue, upon the ſpecial preſence of God among them. But, in its ſublimer meaning, it belongs to Chriſt's triumph over the grave, and all the powers of darkneſs, at his reſurrection and aſcenſion to his throne in heaven.

Ver. 1. *The multitude of iſles.*] That is, the diſtant countries, meaning the Gentiles in general.

Ver. 2. *Clouds and darkneſs are round about him.*] Tho' clouds and darkneſs, impenetrable to any human ſight, ſometimes encompaſſes the ſupreme conductor of things, yet righteouſneſs and judgment are the habitation of his ſeat, the invariable ſtandard of all his adminiſtrations.

Ver. 5. *The hills melted,* &c.] By *hills,* ſome underſtand *kings,* as Micah vi. 1. and then the ſenſe will be, "The hearts of the ſtouteſt kings and captains failed "them, *&c.*"

Ver. 7. *Worſhip him, all ye gods.*] The Septuagint and Vulgate read, *Worſhip him all ye angels.*

daughters of Judah rejoiced; becauſe of thy judgments, O LORD.

9 For thou, LORD, *art* high above all the earth: thou art exalted far above all gods.

10 Ye that love the LORD, hate evil: he preſerveth the ſouls of his ſaints, he delivereth them out of the hand of the wicked.

11 Light *is* ſown for the righteous, and gladneſs for the upright in heart.

12 Rejoice in the LORD, ye righteous: and give thanks at the remembrance of his holineſs.

PSAL. XCVIII.

1 *The pſalmiſt exhorteth the Jews,* 4 *the Gentiles,* 7 *and all the creatures to praiſe God.*

¶ A Pſalm.

O Sing unto the LORD a new ſong, for he hath done marvellous things: his right hand, and his holy arm hath gotten him the victory.

2 The LORD hath made known his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

3 He hath remembered his mercy and his truth toward the houſe of Iſrael: all the ends of the earth have ſeen the ſalvation of our God.

4 Make a joyful noiſe unto the LORD, all the earth: make a loud noiſe, and rejoice, and ſing praiſe.

5 Sing unto the LORD with the harp; with the harp, and the voice of a pſalm.

6 With trumpets and ſound of cornet make a joyful noiſe before the LORD, the King.

7 Let the ſea roar, and the fulneſs thereof: the world, and they that dwell therein.

8 Let the floods clap *their* hands: let the hills be joyful together

9 Before the LORD; for he cometh to judge the earth: with righteouſneſs ſhall he judge the world, and the people with equity.

PSAL. XCIX.

1 *The prophet ſetting forth the kingdom of God in Zion,* 5 *exhorteth all, by the example of their forefathers, to worſhip God at his holy hill.*

THE LORD reigneth, let the people tremble: he ſitteth *between* the cherubims, let the earth be moved.

2 The LORD *is* great in Zion, and he *is* high above all people.

3 Let them praiſe thy great and terrible name: *for* it *is* holy.

4 The kings ſtrength alſo loveth judgment, thou doſt eſtabliſh equity, thou executeſt judgment and righteouſneſs in Jacob.

5 Exalt ye the LORD our God, and worſhip at his footſtool: *for* he *is* holy.

6 Moſes and Aaron among his prieſts, and Samuel among them that call upon his

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Ver. 11. *Light is ſown for the righteous.*] That is, comfort and joy are reſerved for the righteous, which God, tho' the world frown upon them for the preſent, will ſurely bring, as certainly as the corn at laſt ſprings up, after it hath lain all the winter in the earth. The Septuagint, Vulgate, and Liturgy read, *There is ſprung up a light,* &c. i. e. the light of the goſpel.

NOTES on Pſalm XCVIII.

This pſalm is generally ſuppoſed to have been compoſed by David, on occaſion of ſome great deliverance, which God had newly granted to Iſrael, as an earneſt of future bleſſings, eſpecially of the coming of that great bleſſing, the prince of peace, to give complete ſalvation to his people.

Ver. 7. *Let the ſea roar,* &c.] Let his praiſes be heard like thunder through all the habitable world.

Ver. 9. *The people.*] That is all nations.

NOTES on Pſalm XCIX.

This pſalm, probably, was written by David, and upon the ſame occaſion, and to the ſame end with the three preceeding.

Ver. 4. *The kings ſtrength loveth judgment.*] That is, God tempereth his power with juſtice. The Septuagint and Vulgate read, *The kings honour.*

Ver. 5. *At his footſtool.*] That is, before his ſanctuary or ark.

his name: they called upon the LORD, and he anſwered them.

7 He ſpake unto them in the cloudy pillar: they kept his teſtimonies, and the ordinance *that* he gave them.

8 Thou anſwereſt them, O LORD our God: thou waſt a God that forgaveſt them, though thou tookeſt vengeance of their inventions.

9 Exalt the LORD our God, and worſhip at his holy hill: for the LORD our God *is* holy.

PSAL. C.

1 *An exhortation to praiſe God cheerfully,*
3 *for his greatneſs,* 4 *and for his power.*

¶ A Pſalm of praiſe.

MAke a joyful noiſe unto the LORD, all ye lands.

2 Serve the LORD with gladneſs: come before his preſence with ſinging.

3 Know ye that the LORD he *is* God, *it is* he *that* hath made us, and not we ourſelves; *we are* his people, and the ſheep of his paſture.

4 Enter into his gates with thankſgiving, *and* into his courts with praiſe: be thankful unto him, *and* bleſs his name.

5 For the LORD *is* good; his mercy is everlaſting: and his truth *endureth* to all generations.

PSAL. CI.

David maketh a vow and profeſſion of godlineſs.

A Pſalm of David.

I Will ſing of mercy and judgment: unto thee, O LORD, will I ſing.

2 I will behave myſelf wiſely in a perfect way; O when wilt thou come unto me? I will walk within my houſe with a perfect heart.

3 I will ſet no wicked thing before mine eyes: I hate the work of them that turn aſide, *it* ſhall not cleave to me.

4 A froward heart ſhall depart from me: I will not know a wicked *perſon*.

5 Whoſo privily ſlandereth his neighbour, him will I cut off: him that hath an high look, and a proud heart will not I ſuffer.

6 Mine eyes *ſhall be* upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he ſhall ſerve me.

7 He that worketh deceit, ſhall not dwell within my houſe: he that telleth lies, ſhall not tarry in my ſight.

8 I will early deſtroy all the wicked of the land: that I may cut off all wicked doers from the city of the LORD.

PSAL.

Ver. 8. *Thou waſt a God that forgaveſt them*, &c.] That God ſhould beſtow forgiveneſs, and yet inflict vengeance upon the ſame perſons, may appear an irreconcileable contradiction; but the ſolution is not very difficult, if we conſider, that eternal mercy may very well conſiſt with temporal ſeverities, and the pardon of ſin with the correction of the ſinner.

NOTES on Pſalm C.

This is the only pſalm, in the whole collection, intitled *a pſalm of praiſe*, probably, becauſe it was peculiarly appointed to be ſung, when their ſacrifices of thankſgiving were offered to the moſt High, and is generally thought to have been written by David, who invites all the world to join with the Iſraelites in the ſervice of the Lord, whoſe kindneſs to them was beyond expreſſion: and accordingly, we now uſe it in acknowledgment of God's wonderful love to us in Chriſt, who, by the ſacrifice of himſelf, redeemed us from the power of ſin and death, and made us heirs of life eternal.

Ver. 5. *His truth endureth from all generations.*] The mercy promiſed to our forefathers, he hath exactly fulfilled in our days, and will continue to all ſucceeding generations.

NOTE on Pſalm CI.

When David received Mephiboſheth into favour, he was aware what the partizans of the houſe of Saul would ſay on the occaſion, *viz.* that all theſe fair pretences and promiſes, in favour of Saul's family, were but a ſpecious artifice to get the true heirs of the crown into his hands, and then he would ſoon find means to rid himſelf of them; David therefore writes this pſalm as a declaration, to vindicate his own integrity, terrify treachery, and diſcountenance calumny.

PSAL. CII.

1 *The prophet in his prayer maketh a grievous complaint:* 12 *He taketh comfort in the eternity and mercy of God.* 18 *The mercies of God are to be recorded:* 23 *He ſuſtaineth his weakneſs by the unchangeableneſs of God.*

¶ A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the LORD.

HEar my prayer, O LORD, and let my cry come unto thee.

2 Hide not thy face from me in the day *when* I am in trouble, incline thine ear unto me: in the day *when* I call, anſwer me ſpeedily.

3 For my days are conſumed like ſmoke: and my bones art burnt as an hearth.

4 My heart is ſmitten, and withered like graſs: ſo that I forget to eat my bread.

5 By reaſon of the voice of my groaning, my bones cleave to my ſkin.

6 I am like a pelican of the wilderneſs: I am like an owl of the deſert.

7 I watch, and am as a ſparrow alone upon the houſe-top.

8 Mine enemies reproach me all the day; *and* they that are mad againſt me, are ſworn againſt me.

9 For I have eaten aſhes like bread, and mingled my drink with weeping:

10 Becauſe of thine indignation and thy wrath: for thou haſt lifted me up, and caſt me down.

11 My days *are* like a ſhadow that declineth: and I am withered like graſs.

12 But thou, O LORD, ſhalt endure for ever, and thy remembrance unto all generations.

13 Thou ſhalt ariſe, *and* have mercy upon Zion: for the time to favour her, yea, the ſet time is come.

14 For thy ſervants take pleaſure in her ſtones, and favour the duſt thereof.

15 So the heathen ſhall fear the name of the LORD: and all the kings of the earth thy glory.

16 When the LORD ſhall build up Zion, he ſhall appear in his glory.

NOTES on Pſalm CII.

This prayer was compoſed by ſome pious perſon, about the end of the Babyloniſh captivity, who was overwhelmed to ſee the temple lie waſte, and the city of Jeruſalem reduced to an heap of ruins; and it is alſo well adapted to the condition of any perſon under grievous calamities, who implores the divine favour for help and deliverance. This is the fifth among the ſeven, which are called *Penitential pſalms.*

Ver. 3. *For my days are conſumed like ſmoke.*] For my days are ſpent as diſmally as if I was involved in a cloud of ſmoke, and the anguiſh I feel, is ſo ſharp, that it penetrates to my very bones, and makes them as parched and dry, as the fire doth the hearth.

Ver. 6. *Like a pelican of the wilderneſs.*] Doctor Shaw obſerves, that the pelican has lasge webbed feet, and a capacious pouch, which, from the manner of catching his food, which can only be in the water, ſhows it entirely to be a water-fowl, that muſt of neceſſity ſtarve in the wilderneſs; and therefore this cannot be the bird here intended. But Calmet ſays, there are two kinds of pelicans, one of which lives in the water, and feeds upon fiſh; the other in the wilderneſs, and feeds upon ſerpents, and other reptiles.

Like an owl of the deſert.] Poole, and ſeveral commentators, think the bird here intended, is not the owl, but the Onocratilus or bittern; ſo called from making a noiſe like an aſs; for he puts his head into the water, and breathing into it, makes a noiſe reſembling the braying of an aſs.

> ——— ——— ——— ſo that ſcarce
> The bittern knows his time, with bill ingulpht
> To ſhake the ſounding marſh. THOMSON.

The ſenſe of the verſe is—I take no delight in the company of my friends, but ſeek for ſolitary places to mourn, and give a vent to my grief.

Ver. 7. *I watch, and am as a ſparrow alone,* &c.] A ſparrow cannot be the bird here meant; for he is not a ſolitary, but a gregarious bird; does not uſe to watch, but ſleep at night. The generality of interpreters ſuppoſe the bird here intended, to be ſome ſort of owl.

Ver. 9. *I have eaten aſhes.*] This phraſe is taken from the cuſtom of laying down in great ſorrows and mournings, with their faces upon the ground, among duſt and aſhes. 2 Sam. xii. 16. and Job ii. 8.

Ver. 13. *The ſet time.*] That is, the time prefixed for her puniſhment being expired. See Jer. xxix. 10, 11.

Ver. 14. *Favour the duſt thereof.*] View her duſt and rubbiſh with ſenſible grief and commiſeration. The Septuagint reads, *They pity her duſt.*

Before Christ

17 He will regard the prayer of the deſtitute, and not deſpiſe their prayer.

18 This ſhall be written for the generation to come: and the people which ſhall be created, ſhall praiſe the LORD.

19 For he hath looked down from the height of his ſanctuary: from heaven did the LORD behold the earth:

20 To hear the groaning of the priſoner, to looſe thoſe that are appointed to death;

21 To declare the name of the LORD in Zion, and his praiſe in Jeruſalem:

22 When the people are gathered together, and the kingdoms to ſerve the LORD.

23 He weakened my ſtrength in the way; he ſhortened my days.

24 I ſaid, O my God, take me not away in the midſt of my days: thy years *are* throughout all generations.

25 Of old haſt thou laid the foundation of the earth: and the heavens *are* the work of thy hands.

26 They ſhall periſh, but thou ſhalt endure: yea, all of them ſhall wax old like a garment; as a veſture ſhalt thou change them, and they ſhall be changed.

27 But thou *art* the ſame, and thy years ſhall have no end.

28 The children of thy ſervants ſhall continue, and their ſeed ſhall be eſtabliſhed before thee.

PSAL. CIII.

1 *An exhortation to bleſs God for his mercy,* 15 *and for the conſtancy thereof.*

¶ *A Pſalm* of David.

Before Christ

BLeſs the LORD, O my ſoul, and all that is within me, *bleſs* his holy name.

2 Bleſs the LORD, O my ſoul, and forget not all his benefits.

3 Who forgiveth all thine iniquities; who healeth all thy diſeaſes.

4 Who redeemeth thy life from deſtruction: who crowneth thee with loving kindneſs and tender mercies.

5 Who ſatisfieth thy mouth with good *things: ſo that* thy youth is renewed like the eagles.

6 The LORD executeth righteouſneſs and judgment for all *that are* oppreſſed.

7 He made known his ways unto Moſes, his acts unto the children of Iſrael.

8 The LORD *is* merciful and gracious, ſlow to anger, and plenteous in mercy.

9 He will not always chide: neither will he keep *his anger* for ever.

10 He hath not dealt with us after our ſins: nor rewarded us according to our iniquities.

11 For as the heaven is high above the earth: *ſo* great is his mercy toward them that fear him.

12 As far as the eaſt is from the weſt: *ſo* far hath he removed our tranſgreſſions from us.

13 Like as a father pitieth *his* children: *ſo* the LORD pitieth them that fear him.

14 For he knoweth our frame: he remembereth that we *are* duſt.

15 *As for* man, his days *are* as graſs: as a flower of the field, ſo he flouriſheth.

Ver. 23. *He weakened my ſtrength in the way,* &c.] I had hopes to have lived to ſee this bleſſed time, and thought I had been in the way to it, (Ezra iii. 8, *&c.*) but he hath ſtopped our vigorous beginnings, (Ezra iv. 4.) and thereby ſo ſorely afflicted me, that I feel I am like to fall ſhort of my expectations.

NOTES on Pſalm CIII.

This pſalm was compoſed by David, on his recovery from a dangerous fit of ſickneſs; and is an excellent example for all who have eſcaped the ſame danger, and are deſirous of returning thanks to God, the reſtorer of their health, and the giver of every good thing they enjoy.

Ver. 5. *Thy youth is renewed like the eagles.*] Eagles moult their feathers often, which might give riſe to the vulgar opinion, that they grew young again after they had been old. It is ſaid their feathers fall by pairs, one in each wing; and that thoſe which fall at once, are the two feathers exactly correſponding to each other, in each wing; and that this pair is renewed by a new growth, before the next pair falls.

16 For the wind paſſeth over it, and it is gone; and the place thereof ſhall know it no more.

17 But the mercy of the LORD *is* from everlaſting to everlaſting upon them that fear him: and his righteouſneſs unto childrens children:

18 To ſuch as keep his covenant, and to thoſe that remember his commandments to do them.

19 The LORD hath prepared his throne in the heavens: and his kingdom ruleth over all.

20 Bleſs the LORD, ye his angels, that excel in ſtrength, that do his commandments, hearkening unto the voice of his word.

21 Bleſs ye the LORD, all *ye* his hoſts, *ye* miniſters of his that do his pleaſure.

22 Bleſs the LORD, all his works in all places of his dominion: bleſs the LORD, O my ſoul.

PSAL. CIV.

1 *A meditation upon the mighty power,* 7 *and wonderful providence of God.* 31 *Gods glory is eternal.* 33 *The prophet voweth perpetually to praiſe God.*

BLeſs the LORD, O my ſoul: O LORD my God, thou art very great, thou art clothed with honour and majeſty.

2 Who covereſt *thyſelf* with light, as *with* a garment: who ſtretcheſt out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters, who maketh the clouds his chariot, who walketh upon the wings of the wind.

4 Who maketh his angels ſpirits: his miniſters a flaming fire.

5 *Who* laid the foundations of the earth, *that* it ſhould not be removed for ever.

6 Thou covereſt it with the deep as *with* a garment: the waters ſtood above the mountains.

7 At thy rebuke they fled: at the voice of thy thunder they haſted away.

8 They go up by the mountains: they go

NOTES on Pſalm CIV.

From the ſubject matter of this pſalm, it is not an improbable conjecture, that David compoſed it in the foreſt of Hareth, where he was daily ſurrounded with thoſe paſtoral ſcenes he ſo finely deſcribes. After ſome general obſervations upon the works and wiſdom of God in the creation, the pſalmiſt deſcends to the following particulars; the riſe of ſprings, the courſe of rivers, the retreat of fowls, and wild beaſts of the foreſt and mountains, the viciſſitudes of days and nights, and their various uſes to the animal world; the dependance of the whole creation upon the Almighty for being and ſubſiſtence.—He withdraws their breath, and they die.—He breaths, and they revive.—He opens his hand, and ſatisfies them all at once. Theſe are ideas familiar to him, and his manner of introducing them, plainly evinces them to be the effect of his moſt retired meditations, in his ſolitary wanderings.

Ver. 2. *Who covereſt thyſelf with light,* &c.] Thy royal robe is formed of the reſplendent rays of light, and the ſpacious heavens are the grand pavilion, which thy ſovereign power hath extended, like a canopy for thy majeſty, in this grand palace of the world.

Ver. 3. *Who layeth the beams of his chambers in the waters.*] This expreſſion ſignifies no more, than that the rain falls down on the earth from the heaven.

Who walketh upon the wings of the wind] In this expreſſion there is an elegance, an emphaſis unequalled in any writer.—Not *he flieth, he runneth,* but *he walketh,* and that on the very *wings of the wind,* on the moſt impetuous of elements, rouſed into its utmoſt rage, and ſweeping along with inconceivable rapidity. A tumult in nature, not to be deſcribed in the ſedate work of the Deity. How flat are all the lines of profane authors, when compared with this inimitable ſtroke of divine poetry! *He walketh upon the wings of the wind. The wings of the wind,* carry an idea of the utmoſt fierceneſs and velocity; and it is impoſſible to imagine the ſerene and deliberate walking of the Deity, upon a creature of the moſt inconceivable ſwiftneſs, without being filled with the deepeſt wonder and amazement.

Ver. 4. *Who maketh his angels,* &c.] Who maketh the winds his meſſengers, and flaming fire his miniſters.

Ver. 5. *Who laid the foundations of the earth,* &c.] Who hath ſettled the maſſy globe of the earth, even in the liquid air, upon ſuch firm foundations, that none of thoſe ſtorms and tempeſts which beat upon it from without, nor any violent commotions from within, can ever cauſe it to deviate from the orbit thou haſt preſcribed for it, in the regions of univerſal ſpace.

Ver. 6, 7. *Thou covereſt it with the deep,* &c.] The earth, at firſt, was covered with waters, as with a garment; the higheſt mountains did not reach to its ſurface: but at thy command they ſtarted back; at the voice of thy thunder they haſted away.

go down by the valleys unto the place which thou haſt founded for them.

9 Thou haſt ſet a bound that they may not paſs over: that they turn not again to cover the earth.

10 He ſendeth the ſprings into the valleys, *which* run among the hills.

11 They give drink to every beaſt of the field: the wild aſſes quench their thirſt.

12 By them ſhall the fowls of the heaven have their habitation, *which* ſing among the branches.

13 He watereth the hills from his chambers: the earth is ſatisfied with the fruit of thy works.

14 He cauſeth the graſs to grow for the cattle, and herb for the ſervice of man: that he may bring forth food out of the earth:

15 And wine *that* maketh glad the heart of man, *and* oil to make *his* face to ſhine, and bread *which* ſtrengtheneth mans heart.

16 The trees of the LORD are full *of ſap:* the cedars of Lebanon which he hath planted.

17 Where the birds make their neſt: *as for* the ſtork, the fir-trees *are* her houſe.

18 The high hills *are* a refuge for the wild goats, *and* the rocks for the conies.

19 He appointeth the moon for ſeaſons; the ſun knoweth his going down.

20 Thou makeſt darkneſs, and it is night: wherein all the beaſts of the foreſt do creep *forth*.

21 The young lions roar after their prey, and ſeek their meat from God.

22 The ſun ariſeth, they gather themſelves together, and lay them down in their dens.

23 Man goeth forth to his work, and to his labour until the evening.

24 O LORD, how manifold are thy works! in wiſdom haſt thou made them all: the earth is full of thy riches.

25 *So is* this great and wide ſea, wherein *are* things creeping innumerable, both ſmall and great beaſts.

26 There go the ſhips; *there is* that leviathan, *whom* thou haſt made to play therein.

27 Theſe wait all upon thee: that thou mayeſt give *them* their meat in due ſeaſon.

28 *That* thou giveſt them, they gather: thou openeſt thine hand, they are filled with good.

29 Thou hideſt thy face, they are troubled; thou takeſt away their breath, they die, and return to their duſt.

30 Thou ſendeſt forth thy ſpirit, they are created: and thou reneweſt the face of the earth.

31 The glory of the LORD ſhall endure for ever: the LORD ſhall rejoice in his works:

32 He looketh on the earth, and it trembleth; he toucheth the hills, and they ſmoke.

33 I will ſing unto the LORD as long as I live: I will ſing praiſes unto my God, while I have my being.

34 My meditation of him ſhall be ſweet: I will be glad in the LORD.

Ver. 10. *He ſendeth the ſprings into the valleys,* &c.] This thought was conſiſtent with the philoſophy of the ancients; but does not agree with the opinion of the moſt modern philoſophers, who account for the ſprings which are found on the tops of hills, not by ſubterraneous paſſages from the ſea, and percolation through the earth, but by vapours exhaled from the ſea, and other large collections of waters, ſtriking againſt the ſummits of thoſe hills, and there received in the ſeveral cavities, which are as ſo many natural baſons or ciſterns. The quantity of which vapour, has been demonſtrated by the late ingenious Dr. Halley, to be ſufficient for the ſupply of the rivulets and ſtreams falling from thoſe heights.

Ver. 19. *The ſun knoweth his going down.*] This expreſſion is likewiſe accommodated to the ancient ſyſtem of aſtronomy, which ſuppoſed the ſun to move round the earth.

Ver. 26. *Leviathan.*] It is difficult to determine what creature is here meant. Some think it is the crocodile; others the whale; and others again, take it for a general name for all large ſea-fiſhes.

Before Christ

35 Let the ſinners be conſumed out of the earth, and let the wicked be no more: bleſs thou the Lord, O my ſoul. Praiſe ye the Lord.

PSAL. CV.

1 *An exhortation to praiſe God, and to ſeek out his works.* 7 *The hiſtory of Gods providence over Abraham,* 16 *over Joſeph,* 23 *over Jacob in Egypt,* 26 *over Moſes delivering the Iſraelites,* 37 *over the Iſraelites brought out of Egypt, fed in the wilderneſs, and planted in Canaan.*

O Give thanks unto the Lord; call upon his name; make known his deeds among the people.

2 Sing unto him, ſing pſalms unto him: talk ye of all his wondrous works.

3 Glory ye in his holy name: let the heart of them rejoice that ſeek the Lord.

4 Seek the Lord, and his ſtrength: ſeek his face evermore.

5 Remember his marvellous works that he hath done, his wonders and the judgments of his mouth;

6 O ye ſeed of Abraham his ſervant, ye children of Jacob his choſen.

7 He *is* the Lord our God, his judgments *are* in all the earth.

8 He hath remembered his covenant for ever, the words *which* he commanded to a thouſand generations.

9 Which *covenant* he made with Abraham, and his oath unto Iſaac:

10 And confirmed the ſame unto Jacob for a law, *and* to Iſrael *for* an everlaſting covenant:

Before Christ.

11 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance.

12 When they were *but* a few men in number: yea, very few, and ſtrangers in it.

13 When they went from one nation to another, from *one* kingdom to another people.

14 He ſuffered no man to do them wrong: yea, he reproved kings for their ſakes:

15 *Saying,* Touch not mine anointed, and do my prophets no harm.

16 Moreover, he called for a famine upon the land: he brake the whole ſtaff of bread.

17 He ſent a man before them, *even* Joſeph, *who* was ſold for a ſervant.

18 Whoſe feet they hurt with fetters: he was laid in iron.

19 Until the time that his word came: the word of the Lord tried him.

20 The king ſent and looſed him: *even* the ruler of the people, and let him go free.

21 He made him lord of his houſe, and ruler of all his ſubſtance:

22 To bind his princes at his pleaſure: and teach his ſenators wiſdom.

23 Iſrael alſo came into Egypt: and Jacob ſojourned in the land of Ham.

24 And he increaſed his people greatly: and made them ſtronger than their enemies.

25 He turned their heart to hate his people, to deal ſubtilly with his ſervants.

26 He

Notes on Pſalm CV.

Though this pſalm has no title, yet it is evident, from 1 Chron. xvi. 7. *&c.* that David was the author of the firſt part of it at leaſt, and that he delivered it to Aſaph and his brethren, to be conſtantly uſed in the ſervice of God in the tabernacle, when, after obtaining ſeveral memorable victories over the Philiſtines, he had ſettled the ark in mount Sion: and very probably, he afterwards enlarged this pſalm, that it might be a more complete commemoration of all the mercies of God towards the Hebrews, from the days of Abraham, to the time of their taking poſſeſſion of the promiſed land.

Ver. 4. *His ſtrength.*] That is, the ark of his preſence.

Ver. 14. *He reproved kings for his ſake.*] See Gen. xii. 17. and xx. 3.

Ver. 16. *The ſtaff of bread.*] The ſupport of human life.

Ver. 22. *To bind his princes.*] The Septuagint, Vulgate, and Liturgy read, *That he might inform his princes,* &c. i. e. that the very princes of the country ſhould be under the command of Joſeph, and be inſtructed, and learn wiſdom from him.

Ver. 25. *He turned their heart to hate,* &c.] That is, *He ſuffered their heart to hate,* &c. God not being the author.

Before Christ

26 He ſent Moſes his ſervant, *and* Aaron whom he had choſen.

27 They ſhewed his ſigns among them, and wonders in the land of Ham.

28 He ſent darkneſs, and made it dark: and they rebelled not againſt his word.

29 He turned their waters into blood, and ſlew their fiſh.

30 Their land brought forth frogs in abundance, in the chambers of their kings.

31 He ſpake, and there came divers ſorts of flies, *and* lice in all their coaſts.

32 He gave them hail for rain: *and* flaming fire in their land.

33 He ſmote their vines alſo and their fig-trees: and brake the trees of their coaſts.

34 He ſpake, and the locuſts came: and caterpillars, and that without number,

35 And did eat up all the herbs in their land: and devoured the fruit of their ground.

36 He ſmote alſo all the firſt-born in their land: the chief of all their ſtrength.

37 He brought them forth alſo with ſilver and gold: and *there was* not one feeble *perſon* among their tribes.

38 Egypt was glad when they departed: for the fear of them fell upon them.

39 He ſpread a cloud for a covering: and fire to give light in the night.

40 *The people* aſked, and he brought quails: and ſatisfied them with the bread of heaven.

41 He opened the rock, and the waters guſhed out, they ran in the dry places *like* a river.

Before Christ

42 For he remembered his holy promiſe, *and* Abraham his ſervant.

43 And he brought forth his people with joy, *and* his choſen with gladneſs:

44 And gave them the lands of the heathen: and they inherited the labour of the people:

45 That they might obſerve his ſtatutes, and keep his laws. Praiſe ye the LORD.

PSAL. CVI.

1 *The pſalmiſt exhorteth to praiſe God:* 4 *He prayeth for pardon of ſin, as God did with the fathers.* 7 *The ſtory of the peoples rebellion, and Gods mercy.*

PRaiſe ye the LORD, O Give thanks unto the LORD, for *he is* good, for his mercy *endureth* for ever.

2 Who can utter the mighty acts of the LORD? *who* can ſhew forth all his praiſe?

3 Bleſſed *are* they that keep judgment: *and* he that doeth righteouſneſs at all times.

4 Remember me, O LORD, with the favour *that thou beareſt unto* thy people: O viſit me with thy ſalvation:

5 That I may ſee the good of thy choſen, that I may rejoice in the gladneſs of thy nation: that I may glory with thine inheritance.

6 We have ſinned with our fathers: We have committed iniquity, we have done wickedly.

7 Our fathers underſtood not thy won-

Ver. 28. *They rebelled not againſt his word.*] The Liturgy tranſlation is directly contradictory; *They were not obedient unto his word*; to reconcile this difference, many learned men have ſuppoſed, that a ſlight, but very ancient corruption has crept into the Septuagint, by the careleſsneſs of a tranſcriber, who, inſtead of OUTE, wrote OTI; which error has been copied by thoſe verſions which have followed it. According to the original text, the Liturgy ſhould have been tranſlated thus: *Neither were they diſobedient unto his word.*

Ver. 39. *He ſpread a cloud for a covering,* &c.] The intenſeneſs of the cold and heat in theſe countries, by night or by day, very emphatically accounts for this proviſion of providence, in ſpreading out for the Iſraelites, a cloud for a covering from the daily heat, and a fire to diſpel the nightly cold.

NOTES on Pſalm CVI.

This pſalm is intitled *Hallelujah, praiſe the Lord*; but neither the author, nor the occaſion of it are mentioned. It ſeems, however, to have been written by David, and to be one of the pſalms he delivered to Aſaph, when he had prepared a tabernacle for the ark.

Ver. 7. *Our fathers underſtood not.*] The Septuagint *Our fathers regarded not.*

ders in Egypt, they remembered not the multitude of thy mercies, but provoked *him* at the ſea, *even* at the Red ſea.

8 Nevertheleſs, he ſaved them for his names ſake: that he might make his mighty power to be known.

9 He rebuked the Red ſea alſo, and it was dried up: ſo he led them through the depths as through the wilderneſs.

10 And he ſaved them from the hand of him that hated *them*: and redeemed them from the hand of the enemy.

11 And the waters covered their enemies: there was not one of them left.

12 Then believed they his words, they ſang his praiſe.

13 They ſoon forgat his works, they waited not for his counſel:

14 But luſted exceedingly in the wilderneſs, and tempted God in the deſert.

15 And he gave them their requeſt, but ſent leanneſs unto their ſoul.

16 They envied Moſes alſo in the camp, *and* Aaron the ſaint of the LORD.

17 The earth opened and ſwallowed up Dathan, and covered the company of Abiram.

18 And a fire was kindled in their company; the flame burnt up the wicked.

19 They made a calf in Horeb, and worſhipped the molten image.

20 Thus they changed their glory into the ſimilitude of an ox that eateth graſs.

21 They forgat God their ſaviour, which had done great things in Egypt:

22 Wonderous works in the land of Ham, *and* terrible things by the Red ſea.

23 Therefore he ſaid that he would deſtroy them, had not Moſes his choſen ſtood before him in the breach: to turn away his wrath, leſt he ſhould deſtroy *them*.

24 Yea, they deſpiſed the pleaſant land: they believed not his word:

25 But murmured in their tents, *and* hearkened not unto the voice of the LORD.

26 Therefore he lifted up his hand againſt them, to overthrow them in the wilderneſs:

27 To overthrow their ſeed alſo among the nations, and to ſcatter them in the lands.

28 They joined themſelves alſo unto Baal-peor, and ate the ſacrifices of the dead.

29 Thus they provoked *him* to anger with their inventions: and the plague brake in upon them.

30 Then ſtood up Phinehas, and executed judgment: and *ſo* the plague was ſtayed.

31 And that was counted unto him for righteouſneſs, unto all generations for evermore.

32 They angred *him* alſo at the waters of ſtrife, ſo that it went ill with Moſes for their ſakes:

33 Becauſe they provoked his ſpirit, ſo that he ſpake unadviſedly with his lips.

34 They did not deſtroy the nations, concerning whom the LORD commanded them:

Ver. 13. *They waited not for his counſel.*] They were impatient, and murmured, and would not wait till he ſhewed what way he intended to relieve them.

Ver. 15. *Leanneſs.*] The Septuagint and Vulgate read, *A loathing or ſurfeit.*

Ver. 26. *He lifted up his hand againſt them.*] It ſhould have been rendered, *He ſware unto them*; as the ſame phraſe is tranſlated, pſalm xcv. 11. *Unto whom I ſware in my wrath*, &c.

Ver. 28. *Ate the ſacrifices of the dead.*] They committed whoredom with the daughters of Moab, and devoted themſelves to the ſervice of Baal, whoſe temple ſtood on mount Peor, and partook with them in ſacrifices which they offered to dead men. Numb. xxv. 1, 2, 3.

Ver. 30. *Phinehas executed judgment.*] The Septuagint and Vulgate render this, by a word that ſignifies *propitiated.* Litur. *Phinehas ſtood up, and prayed.*

Ver. 33. *He ſpake unadviſedly.*] The Septuagint reads, *He ſpoke doubtfully*, or *diſtruſtfully.*

Before Christ

35 But were mingled among the heathen, and learned their works.

36 And they ſerved their idols: which were a ſnare unto them.

37 Yea, they ſacrificed their ſons and their daughters unto devils,

38 And ſhed innocent blood, *even* the blood of their ſons and of their daughters, whom they ſacrificed unto the idols of Canaan: and the land was polluted with blood.

39 Thus were they defiled with their own works, and went a whoring with their own inventions.

40 Therefore was the wrath of the LORD kindled againſt his people, inſomuch that he abhorred his own inheritance.

41 And he gave them into the hand of the heathen; and they that hated them, ruled over them.

42 Their enemies alſo oppreſſed them, and they were brought into ſubjection under their hand.

43 Many times did he deliver them, but they provoked *him* with their counſel, and were brought low for their iniquity.

44 Nevertheleſs, he regarded their affliction when he heard their cry.

45 And he remembered for them his covenant, and repented according to the multitude of his mercies.

46 He made them alſo to be pitied of all thoſe that carried them captives.

47 Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, *and* to triumph in thy praiſe.

Before Christ

48 Bleſſed *be* the LORD God of Iſrael from everlaſting to everlaſting: and let all the people ſay, Amen. Praiſe ye the LORD.

PSAL. CVII.

1 *The pſalmiſt exhorteth the redeemed in praiſing God, to obſerve his manifold providence,* 4 *over travellers.* 10 *over captives,* 17 *over ſick men,* 23 *over ſea-men,* 33 *and in divers varieties of life.*

O Give thanks unto the LORD, for *he is* good: for his mercy *endureth* for ever.

2 Let the redeemed of the LORD ſay *ſo,* whom he hath redeemed from the hand of the enemy.

3 And gathered them out of the lands, from the eaſt and from the weſt, from the north and from the ſouth.

4 They wandered in the wilderneſs in a ſolitary way, they found no city to dwell in.

5 Hungry and thirſty, their ſoul fainted in them.

6 Then they cried unto the LORD in their trouble, *and* he delivered them out of their diſtreſſes.

7 And he led them forth by the right way,

Ver. 37, 38. *They ſacrificed,* &c.] David expreſſes himſelf here, in ſuch a manner, as implies the children muſt be burnt.

NOTES on Pſalm CVII.

The fifth and laſt book of pſalms, according to the Hebrew diviſion, begins here with an exhortation to theſe, whom God had delivered from the ſervitude of the heathen, to acknowledge his ſingular benefits, and praiſe him with the voice of thankſgiving; and from thence, to take occaſion to magnify his merciful providence over all the ſons of men, and the aſſiſtance he vouchſafeth to ſend them, when they call upon him in diſtreſs. The author of this pſalm is unknown; but from the connection of it with the two foregoing, it ſeems to have been David, who having, in pſalm 105, remembered them of the promiſes made to the patriarchs, and of the bleſſings beſtowed on their poſterity; and, in the 106th, of their horrid ingratitude for ſuch remarkable benefits, and the puniſhments he had inflicted upon them for their enormous crimes, declares, in this pſalm, the inexpreſſible kindneſs of the Lord, in freeing them from ſlavery, and his watchful providence over all mankind.

Ver. 2, 3. *Let the redeemed of the Lord ſay ſo,* &c.] Let them eſpecially animate one another, to give thanks unto the God of Jacob, whom he hath graciouſly redeemed from a deplorable captivity, whither they were carried by their conquering enemies; and who, by his Almighty power, have been re-eſtabliſhed in their own land, tho' diſperſed in places under the different quarters of heaven.

way, that they might go to a city of habitation.

8 Oh that *men* would praiſe the LORD *for* his goodneſs, and *for* his wonderful works to the children of men!

9 For he ſatisfieth the longing ſoul, and filleth the hungry ſoul with goodneſs.

10 Such as ſit in darkneſs and in the ſhadow of death, *being* bound in affliction and iron:

11 Becauſe they rebelled againſt the words of God, and contemned the counſel of the moſt High:

12 Therefore he brought down their heart with labour, they fell down and *there was* none to help.

13 Then they cried unto the LORD in their trouble, *and* he ſaved them out of their diſtreſſes.

14 He brought them out of darkneſs, and the ſhadow of death, and brake their bands in ſunder.

15 Oh that *men* would praiſe the LORD *for* his goodneſs, and *for* his wonderful works to the children of men!

16 For he hath broken the gates of braſs, and cut the bars of iron in ſunder.

17 Fools, becauſe of their tranſgreſſion, and becauſe of their iniquities, are afflicted.

18 Their ſoul abhoreth all manner of meat, and they draw near unto the gates of death.

19 Then they cry unto the LORD in their trouble, he ſaveth them out of their diſtreſſes.

20 He ſent his word, and healed them, and delivered *them* from their deſtructions.

21 Oh that *men* would praiſe the LORD *for* his goodneſs, and *for* his wonderful works to the children of men!

22 And let them ſacrifice the ſacrifices of thankſgiving, and declare his works with rejoicing.

23 They that go down to the ſea in ſhips, that do buſineſs in great waters:

24 Theſe ſee the works of the LORD, and his wonders in the deep.

25 For he commandeth, and raiſeth the ſtormy wind, which lifteth up the waves thereof.

26 They mount up to the heaven, they go down again to the depths, their ſoul is melted becauſe of trouble.

27 They reel to and fro, and ſtagger like a drunken man, and are at their wits end.

28 Then they cry unto the LORD in their trouble, and he bringeth them out of their diſtreſſes.

29 He maketh a ſtorm a calm, ſo that the waves thereof are ſtill.

30 Then are they glad becauſe they be quiet; ſo he bringeth them unto their deſired haven.

31 Oh that *men* would praiſe the LORD *for* his goodneſs, and *for* his wonderful works to the children of men!

32 Let them exalt him alſo in the congregation of the people, and praiſe him in the aſſembly of the elders.

33 He turneth rivers into a wilderneſs, and the water-ſprings into dry ground:

34 A fruitful land into barrenneſs, for the wickedneſs of them that dwell therein.

35 He turneth the wilderneſs into a ſtanding

Ver. 9. *With goodneſs.*] That is, with great things.

Ver. 10. *Such as ſit in darkneſs*, &c.] His providence provides for thoſe who are confined in dungeons, and loaded with fetters, as a juſt puniſhment for the crimes they had committed againſt the expreſs commands of the moſt High, and the plain dictates of their own conſciences; the voice of heaven giving them the moſt wholeſome counſel, tho' they contemned and deſpiſed it, and thereby provoked him to render their condition truly miſerable, to humble their pride by a tedious and painful impriſonment, where they had no viſible means of relief.

Ver. 17. *Fools, becauſe of their tranſgreſſion*, &c.] Others likewiſe, giving themſelves up to all kinds of debauchery, in an irregular way of living, fall into grievous diſeaſes.

Ver. 27. *Are at their wits end.*] This moſt noble deſcription of the dangers of a ſea-faring life, is finely ſummed up with this expreſſion. The Hebrew is, *All their wiſdom is ſwallowed up.*

ſtanding water, and dry ground into water-ſprings.

36 And there he maketh the hungry to dwell, that they may prepare a city for habitation;

37 And ſow the fields, and plant vineyards, which may yield fruits of increaſe.

38 He bleſſeth them alſo, ſo that they are multiplied greatly, and ſuffereth not their cattle to decreaſe.

39 Again they are miniſhed and brought low through oppreſſion, affliction and ſorrow.

40 He poureth contempt upon princes, and cauſeth them to wander in the wilderneſs, *where there is* no way.

41 Yet ſetteth he the poor on high from affliction, and maketh *him* families like a flock.

42 The righteous ſhall ſee *it*, and rejoice; and all iniquity ſhall ſtop her mouth.

43 Whoſo *is* wiſe, and will obſerve thoſe *things*, even they ſhall underſtand the loving kindneſs of the LORD.

PSAL. CVIII.

1 *David encourageth himſelf to praiſe God:* 5 *He prayeth for Gods aſſiſtance according to his promiſe:* 11 *His confidence in Gods help.*

¶ A Song *or* Pſalm of David.

O God, my heart is fixed, I will ſing and give praiſe, even with my glory.

2 Awake, pſaltery and harp: I *myſelf* will awake early.

3 I will praiſe thee, O LORD, among the people: and I will ſing praiſes unto thee among the nations.

4 For thy mercy *is* great above the heavens: and thy truth *reacheth* unto the clouds.

5 Be thou exalted, O God, above the heavens: and thy glory above all the earth;

6 That thy beloved may be delivered: ſave *with* thy right hand and anſwer me.

7 God hath ſpoken in his holineſs, I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

8 Gilead *is* mine, Manaſſeh *is* mine, Ephraim alſo *is* the ſtrength of mine head, Judah *is* my law-giver.

9 Moab *is* my waſh-pot, over Edom will I caſt out my ſhoe: over Philiſtia will I triumph.

10 Who will bring me into the ſtrong city? who will lead me into Edom?

11 *Wilt* not *thou*, O God, *who* haſt caſt us off? and wilt not thou, O God, go forth with our hoſts?

12 Give us help from trouble: for vain *is* the help of man.

13 Through God we ſhall do valiantly: for he *it is that* ſhall tread down our enemies.

PSAL. CIX.

1 *David complaining of his ſlanderous enemies, under the perſon of Judas, devoteth them:* 16 *He ſheweth their ſin.*

NOTES on Pſalm CVIII.

The former part of this pſalm is nearly the ſame with the five laſt verſes of the 57th; and the latter part is but very little different from the eight laſt verſes of the 60th pſalm, which was compoſed by David, when he had made ſome progreſs in the wars mentioned in that pſalm; (ſee note on pſalm 60.) and therefore he begins this, with giving thanks to God for his mercy; as there he laments the diſorder in which he found the affairs of the kingdom when he firſt aſcended the throne.

Ver. 7, 8, 9. See note on pſalm xl. 6, 7, 8.

NOTES on Pſalm CIX.

What diſtreſs have thouſands of ſerious and thinking men felt in reading this pſalm, in which it is generally ſuppoſed, that *David uttered ſuch curſes upon his enemies*; and yet, when the pſalm is conſidered, it clearly contains the curſes of David's enemies upon David: for the curſes are not againſt many, but one perſon only; (ſome indeed direct theſe curſes as from David againſt Doeg) but it is more agreeable to reaſon, and the pious character of the royal pſalmiſt, to conſider them as pronounced by his enemies. This is moſt probable, as may be collected from ver. 3, and 28.

Before Chriſt

21 *Complaining of his own miſery, he prayeth for help:* 30 *He promiſeth thankfulneſs.*

¶ To the chief muſician, A Pſalm of David.

HOld not thy peace, O God of my praiſe.

2 For the mouth of the wicked, and the mouth of the deceitful are opened againſt me: they have ſpoken againſt me with a lying tongue.

3 They compaſſed me about alſo with words of hatred: and fought againſt me without a cauſe.

4 For my love, they are my adverſaries: but I *give myſelf unto* prayer.

5 And they have rewarded me evil for good, and hatred for my love.

6 Set thou a wicked man over him: and let Satan ſtand at his right hand.

7 When he ſhall be judged, let him be condemned, and let his prayer become ſin.

8 Let his days be few, *and* let another take his office.

9 Let his children be fatherleſs, and his wife a widow.

10 Let his children be continually vagabonds, and beg: let them ſeek *their bread* alſo out of their deſolate places.

11 Let the extortioner catch all that he hath: and let the ſtranger ſpoil his labour.

12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherleſs children.

Before Chriſt

13 Let his poſterity be cut off, *and* in the generation following let their name be blotted out.

14 Let the iniquity of his fathers be remembered with the LORD: and let not the ſin of his mother be blotted out.

15 Let them be before the LORD continually, that he may cut off the memory of them from the earth.

16 Becauſe that he remembered not to ſhew mercy, but perſecuted the poor and needy man, that he might even ſlay the broken in heart.

17 As he loved curſing, ſo let it come unto him: as he delighted not in bleſſing, ſo let it be far from him.

18 As he clothed himſelf with curſing, like as with his garment: ſo let it come into his bowels like water, and like oil into his bones.

19 Let it be unto him as the garment *which* covereth him, and for a girdle wherewith he is girded continually.

20 *Let* this *be* the reward of mine adverſaries from the LORD, and of them that ſpeak evil againſt my ſoul.

21 But do thou for me, O GOD the Lord, for thy names ſake: becauſe thy mercy *is* good, deliver thou me.

22 For I *am* poor and needy, and my heart is wounded within me.

23 I am gone like the ſhadow, when it declineth: I am toſſed up and down as the locuſt.

24 My

Ver. 1. *Hold not thy peace, O God cf my praiſe*] Be not ſilent, O thou mighty God, but vindicate mine honour. I appeal to thy majeſty, beſeeching thee to declare mine innocence.

Ver. 4. *I give myſelf unto prayer.*] I pray even for them, and recommend myſelf to thy protection.

Ver. 6. *Set thou a wicked man*, &c.] Here we are to underſtand, begin the imprecations of his enemies upon David, which himſelf relates, *Set thou*, O God, (ſay they) *a wicked man*, &c.

Ver. 18. *Like oil into his bones.*] There is nothing more pernicious to a naked bone, than to put oil, or any other moiſture upon it, which will cauſe a miſerable corruption therein: on which account it is, that the moſt ſkilful ſurgeons, in treating about the diſeaſes of the bones, do moſt carefully warn their readers againſt the ſame.

Ver. 20. *Let this be the reward of mine adverſaries.*] Perhaps it may be objected, that in this verſe David ſeems to make theſe curſes his own; but as there is no word here expreſſive of a wiſh in the Hebrew, perhaps the words ſhould be rendered, *This is the behaviour of mine adverſaries with reſpect to Jehovah*, or *before Jehovah*.

Ver. 23. *Toſſed up and down as the locuſt.*] The ſwarms of locuſts are ſo numerous in Barbary, that they fly in the air like a ſucceſſion of clouds, when the wind bloweth briſkly.

Before Chriſt

24 My knees are weak through faſting: and my fleſh faileth of fatneſs.

25 I became alſo a reproach unto them: *when* they looked upon me, they ſhaked their heads.

26 Help me, O LORD my God: ſave me according to thy mercy.

27 That they may know that this *is* thy hand: *that* thou, LORD, haſt done it.

28 Let them curſe, but bleſs thou: when they ariſe, let them be aſhamed: but let thy ſervant rejoice.

29 Let mine adverſaries be clothed with ſhame: and let them cover themſelves with their own confuſion, as with a mantle.

30 I will greatly praiſe the LORD with my mouth: yea, I will praiſe him among the multitude.

31 For he ſhall ſtand at the right hand of the poor, to ſave *him* from thoſe that condemn his ſoul.

PSAL. CX.

1 *The kingdom,* 4 *the prieſthood,* 5 *the conqueſt,* 7 *and the paſſion of Chriſt.*

¶ A Pſalm of David.

Before Chriſt

THE LORD ſaid unto my Lord, Sit thou at my right hand, until I make thine enemies thy footſtool.

2 The LORD ſhall ſend the rod of thy ſtrength out of Zion: rule thou in the midſt of thine enemies.

3 Thy people *ſhall be* willing in the day of thy power, in the beauties of holineſs from the womb of the morning: thou haſt the dew of thy youth.

4 The LORD hath ſworn, and will not repent, Thou *art* a prieſt for ever after the order of Melchizedek.

5 The Lord at thy right hand ſhall ſtrike through kings in the day of his wrath.

6 He ſhall judge among the heathen, he ſhall fill *the places* with the dead bodies: he ſhall wound the heads over many countries.

7 He ſhall drink of the brook in the way: therefore ſhall he lift up the head.

PSAL.

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briſkly, ſo that the ſwarms are crouded by others, and thrown one upon another: and thus we have a lively idea of that compariſon in the pſalmiſt, of being *toſſed up and down,* &c.

NOTES on Pſalm CX.

It is abundantly evident, that the royal prophet here ſpeaks of ſome perſon greater than himſelf, whom he calls his *Lord*; and this can be no other than the great *Meſſiah*, the Redeemer of the human race; for no other king can, in any ſenſe, be ſaid to ſit at God's right hand; nor was there any prieſt of the order of Melchizedek that could be a type of him.

Ver. 1. *The Lord ſaid unto my Lord,* &c.] This is the decree of God himſelf, that the Meſſiah whom we expect, and whom I honour as my Lord and Maſter, ſhall, after his ſufferings, be advanced to the higheſt dignity in the heavens, and reign with him as the ſovereign of all the earth, till he hath perfectly ſubdued the moſt powerful oppoſers of his kingdom, and overcome even death itſelf, by whom all mankind are conquered.

Ver. 2. *The Lord ſhall ſend the rod of thy ſtrength out of Zion,* &c.] The eternal God, who has thus decreed to honour thee, O moſt mighty prince, will firſt make Zion feel the power of thy ſceptre, and thence extend thy empire over all the earth, where thou ſhalt prevail over infidelity, idolatry, ſuperſtition, and impiety, which will all oppoſe thy authority.

Ver. 3. *Thy people ſhall be willing in the day of thy power,* &c.] Thoſe who fought under thy banner, being ready armed, ſhall march forth to ſubdue the world unto thy obedience; the light of thy goſpel has ſhone brighter than the morning, after the long and dark night of ignorance; innumerable multitudes have come over to thee at thy firſt appearance, innumerable, as the pearly drops of morning dew.

Ver. 4. *Thou art a prieſt for ever,* &c.] The Lord hath unchangeably reſolved, that thou ſhalt be a prieſt as well as a king, with full power to bleſs all thy ſubjects, not only in that age, but even to all eternity; for thou ſhalt be a prieſt, not like thoſe deſcended from Aaron, who die, and are ſucceeded by others; but, like that great king and prieſt Melchizedek, ſhalt have neither predeceſſor nor ſucceſſor in thine office, but continue a royal prieſt for evermore.

Ver. 5. *The Lord at thy right hand,* &c.] This may be ſpoken, either to God the father, at whoſe right-hand Chriſt ſitteth; or to the people of God; Chriſt being ſaid to ſtand at the right-hand of his people. Pſalm cix. 31.

Ver. 6. *He ſhall wound the heads,* &c.] That is, no power ſhall be able to reſiſt him.

Ver. 7. *He ſhall drink of the brook,* &c.] That is, as ſome interpret it, of the brook of affliction. He ſhall humble himſelf to the meaneſt condition, not living in ſtate and ſplendor, but like a way-faring man, contented

with

Before Chriſt

PSAL. CXI.

1 *The pſalmiſt by his example inciteth others to praiſe God for his glorious,* 6 *and gracious works.* 10 *The fear of God breedeth true wiſdom.*

PRaiſe ye the Lord. I will praiſe the Lord with *my* whole heart, in the aſſembly of the upright, and *in* the congregation.

2 The works of the Lord *are* great, ſought out of all them that have pleaſure therein.

3 His work *is* honourable and glorious and his righteouſneſs endureth for ever.

4 He hath made his wonderful works to be remembered: the Lord *is* gracious and full of compaſſion.

5 He hath given meat unto them that fear him: he will ever be mindful of his covenant.

6 He hath ſhewed his people the power of his works, that he may give them the heritage of the heathen.

7 The works of his hands *are* verity and judgment; all his commandments *are* ſure.

8 They ſtand faſt for ever and ever, *and are* done in truth and uprightneſs.

9 He ſent redemption unto his people, he hath commanded his covenant for ever: holy and reverend *is* his name.

10 The fear of the Lord *is* the beginning of wiſdom: a good underſtanding have all they that do *his commandments:* his praiſe endureth for ever.

PSAL. CXII.

1 *Godlineſs hath the promiſes of this life,* 4 *and of the life to come.* 10 *The proſperity of the godly ſhall be an eye-ſore to the wicked.*

PRaiſe ye the Lord. Bleſſed *is* the man *that* feareth the Lord, *that* delighteth greatly in his commandments.

2 His ſeed ſhall be mighty upon earth: the generation of the upright ſhall be bleſſed.

3 Wealth and riches *ſhall be* in his houſe: and his righteouſneſs endureth for ever.

4 Unto the upright there ariſeth light in the darkneſs: *he is* gracious, and full of compaſſion, and righteous.

5 A good man ſheweth favour, and lendeth; he will guide his affairs with diſcretion.

6 Surely he ſhall not be moved for ever:

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with ſuch proviſion as he meets with in his way; for which cauſe, after enduring many hardſhips, and even death itſelf, he ſhall be highly exalted to his royal and prieſtly dignity in the heavens, from which he ſhall never be removed: or thus, *He ſhall drink of the brook in the way.* He ſhall not be left barely to his human nature, which muſt unavoidably ſink under the tremendous work of recovering a loſt world; but through the whole courſe of his incarnated ſtate, through the whole adminiſtration of his mediatorial kingdom, ſhall be ſupported with omnipotent ſuccours. He ſhall drink at the brook of Almighty power, and travel on in the greatneſs of an uncreated ſtrength; therefore ſhall he lift up his head: by this means, he ſhall be equal to the prodigious taſk, and ſuperior to all oppoſition: by this means, he ſhall be thoroughly ſucceſsful in whatever he undertakes, and greatly triumphant over all his enemies.

Notes on Pſalm CXI.

This pſalm ſeems to have been compoſed, as a compendious remembrance of thoſe mercies David had received from the moſt High, which he has enumerated more at large in the 115th and 116th pſalms. It is remarkable, that this pſalm is, in the original, very artificially compoſed, conſiſting of as many ſhort metres, as there are letters in the Hebrew alphabet; and each of thoſe ſhort metres, or little ſentences, beginning with thoſe letters, in the ſame order as they ſtand in the alphabet: the pſalm properly begins with, *I will praiſe the Lord,* &c. Hallelujah; *Praiſe ye the Lord,* being here only a kind of title to it, or a direction to the ſingers.

Ver. 10. *The fear of the Lord,* &c.] The principal point of wiſdom, is to fear the Lord; for, by practiſing them, a much better underſtanding is obtained, than from all the refined maxims of policy. See note on Job xxviii. 28.

Notes on Pſalm CXII.

This pſalm was probably wrote by the ſame author with the foregoing, and ſeems to be a commentary on the laſt verſe of it, ſhewing how wiſely they conſult their own happineſs, who obſerve the commands of the Lord; eſpecially thoſe relating to charity, and the love of our neighbour: it is likewiſe compoſed in the ſame artificial manner as the foregoing.

the righteous ſhall be in everlaſting remembrance.

7 He ſhall not be afraid of evil tidings: his heart is fixed, truſting in the LORD.

8 His heart *is* eſtabliſhed, he ſhall not be afraid, until he ſee *his deſire* upon his enemies.

9 He hath diſperſed, he hath given to the poor; his righteouſneſs endureth for ever; his horn ſhall be exalted with honour.

10 The wicked ſhall ſee *it*, and be grieved; he ſhall gnaſh with his teeth, and melt away: the deſire of the wicked ſhall periſh.

PSAL. CXIII.

1 *An exhortation to praiſe God for his excellency,* 6 *for his mercy.*

Praiſe ye the LORD. Praiſe, O ye ſervants of the LORD, praiſe the name of the LORD.

2 Bleſſed be the name of the LORD, from this time forth and for evermore.

3 From the riſing of the ſun unto the going down of the ſame, the LORDS name *is* to be praiſed.

4 The LORD *is* high above all nations, *and* his glory above the heavens.

5 Who *is* like unto the LORD our God, who dwelleth on high?

6 Who humbleth *himſelf* to behold *the things that are* in heaven, and in the earth?

7 He raiſeth up the poor out of the duſt, *and* lifteth the needy out of the dunghil:

8 That he may ſet *him* with princes, *even* with the princes of his people.

9 He maketh the barren woman to keep houſe, *and to be* a joyful mother of children. Praiſe ye the LORD.

PSAL. CXIV.

An exhortation by the example of the dumb creatures to fear God in his church.

When Iſrael went out of Egypt, the houſe of Jacob from a people of ſtrange language;

2 Judah was his ſanctuary, *and* Iſrael his dominion.

3 The ſea ſaw *it*, and fled; Jordan was driven back.

4 The mountains ſkipped like rams, *and* the little hills like lambs.

5 What *ailed* thee, O thou ſea, that thou fleddeſt? thou Jordan, *that* thou waſt driven back?

6 Ye mountains, *that* ye ſkipped like rams; *and* ye little hills like lambs?

7 Tremble thou earth at the preſence of the Lord, at the preſence of the God of Jacob.

8 Which turned the rock *into* a ſtanding water, the flint into a fountain of waters.

PSAL. CXV.

1 *Becauſe God is truly glorious,* 4 *and idols*

Ver. 9. *His righteouſneſs*, &c.] Righteouſneſs here, ſignifies *alms*.

NOTE on Pſalm CXIII.

The Hebrews call this pſalm, and the five next following, by the name of *Hallel*, or hymns, which they recited at their tables in the new-moons, and other feaſts; eſpecially in the paſchal night, after they had eaten the lamb, concluding it with Hallelujah, to excite all the people of God, eſpecially thoſe who conſtantly attended in his tabernacle, to praiſe the benevolent providence of the moſt High, which extends to this lower world, and ſupplies the wants of all its inhabitants.

NOTES on Pſalm CXIV.

This pſalm contains a brief narration of ſome miraculous works, whereby the Lord declared his power, when he brought the poſterity of Jacob out of the Egyptian bondage.

Ver. 2. *Judah was his ſanctuary*, &c.] There was a moſt glorious appearance of God among them, by that luminous cloud, the token of his preſence, which then had no other place for its ſanctuary, but ſtood over the whole camp of Iſrael, whom he then took for his peculiar kingdom.

Ver. 4. *The mountains ſkipped like rams.*] They trembled greatly. See pſalm xxix. 6.

NOTES on Pſalm CXV.

Dr. Delany, upon a ſuppoſition, that by *the blind and the lame*, 2 Sam. v. 6. are meant the idols which the Jebuſites worſhipped, ſuppoſes this pſalm to be a triumphal ſong for David's victory over the Jebuſites; it being *are vanity,* 9 *he exhorteth to confidence in God.* 12 *God is to be bleſſed for his bleſſings.*

NOt unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truths ſake.

2 Wherefore ſhould the heathen ſay, Where *is* now their God?

3 But our God *is* in the heavens, he hath done whatſoever he pleaſed.

4 Their idols *are* ſilver and gold, the work of mens hands.

5 They have mouths, but they ſpeak not; eyes have they, but they ſee not.

6 They have ears, but they hear not; noſes have they, but they ſmell not.

7 They have hands, but they handle not; feet have they, but they walk not; neither ſpeak they through their throat.

8 They that make them, are like unto them; *ſo is* every one that truſteth in them.

9 O Iſrael, truſt thou in the LORD: he *is* their help and their ſhield.

10 O houſe of Aaron, truſt in the LORD: he *is* their help and their ſhield.

11 Ye that fear the LORD, truſt in the LORD: he *is* their help and their ſhield.

12 The LORD hath been mindful of us, he will bleſs *us,* he will bleſs the houſe of Iſrael, he will bleſs the houſe of Aaron.

13 He will bleſs them that fear the LORD, *both* ſmall and great.

14 The LORD ſhall increaſe you more and more, you and your children.

15 You *are* bleſſed of the LORD, which made heaven and earth.

16 The heaven, *even* the heavens *are* the LORDS: but the earth hath he given to the children of men.

17 The dead praiſe not the LORD, neither any that go down into ſilence.

18 But we will bleſs the LORD, from this time forth and for evermore. Praiſe the LORD.

PSAL. CXVI.

1 *The pſalmiſt profeſſeth his love and duty to God for his deliverance:* 12 *He ſtudieth to be thankful.*

I Love the LORD, becauſe he hath heard my voice, *and* my ſupplications.

2 Becauſe he hath inclined his ear unto me, therefore will I call upon *him* as long as I live.

3 The ſorrows of death compaſſed me, and the pains of hell gat hold upon me: I found trouble and ſorrow.

4 Then called I upon the name of the LORD; O LORD, I beſeech thee, deliver my ſoul.

5 Gracious *is* the LORD, and righteous: yea, our God *is* merciful.

6 The LORD preſerveth the ſimple: I was brought low, and he helped me.

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ing plainly a hymn of humiliation and thankſgiving to God, for a victory gained over a heathen people, who put their confidence in idols, and deſpiſed the God of David.

Ver. 17. *The dead praiſe not the Lord.*] By the dead, are moſt properly characterized the gentile nations, who having no part in God's covenant of redemption, but being eſtranged from him by their idolatries and wickedneſſes, were to be left for ever in the ſtate of death, ſo as never more to riſe to happineſs; at leaſt, while God's people hoped for a joyful reſurrection, and a future ſtate of bleſſedneſs.

NOTES on Pſalm CXVI.

This pſalm was certainly wrote by David, when he fled from his rebellious ſon, and when Ahitophel, and others of his friends, joined the rebels, and he had nothing to depend upon but the goodneſs of the Almighty, who was pleaſed to plead his cauſe, and deliver him; for which reaſon, he reſolved to be truly thankful, and to call upon all his friends to rejoice with him.

Ver. 3. *The ſorrows of death.*] In the old tranſlation, it is *ſnares.* The pſalmiſt alludes here to the ancient manner of hunting: they uſed to ſurround a conſiderable tract of ground with a circle of nets, and afterwards contracted the circle by degrees, till they had forced all the beaſts of that quarter into a narrow compaſs, and then the ſlaughter began: the ſame cuſtom obtained in Italy.

Before Christ

7 Return unto thy reſt, O my ſoul, for the LORD hath dealt bountifully with thee.

8 For thou haſt delivered my ſoul from death, mine eyes from tears, *and* my feet from falling.

9 I will walk before the LORD in the land of the living.

10 I believed, therefore have I ſpoken: I was greatly afflicted.

11 I ſaid in my haſte, All men *are* liars.

12 What ſhall I render unto the LORD, *for* all his benefits towards me?

13 I will take the cup of ſalvation, and call upon the name of the LORD.

14 I will pay my vows unto the LORD, now in the preſence of all his people.

15 Precious in the ſight of the LORD, *is* the death of his ſaints.

16 Oh LORD, truly I *am* thy ſervant, I *am* thy ſervant, *and* the ſon of thine handmaid: thou haſt looſed my bonds.

17 I will offer to thee the ſacrifice of thankſgiving, and will call upon the name of the LORD.

18 I will pay my vows unto the LORD, now in the preſence of all his people:

19 In the courts of the LORDS houſe, in the midſt of thee, O Jeruſalem. Praiſe ye the LORD.

PSAL. CXVII.

An exhortation to praiſe God for his mercy and truth.

O Praiſe the LORD, all ye nations: praiſe him, all ye people.

Before Christ

2 For his merciful kindneſs is great towards us: and the truth of the LORD *endureth* for ever. Praiſe ye the LORD.

PSAL. CXVIII.

1 *An exhortation to praiſe God for his mercy.* 5 *The pſalmiſt by his experience ſheweth how good it is to truſt in God.* 19 *Under the type of the pſalmiſt, the the coming of Chriſt in his kingdom is expreſſed.*

O Give thanks unto the LORD, for *he is* good: becauſe his mercy *endureth* for ever.

2 Let Iſrael now ſay, that his mercy *endureth* for ever.

3 Let the houſe of Aaron now ſay, that his mercy *endureth* for ever.

4 Let them now that fear the LORD ſay, that his mercy *endureth* for ever.

5 I called upon the LORD in diſtreſs: the LORD anſwered me, *and ſet me* in a large place.

6 The LORD *is* on my ſide, I will not fear: what can man do unto me?

7 The LORD taketh my part with them that help me: therefore ſhall I ſee *my deſire* upon them that hate me.

8 *It is* better to truſt in the LORD, than to put confidence in man.

9 *It is* better to truſt in the LORD, than to put confidence in princes.

Ver. 11. *I ſaid in my haſte, all men are liars.*] In my flight from Abſalom, I ſaid, the arm of fleſh can afford me no relief; men are either deceitful, and *will not*, or impotent, and therefore *cannot* deliver me from this diſtreſs.

NOTE on Pſalm CXVII.

This pſalm, like the 110th, ſeems to be altogether prophetical of the joy that all the world ſhould conceive at the coming of the Meſſiah, to give ſalvation to the Jews firſt, and afterwards to all the nations of the earth, according to his faithful promiſe.

NOTES on Pſalm CXVIII.

This pſalm was compoſed by David, after God had ſettled him on the throne of Iſrael, as well as Judah, and ſubdued all his enemies round about him. Several paſſages of it relate to the Meſſiah, and were never fulfilled till our great Redeemer was made king of the world. It ſeems to have been pronounced or ſung alternately by the king and the people; all the firſt part by David: at the 19th verſe, he calls upon the porters to open the gates, that he might praiſe God in his ſanctuary, which he does, at the 20th and 21ſt verſes—the 22d, 23d, and 24th, are ſung by the people, who magnify the divine goodneſs, in making him, who was baniſhed from his country, their king: the 25th ſeems to be ſung by David. At the 26th and 27th, the prieſts come forth, and bleſs both the king and the people in the name of the Lord, and exhort them to be thankful.—Then David, at the 28th and 29th, declares, that he will never be unmindful of God's benefits, deſiring the people alſo to remember them.

Before Chriſt

10 All nations compaſſed me about: but in the name of the LORD will I deſtroy them.

11 They compaſſed me about, yea, they compaſſed me about: but in the name of the LORD I will deſtroy them.

12 They compaſſed me about like bees, they are quenched as the fire of thorns: for in the name of the LORD I will deſtroy them.

13 Thou haſt thruſt ſore at me that I might fall: but the LORD helped me.

14 The LORD *is* my ſtrength and ſong, and is become my ſalvation.

15 The voice of rejoicing and ſalvation *is* in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.

16 The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.

17 I ſhall not die, but live, and declare the works of the LORD.

18 The LORD hath chaſtened me ſore: but he hath not given me over unto death.

19 Open to me the gates of righteouſneſs: I will go into them, *and* I will praiſe the LORD:

20 This gate of the LORD, into which the righteous ſhall enter.

21 I will praiſe thee, for thou haſt heard me, and art become my ſalvation.

Before Chriſt.

22 The ſtone *which* the builders refuſed is become the head *ſtone* of the corner.

23 This is the LORDS doing, it *is* marvellous in our eyes.

24 This *is* the day *which* the LORD hath made, we will rejoice and be glad in it.

25 Save now, I beſeech thee, O LORD: O LORD, I beſeech thee, ſend now proſperity.

26 Bleſſed *be* he that cometh in the name of the LORD: we have bleſſed you out of the houſe of the LORD.

27 God *is* the LORD, which hath ſhewed us light; bind the ſacrifice with cords, *even* unto the horns of the altar.

28 Thou *art* my God, I will praiſe thee; *thou art* my God, I will exalt thee.

29 O give thanks unto the LORD, for *he is* good: for his mercy *endureth* for ever.

PSAL. CXIX.

This pſalm containeth ſundry prayers, praiſes, and profeſſions of obedience.

ALEPH.

BLeſſed *are* the undefiled in the way, who walk in the law of the LORD.

2 Bleſſed *are* they that keep his teſtimonies, *and that* ſeek him with the whole heart.

3 They alſo do no iniquity: they walk in his ways.

4 Thou

Ver. 12. *They are quenched as the fire of thorns.*] This and the preceding ſentence are, by a notorious blunder, connected in the Liturgy tranſlation, as if they were one; whereas they are two very diſtinct and beautiful images.

Ver. 22. *The ſtone which the builders refuſed,* &c.] He whom the great men, and the rulers of the people rejected, is now become our king and our ſovereign, and in him alone we muſt truſt for ſafety.

Ver. 27. *Bind the ſacrifice with cords, even to the horns of the altar.*] The Septuagint and Vulgate read, *Keep the feaſt with thick boughs* (brought as far as) *to the horns of the altar.* There was no ſuch cuſtom as tying the ſacrifice that was to be killed to the horns of the altar.

NOTES on Pſalm CXIX.

This pſalm, of which David was the author, is written with great art; for it is not only divided into as many parts as there are letters in the Hebrew alphabet, but alſo each of theſe parts into eight verſes; each of which, in the original, begins with the ſame letter that forms the title of the part. For inſtance, all the eight verſes in the firſt part, termed Aleph, begins with ALEPH or A; and thoſe in the ſecond with BETH or B, *&c.* And hence, this pſalm is, in the Maſſora, ſtiled the great alphabet. But notwithſtanding the pains the royal author muſt have taken, in the compoſition of this pſalm, it appears, from ſeveral paſſages in it, that it was written during the perſecution of Saul. It muſt, however, be obſerved, that David had many intervals of reſt in that period, and theſe, it is natural to think, he employed in meditating on the goodneſs and mercy of the Almighty, the excellency of his laws, and the happineſs of thoſe who make them the conduct of their lives, and, in theſe meditations, the pſalm under conſideration, ſeems to have been compoſed.

Ver. 3. *They alſo do no iniquity,* &c.] The Liturgy reads, *For they who do no wickedneſs walk in his ways.* The Septuagint and Vulgate, *For they who work wickedneſs do not walk in his ways.*

4 Thou haſt commanded *us* to keep thy precepts diligently.

5 O that my ways were directed to keep thy ſtatutes!

6 Then ſhall I not be aſhamed, when I have reſpect unto all thy commandments.

7 I will praiſe thee with uprightneſs of heart, when I ſhall have learned thy righteous judgments.

8 I will keep thy ſtatutes: O forſake me not utterly.

BETH.

9 Wherewith ſhall a young man cleanſe his way? by taking heed *thereto* according to thy word.

10 With my whole heart have I ſought thee: O let me not wander from thy commandments.

11 Thy word have I hid in mine heart, that I might not ſin againſt thee.

12 Bleſſed *art* thou, O LORD: teach me thy ſtatutes.

13 With my lips have I declared all the judgments of thy mouth.

14 I have rejoiced in the way of thy teſtimonies, as *much as* in all riches.

15 I will meditate in thy precepts, and have reſpect unto thy ways.

16 I will delight myſelf in thy ſtatutes: I will not forget thy word.

GIMEL.

17 Deal bountifully with thy ſervant, *that* I may live and keep thy word.

18 Open thou mine eyes, that I may behold wonderous things out of thy law.

19 I *am* a ſtranger in the earth, hide not thy commandments from me.

20 My ſoul breaketh for the longing *that it hath* unto thy judgments at all times.

21 Thou haſt rebuked the proud *that are* curſed, which do err from thy commandments.

22 Remove from me reproach and contempt, for I have kept thy teſtimonies.

23 Princes alſo did ſit *and* ſpeak againſt me: *but* thy ſervant did meditate in thy ſtatutes.

24 Thy teſtimonies alſo *are* my delight, *and* my counſellors.

DALETH.

25 My ſoul cleaveth unto the duſt: quicken thou me according to thy word.

26 I have declared my ways, and thou heardeſt me: teach me thy ſtatutes.

27 Make me to underſtand the way of thy precepts: ſo ſhall I talk of thy wonderous works.

28 My ſoul melteth for heavineſs: ſtrengthen thou me according unto thy word.

29 Remove from me the way of lying: and grant me thy law graciouſly.

30 I have choſen the way of truth: thy judgments have I laid *before me.*

31 I have ſtuck unto thy teſtimonies: O LORD, put me not to ſhame.

32 I will run the way of thy commandments, when thou ſhalt enlarge my heart.

HE.

33 Teach me, O LORD, the way of thy ſtatutes, and I ſhall keep it *unto* the end.

34 Give me underſtanding, and I ſhall keep thy law, yea, I ſhall obſerve it with *my* whole heart.

35 Make me to go in the path of thy commandments, for therein do I delight.

Ver. 18. *Open thou mine eyes, that I may behold wonderous things*, &c.] Illuminate mine underſtanding, O thou great preſerver of men, that I may clearly diſcern the admirable wiſdom which appears in thy law.

Ver. 28. *My ſoul melteth.*] The Septuagint and Vulgate read, *My ſoul hath ſlept*; but probably, the tranſcribers of the Septuagint wrote *enuſtaxe*, inſtead of *eſtaxe*; and this both Ambroſe and Hilary aſſert.

Ver. 29. *The way of lying.*] Fraud and falſhood.

Ver. 32. *I will run the way of thy commandments, when thou ſhalt enlarge my heart.*] When thou haſt delivered me from my perſecutors, I will render thee better ſervice, and more chearfully perform all thy commandments.

36 Incline my heart unto thy teſtimonies, and not to covetouſneſs.

37 Turn away mine eyes from beholding vanity: *and* quicken thou me in thy way.

38 Stabliſh thy word unto thy ſervant, who *is devoted* to thy fear.

39 Turn away my reproach which I fear: for thy judgments *are* good.

40 Behold, I have longed after thy precepts: quicken me in thy righteouſneſs.

VAU.

41 Let thy mercies come alſo unto me, O LORD; *even* thy ſalvation according to thy word.

42 So ſhall I have wherewith to anſwer him that reproacheth me: for I truſt in thy word.

43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

44 So ſhall I keep thy law continually, for ever and ever.

45 And I will walk at liberty: for I ſeek thy precepts.

46 I will ſpeak of thy teſtimonies alſo before kings, and will not be aſhamed.

47 And I will delight myſelf in thy commandments which I have loved.

48 My hands alſo will I lift up unto thy commandments which I have loved: and I will meditate in thy ſtatutes.

ZAIN.

49 Remember the word unto thy ſervant, upon which thou haſt cauſed me to hope.

50 This *is* my comfort in my affliction: for thy word hath quickened me.

51 The proud have had me greatly in deriſion: *yet* have I not declined from thy law.

52 I remembered thy judgments of old, O LORD; and have comforted myſelf.

53 Horror hath taken hold upon me, becauſe of the wicked that forſake thy law.

54 Thy ſtatutes have been my ſongs in the houſe of my pilgrimage.

55 I have remembered thy name, O LORD, in the night, and have kept thy law.

56 This I had: becauſe I kept thy precepts.

CHETH.

57 *Thou art* my portion, O LORD, I have ſaid, that I would keep thy words.

58 I intreated thy favour with *my* whole heart: be merciful unto me according to thy word.

59 I thought on my ways, and turned my feet unto thy teſtimonies.

60 I made haſte, and delayed not to keep thy commandments.

61 The bands of the wicked have robbed me: *but* I have not forgotten thy law.

62 At midnight I will riſe to give thanks unto thee: becauſe of thy righteous judgments.

63 I *am* a companion of all *them* that fear thee, and of them that keep thy precepts.

64 The earth, O LORD, is full of thy mercy: teach me thy ſtatutes.

TETH.

65 Thou haſt dealt well with thy ſervant, O LORD, according unto thy word.

66 Teach me good judgment, and knowledge: for I have believed thy commandments.

67 Before I was afflicted, I went aſtray: but now have I kept thy word.

68 Thou *art* good, and doeſt good; teach me thy ſtatutes.

69 The

Ver. 56. *This I had.*] This ſweet compoſure of mind and chearfulneſs of ſpirits.

Ver. 61. *The bands of the wicked have robbed me.*] The Septuagint and Vulgate read, *The cords of the wicked have entangled me.*

69 The proud have forged a lie againſt me: *but* I will keep thy precepts with *my* whole heart.

70 Their heart is as fat as greaſe, *but* I delight in thy law.

71 *It is* good for me that I have been afflicted: that I might learn thy ſtatutes.

72 The law of thy mouth *is* better unto me, than thouſands of gold and ſilver.

JOD.

73 Thy hands have made me and faſhioned me: give me underſtanding, that I may learn thy commandments.

74 They that fear thee, will be glad when they ſee me: becauſe I have hoped in thy word.

75 I know, O LORD, that thy judgments *are* right, and *that* thou in faithfulneſs haſt afflicted me.

76 Let, I pray thee, thy merciful kindneſs be for my comfort, according to thy word unto thy ſervant.

77 Let thy tender mercies come unto me, that I may live: for thy law *is* my delight.

78 Let the proud be aſhamed, for they dealt perverſly with me without a cauſe; *but* I will meditate in thy precepts.

79 Let thoſe that fear thee, turn unto me, and thoſe that have known thy teſtimonies.

80 Let my heart be ſound in thy ſtatutes; that I be not aſhamed.

CAPH.

81 My ſoul fainteth for thy ſalvation: *but* I hope in thy word.

82 Mine eyes fail for thy word, ſaying, When wilt thou comfort me?

83 For I am become like a bottle in the ſmoke: *yet* do I not forget thy ſtatutes.

84 How many *are* the days of thy ſervant? when wilt thou execute judgment on them that perſecute me?

85 The proud have digged pits for me, which *are* not after thy law.

86 All thy commandments *are* faithful: they perſecute me wrongfully; help thou me.

87 They had almoſt conſumed me upon earth: but I forſook not thy precepts.

88 Quicken me after thy loving kindneſs, ſo ſhall I keep the teſtimony of thy mouth.

LAMED.

89 For ever, O LORD, thy word is ſettled in heaven.

90 Thy faithfulneſs *is* unto all generations: thou haſt eſtabliſhed the earth, and it abideth.

91 They continue this day according to thine ordinances: for all *are* thy ſervants.

92 Unleſs thy law *had been* my delights, I ſhould then have periſhed in mine affliction.

93 I will never forget thy precepts: for with them thou haſt quickened me.

94 I *am* thine, ſave me: for I have ſought thy precepts.

95 The wicked have waited for me to deſtroy me: *but* I will conſider thy teſtimonies.

96 I have ſeen an end of all perfection; *but* thy commandment *is* exceeding broad.

MEM.

Ver. 70. *Their heart is as fat as greaſe.*] This paſſage is rightly tranſlated in the Greek, Latin, and Syriac, *Their heart is curdled like milk*, i. e. grown ſour and diſagreeable. It is very improperly rendered in the Liturgy, *as fat as brawn*; becauſe ſwine's fleſh, not being eaten among the Jews, they could have no knowledge of brawn.

Ver. 83. *I am become like a bottle in the ſmoke.*] That is, my ſkin is ſhrivelled up, like a bottle that has long hung in the ſmoke. Their bottles uſed to be made of leather.

Ver. 84. *How many are the days*, &c.] That is, How long muſt I groan under my diſtreſs and afflictions?

Ver. 88. *Quicken me.*] Raiſe me from this forlorn ſtate, wherein I lie, like a man dead and helpleſs.

Ver. 91. *They continue.*] That is, heaven and earth, ver. 89 and 90.

Ver. 96. *An end of all perfection*] The Chaldee renders it, *Of all things, for which I have been ſollicitous, and which I expected.* Poſſibly the pſalmiſt inſinuated, that the full time appointed for his afflictions was expired, agreeably to the divine decree, which illuſtrated the truth of his law, beyond what he could conceive.

MEM.

97 O how love I thy law! it *is* my meditation all the day.

98 Thou through thy commandments haſt made me wiſer than mine enemies: for they *are* ever with me.

99 I have more underſtanding than all my teachers: for thy teſtimonies *are* my meditation.

100 I underſtand more than the ancients: becauſe I keep thy precepts.

101 I have refrained my feet from every evil way: that I might keep thy word.

102 I have not departed from thy judgments: for thou haſt taught me.

103 How ſweet are thy words unto my taſte! *yea, ſweeter* than hony to my mouth.

104 Through thy precepts I get underſtanding: therefore I hate every falſe way.

NUN.

105 Thy word *is* a lamp unto my feet, and a light unto my path.

106 I have ſworn, and I will perform *it*, that I will keep thy righteous judgments.

107 I am afflicted very much: quicken me, O LORD, according unto thy word.

108 Accept, I beſeech thee, the free-will-offerings of my mouth, O LORD, and teach me thy judgments.

109 My ſoul *is* continually in my hand: yet do I not forget thy law.

110 The wicked have laid a ſnare for me: yet I erred not from thy precepts.

111 Thy teſtimonies have I taken as an heritage for ever: for they *are* the rejoicing of my heart.

112 I have inclined mine heart to perform thy ſtatutes alway, *even unto* the end.

SAMECH.

113 I hate *vain* thoughts: but thy law do I love.

114 Thou *art* my hiding-place, and my ſhield: I hope in thy word.

115 Depart from me, ye evil doers; for I will keep the commandments of my God.

116 Uphold me according unto thy word, that I may live: and let me not be aſhamed of my hope.

117 Hold thou me up, and I ſhall be ſafe: and I will have reſpect unto thy ſtatutes continually.

118 Thou haſt trodden down all them that err from thy ſtatutes: for their deceit *is* falſhood.

119 Thou putteſt away all the wicked of the earth *like* droſs: therefore I love thy teſtimonies.

120 My fleſh trembleth for fear of thee, and I am afraid of thy judgments.

AIN.

121 I have done judgment and juſtice: leave me not to mine oppreſſors.

122 Be ſurety for thy ſervant for good: let not the proud oppreſs me.

123 Mine eyes fail for thy ſalvation, and for the word of thy righteouſneſs.

124 Deal with thy ſervant according unto thy mercy, and teach me thy ſtatutes.

125 I *am* thy ſervant, give me underſtanding, that I may know thy teſtimonies.

126 *It is* time for *thee*, LORD, to work: *for* they have made void thy law.

127 Therefore I love thy commandments above gold, yea, above fine gold.

128 Therefore I eſteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every falſe way.

PE.

Ver. 109. *My ſoul is continually in my hand.*] A phraſe, ſignifying to be expoſed to great danger, becauſe, what a man holds in his hand, may be eaſily ſnatched out.

Ver. 123. *Mine eyes fail,* &c.] In looking for and expecting deliverance.

Ver. 126. *It is time for thee, Lord, to work,* &c.] The Chaldee reads, *It is time for performing thy will.* Syriac and Arabic, *It is time for worſhipping*; or, this is the time in which *God ought to be worſhipped.*

PE.

129 Thy teſtimonies *are* wonderful: therefore doth my ſoul keep them.

130 The entrance of thy words giveth light: it giveth underſtanding unto the ſimple.

131 I opened my mouth, and panted: for I longed for thy commandments.

132 Look thou upon me, and be merciful unto me, as thou uſeſt to do unto thoſe that love thy name.

133 Order my ſteps in thy word: and let not any iniquity have dominion over me.

134 Deliver me from the oppreſſion of man: ſo will I keep thy precepts.

135 Make thy face to ſhine upon thy ſervant: and teach me thy ſtatutes.

136 Rivers of waters run down mine eyes: becauſe they keep not thy law.

TSADDI.

137 Righteous *art* thou, O LORD, and upright *are* thy judgments.

138 Thy teſtimonies *that* thou haſt commanded, *are* righteous, and very faithful.

139 My zeal hath conſumed me: becauſe mine enemies have forgotten thy words.

140 Thy word *is* very pure: therefore thy ſervant loveth it.

141 I *am* ſmall and deſpiſed: *yet* do not I forget thy precepts.

142 Thy righteouſneſs *is* an everlaſting righteouſneſs, and thy law *is* the truth.

143 Trouble and anguiſh have taken hold on me: *yet* thy commandments *are* my delights.

144 The righteouſneſs of thy teſtimonies *is* everlaſting: give me underſtanding, and I ſhall live.

KOPH.

145 I cried with *my* whole heart, hear me, O LORD: I will keep thy ſtatutes.

146 I cried unto thee, ſave me, and I ſhall keep thy teſtimonies.

147 I prevented the dawning of the morning, and cried: I hoped in thy word.

148 Mine eyes prevent the *night*-watches, that I might meditate in thy word.

149 Hear my voice according unto thy loving kindneſs: O LORD, quicken me according to thy judgment.

150 They draw nigh that follow after miſchief: they are far from thy law.

151 Thou *art* near, O LORD: and all thy commandments *are* truth.

152 Concerning thy teſtimonies, I have known of old, that thou haſt founded them for ever.

RESH.

153 Conſider mine affliction, and deliver me: for I do not forget thy law.

154 Plead my cauſe, and deliver me: quicken me according to thy word.

155 Salvation *is* far from the wicked: for they ſeek not thy ſtatutes.

156 Great *are* thy tender mercies, O LORD: quicken me according to thy judgments.

157 Many *are* my perſecutors, and mine enemies: *yet* do I not decline from thy teſtimonies.

158 I beheld the tranſgreſſors, and was grieved: becauſe they kept not thy word.

159 Conſider how I love thy precepts: quicken me, O LORD, according to thy loving kindneſs.

160 Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.

SCHIN.

161 Princes have perſecuted me without

Ver. 130. *The entrance of thy words.*] The Septuagint and Vulgate read, *The opening or declaration of thy word.*

Ver. 141. *I am ſmall and deſpiſed.*] The Septuagint reads, *I am young*; or rather *younger*.

Ver. 148. *Mine eyes prevent the night-watches.*] The Septuagint and Vulgate read, *Prevent the day-breaking or morning watch.*

Before Christ

a cauſe : but my heart ſtandeth in awe of thy word.

162 I rejoice at thy word, as one that findeth great ſpoil.

163 I hate and abhor lying : *but* thy law do I love.

164 Seven times a day do I praiſe thee : becauſe of thy righteous judgments.

165 Great peace have they which love thy law : and nothing ſhall offend them.

166 LORD, I have hoped for thy ſalvation, and done thy commandments.

167 My ſoul hath kept thy teſtimonies : and I love them exceedingly.

168 I have kept thy precepts and thy teſtimonies : for all my ways *are* before thee.

TAU.

169 Let my cry come near before thee, O LORD : give me underſtanding according to thy word.

170 Let my ſupplication come before thee : deliver me according to thy word.

171 My lips ſhall utter praiſe, when thou haſt taught me thy ſtatutes.

172 My tongue ſhall ſpeak of thy word: for all thy commandments *are* righteouſneſs.

173 Let thine hand help me : for I have choſen thy precepts.

174 I have longed for thy ſalvation, O LORD : and thy law *is* my delight.

175 Let my ſoul live, and it ſhall praiſe thee : and let thy judgments help me.

Before Christ

176 I have gone aſtray like a loſt ſheep, ſeek thy ſervant : for I do not forget thy commandments.

PSAL. CXX.

1 *David prayeth againſt Doeg,* 3 *reproveth his tongue,* 5 *complaineth of his neceſſary converſation with the wicked.*

¶ A Song of degrees.

IN my diſtreſs I cried unto the LORD, and he heard me.

2 Deliver my ſoul, O LORD, from lying lips, *and* from a deceitful tongue.

3 What ſhall be given unto thee ? or what ſhall be done unto thee, thou falſe tongue ?

4 Sharp arrows of the mighty, with coals of juniper.

5 Wo is me, that I ſojourn in Meſech, *that* I dwell in the tents of Kedar.

6 My ſoul hath long dwelt with him that hateth peace.

7 I *am for* peace : but when I ſpeak, they *are* for war.

PSAL. CXXI.

The great ſafety of the godly, who put their truſt in Gods protection.

¶ A Song of degrees.

I Will lift up mine eyes unto the hills from whence *cometh* my help.

2 My

Ver. 163. *Lying.*] The Septuagint and Vulgate read, *I hate and abhor Iniquity.*

Ver. 164. *Seven times.*] Frequently, inceſſantly, or conſtantly ; a definitive inſtead of an indefinite number is here uſed, according to the Hebrew idiom.

NOTES on Pſalm CXX.

This pſalm, the Engliſh argument informs us, was written by David, when the calumnies of Doeg forced him to fly into the deſerts for ſafety, and even to go into the country of the Arabians, here expreſſed by the tents of Kedar. The title of this, and the fourteen following pſalms, hath embarraſſed all the commentators. Some underſtand, by *a ſong of degrees and ſteps*, a ſong or pſalm ſung by the Levites on the ſteps of the temple ; and Ezekiel xl. is produced to confirm this opinion : ſome think, they obtained this title on account of the excellence of their compoſition : others think, the words *degrees* or *ſteps*, ſignify *aſcent* ; and that theſe pſalms were ſo called, becauſe made uſe of by the Jews in their aſcent to Jeruſalem, after the Babyloniſh captivity.

Ver. 4. *Coals of juniper.*] Theſe, Jerom aſſerts to be the hotteſt of any.

Ver. 5. *Wo is me, that I ſojourn in Meſech.*] The word *Meſech* does not imply a *place*, but a *ſpace* of time, and ſhould be rendered, *Wo is me, that I ſojourn ſo long in the tents of Kedar.*

NOTES on Pſalm CXXI.

This appears to have been written by David, when he fled from Jeruſalem, in order to avoid the army of his rebellious ſon. It will appear much more intelligible, if, like ſeveral others, we ſuppoſe it to have been ſung alternately by the kings and prieſts : David takes the firſt part.

Ver. 1. *Unto the hills.*] Particularly mount Sion, on which the tabernacle was placed, wherein the ark was ; the ſymbol of God's preſence.

Before Christ

2 My help *cometh* from the Lord, which made heaven and earth.

3 He will not ſuffer thy foot to be moved: he that keepeth thee will not ſlumber.

4 Behold, he that keepeth Iſrael, ſhall neither ſlumber nor ſleep.

5 The Lord *is* thy keeper: the Lord *is* thy ſhade upon thy right hand.

6 The ſun ſhall not ſmite thee by day; nor the moon by night.

7 The Lord ſhall preſerve thee from all evil: he ſhall preſerve thy ſoul.

8 The Lord ſhall preſerve thy going out, and thy coming in, from this time forth and even for evermore.

PSAL. CXXII.

1 *David profeſſeth his joy for the church,* 6 *and prayeth for the peace thereof.*

¶ A Song of degrees of David.

I Was glad when they ſaid unto me, Let us go into the houſe of the Lord.

2 Our feet ſhall ſtand within thy gates, O Jeruſalem.

3 Jeruſalem is builded as a city, that is compact together:

4 Whither the tribes go up, the tribes of the Lord, unto the teſtimony of Iſrael, to give thanks unto the name of the Lord.

5 For there are ſet thrones of judgment: the thrones of the houſe of David.

Before Christ

6 Pray for the peace of Jeruſalem: they ſhall proſper that love thee.

7 Peace be within thy walls, *and* proſperity within thy palaces.

8 For my brethren and companions ſakes, I will now ſay, Peace *be* within thee.

9 Becauſe of the houſe of the Lord our God, I will ſeek thy good.

PSAL. CXXIII.

1 *The godly profeſs their confidence in God,* 3 *and pray to be delivered from contempt.*

¶ A Song of degrees.

UNto thee lift I up mine eyes, O thou that dwelleſt in the heavens.

2 Behold, as the eyes of ſervants *look* unto the hand of their maſters, *and* as the eyes of a maiden unto the hand of her miſtreſs: ſo our eyes *wait* upon the Lord our God, until that he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are exceedingly filled with contempt.

4 Our ſoul is exceedingly filled with the ſcorning of thoſe that are at eaſe, *and* with the contempt of the proud.

PSAL.

Ver. 5. *Thy ſhade upon thy right hand.*] In thoſe hot countries, ſhady places were not only refreſhing, but likewiſe ſalutary, and neceſſary for the preſervation of life. *The Lord is thy ſhade*, i. e. thy comfort in dangers, thy protection and defence.

Ver. 6. *Nor the moon by night.*] The word, in the Liturgy, is *burn*; but this cannot be applicable to the moon. Macrobius obſerves, that the moſt copious dews fall in the moon-ſhine, which were, in theſe countries, very pernicious.

Notes on Pſalm CXXII.

David having ſettled the ark on mount Sion, and being in the country ſome time before one of their ſolemn feſtivals, heard the people inviting one another to join in their company, to viſit the dwelling-place of the God of Jacob, and pay him the tribute of praiſe and thankſgiving. This pleaſing incident inſpired the royal prophet, to compoſe this pſalm for their uſe on theſe ſolemn occaſions.

Ver. 3. *As a city that is compact together.*] Jeruſalem was the centre of union to all the tribes. The Liturgy reads, *As a city that is at union with itſelf.* The Syriac, *Jeruſalem is fortified like a city which is ſurrounded with bulwarks,* or *a wall.*

Ver. 4. *Whither the tribes go up.*] Exodus xxxiv. 23.

Ver. 5. *Thrones of judgment.*] There was the great Sanhedrim which diſpenſed law to the whole nation.

Note on Pſalm CXXIII.

This pſalm was doubtleſs written in a time of great diſtreſs, when ſome great and inſolent enemy threatened to level the walls of Jeruſalem with the duſt. See 2 Kings xix. 4. The Syriac title aſſerts, it was when Cyrus made a decree for the return of the Jews.

PSAL. CXXIV.

The church bleſſeth God for a miraculous deliverance.

¶ A Song of degrees.

IF *it had not been* the LORD who was on our ſide, now may Iſrael ſay:

2 If *it had not been* the LORD who was on our ſide, when men roſe up againſt us:

3 Then they had ſwallowed us up quick, when their wrath was kindled againſt us.

4 Then the waters had overwhelmed us, the ſtream had gone over our ſoul.

5 Then the proud waters had gone over our ſoul.

6 Bleſſed *be* the LORD, who hath not given us *as* a prey to their teeth.

7 Our ſoul is eſcaped as a bird out of the ſnare of the fowlers; the ſnare is broken, and we are eſcaped.

8 Our help *is* in the name of the LORD, who made heaven and earth.

PSAL. CXXV.

1 *The ſafety of ſuch as truſt in God.* 4 *A prayer for the godly, and againſt the wicked*

¶ A Song of degrees.

THey that truſt in the LORD *ſhall be* as mount Zion, *which* cannot be removed, *but* abideth for ever.

2 *As* the mountains *are* round about Jeruſalem, ſo the LORD *is* round about his people, from henceforth even for ever.

3 For the rod of the wicked ſhall not reſt upon the lot of the righteous: leſt the righteous put forth their hands unto iniquity.

4 Do good, O LORD, unto *thoſe that be* good, and to *them that are* upright in their hearts.

5 As for ſuch as turn aſide unto their crooked ways, the LORD ſhall lead them forth with the workers of iniquity: *but* peace *ſhall be* upon Iſrael.

PSAL. CXXVI.

1 *The church celebrating her incredible return out of captivity,* 4 *prayeth for, and propheſieth the good ſucceſs thereof.*

¶ A Song of degrees.

WHen the LORD turned again the captivity of Zion, we were like them that dream.

2 Then was our mouth filled with laughter, and our tongue with ſinging: then ſaid they among the heathen, The LORD hath done great things for them.

3 The LORD hath done great things for us: *whereof* we are glad.

4 Turn again our captivity, O LORD, as the ſtreams in the ſouth.

5 They that ſow in tears, ſhall reap in joy.

6 He

NOTE on Pſalm CXXIV.

This pſalm appears to have been written by David, after ſome remarkable victory, over a numerous hoſt of his enemies; perhaps the Philiſtines, when they ſpread themſelves in the valley of Rephaim. 2 Sam. v. 22. or the Ammonites and their aſſociates. 2 Sam. x. 6.

NOTES on Pſalm CXXV.

This pſalm was probably occaſioned by the arrival of Sennacherib's army againſt Jeruſalem. It tends to encourage the people under their great affliction, and to aſſure them, that God would not ſuffer Sennacherib, that rod of his anger, to chaſtiſe them long. The words, it is thought, were dictated by the prophet Iſaiah.

Ver. 3. *The rod of the wicked.*] The wicked Sennacherib ſhall not obtain the poſſeſſions of the righteous; nor ſhall he have any authority to tyrannize over them.

NOTES on Pſalm CXXVI.

It is generally allowed, that this pſalm was written by Ezra, on the return of the Jews from the Babyloniſh captivity. The Syriac title informs us, that it particularly relates to Haggai and Zechariah, who returned with the reſt of the captives.

Ver. 1. *Like them that dream.*] When the unexpected proclamation of Cyrus was publiſhed, for giving us liberty to return to our own land, we could hardly believe our ſenſes: the happineſs was ſo great, that we were fearful it was no more than a tranſient dream.

Ver. 4. *Turn our captivity.*] The turning our captivity, O Lord, is as grateful to us, as ſtreams or pools of water in the ſouth.

Ver. 5. *They that ſow in tears,* &c.] They who now plant themſelves here again, and lay the foundation of the temple with a mixture of ſadneſs and tears, (Ezra iii. 12.) ſhall ſoon have occaſion to rejoice.

Before Christ

6 He that goeth forth and weepeth, bearing precious ſeed, ſhall doubtleſs come again with rejoicing, bringing his ſheaves *with him.*

PSAL. CXXVII.

1 *The virtue of Gods bleſſing.* 3 *Good children are his gifts.*

¶ A Song of degrees for Solomon.

EXcept the LORD build the houſe, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain.

2 *It is* vain for you to riſe up early, to ſit up late, to eat the bread of ſorrows: *for* ſo he giveth his beloved ſleep.

3 Lo, children *are* an heritage of the LORD: *and* the fruit of the womb *is his* reward.

4 As arrows *are* in the hand of a mighty man: ſo *are* children of the youth.

5 Happy *is* the man that hath his quiver full of them: they ſhall not be aſhamed, but they ſhall ſpeak with the enemies in the gate.

PSAL. CXXVIII.

The ſundry bleſſings which follow them that fear God.

¶ A Song of degrees.

Before Christ

BLeſſed *is* every one that feareth the LORD: that walketh in his ways.

2 For thou ſhalt eat the labour of thine hands: happy *ſhalt* thou *be*, and *it ſhall be* well with thee.

3 Thy wife *ſhall be* as a fruitful vine by the ſides of thine houſe: thy children like olive-plants, round about thy table.

4 Behold, that thus ſhall the man be bleſſed, that feareth the LORD.

5 The LORD ſhall bleſs thee out of Zion: and thou ſhalt ſee the good of Jeruſalem all the days of thy life.

6 Yea, thou ſhalt ſee thy childrens children, *and* peace upon Iſrael.

PSAL. CXXIX.

1 *An exhortation to praiſe God for ſaving Iſrael in their great afflictions.* 5 *The haters of the church are curſed.*

¶ A Song of degrees.

MAny a time have they afflicted me from my youth, may Iſrael now ſay:

2 Many a time have they afflicted me from my youth: yet they have not prevailed againſt me.

3 The plowers plowed upon my back: they made long their furrows.

Ver. 6. *He that goeth forth and weepeth*, &c.] Like the poor huſbandman, who, when corn is ſcarce and dear, throws the little ſeed he has, with a heavy heart, into the ground, but at harveſt returns from his field with ſongs of joy.

NOTES on Pſalm CXXVII.

The Hebrew particle, which, in the title, is tranſlated *for*, is thought to ſignify *of*, and conſequently that this pſalm was compoſed by Solomon; eſpecially as it ſeems a commentary on a pious maxim of his, which occurs, Prov. xvi. 9. and in many other places of that book.

Ver. 1. *Except the Lord build the houſe*, &c.]

> Without the gods, how ſhort a period ſtands
> The proudeſt monument of mortal hands!
>
> POPE's Homer.

Ver. 5. *They ſhall ſpeak with their enemies in the gate.*] The gates of cities were the places where the courts of juſtice were kept. The meaning is, that the ſight of a numerous offspring, ready to avenge the cauſe of their parent, would intimidate the litigious, and prevent any malicious law-ſuits, or accuſations againſt them: a numerous offspring was the reward offered by the Moſaic law to the righteous.

NOTES on Pſalm CXXVIII.

This pſalm is thought, by ſome, to have the ſame author with the former; and many are of opinion, that it was compoſed for, and uſed at a marriage; the Jews being accuſtomed, in their benedictions on theſe occaſions, to wiſh the parties all manner of happineſs; eſpecially a long and tranquil life. Here may be obſerved, a gradual riſe in the bleſſings promiſed.

Ver. 2. *Thou ſhalt eat the labour of thine hands*, &c.] See Eccleſ. ii. 24. and iii. 12, 13.

NOTES on Pſalm CXXIX.

This pſalm was compoſed, when ſome new calamity threatened them; either by Sennacherib, or, as others think, by thoſe nations who had combined to deſtroy the Jews, as ſoon as they returned from the Babyloniſh captivity; when they were taught by Ezra, or ſome other holy man, to recount what God had done for them ever ſince they were a people, and to denounce the divine vengeance againſt thoſe who now ſought their deſtruction.

Ver. 3. *The plowers plowed upon my back.*] They frequently ſcourged us very ſeverely. A ſtrong figure, to expreſs the indignities and hardſhips they endured.

4 The LORD *is* righteous: he hath cut aſunder the cords of the wicked.

5 Let them all be confounded and turned back that hate Zion.

6 Let them be as the graſs *upon* the houſe-tops, which withereth afore it groweth up:

7 Wherewith the mower filleth not his hand; nor he that bindeth ſheaves, his boſom.

8 Neither do they which go by, ſay, The bleſſing of the LORD *be* upon you: we bleſs you in the name of the LORD.

PSAL. CXXX.

1 *The pſalmiſt profeſſeth his hope in prayer,* 5 *and his patience in hope:* 7 *He exhorteth Iſrael to hope in God.*

¶ A Song of degrees.

OUT of the depths have I cried unto thee, O LORD.

2 Lord, hear my voice: let thine ears be attentive to the voice of my ſupplications.

3 If thou, LORD, ſhouldeſt mark iniquities: O LORD, who ſhall ſtand?

4 But *there is* forgiveneſs with thee: that thou mayeſt be feared.

5 I wait for the LORD, my ſoul doth wait, and in his word do I hope.

6 My ſoul *waiteth* for the Lord, more than they that watch for the morning: *I ſay, more than* they that watch for the morning.

7 Let Iſrael hope in the LORD: for with the LORD *there is* mercy, and with him *is* plenteous redemption.

8 And he ſhall redeem Iſrael from all his iniquities.

PSAL. CXXXI.

1 *David profeſſing his humility,* 3 *exhorteth Iſrael to hope in God.*

¶ A Song of degrees of David.

LORD, my heart is not haughty, nor mine eyes lofty: neither do I exerciſe myſelf in great matters, or in things too high for me.

2 Surely I have behaved and quieted myſelf as a child that is weaned of his mother: my ſoul *is* even as a weaned child.

3 Let Iſrael hope in the LORD, from henceforth and for evermore.

PSAL. CXXXII.

1 *David in his prayer commendeth unto God the religious care he had for the ark:* 8 *His prayer at the removing of the ark,* 11 *with a repetition of Gods promiſes.*

¶ A Song of degrees.

LORD, remember David, *and* all his afflictions:

2 How he ſware unto the LORD, *and* vowed unto the mighty *God* of Jacob.

3 Surely I will not come into the tabernacle of my houſe, nor go up into my bed:

4 I will not give ſleep to mine eyes, *or* ſlumber to mine eye-lids,

5 Until

Ver. 4. *The cords.*] The Liturgy reads, *ſnares*; which were made of cords.

Ver. 6. *As the graſs upon the houſe tops.*] See 1 Sam. ix. 25, and 2 Kings xix. 26.

NOTES on Pſalm CXXX.

This pſalm ſeems to have been compoſed by David, during the time of his penitence, for the attrocious crime he committed with Bathſheba; and is the ſixth of the penitential pſalms.

Ver. 6. *More than they that watch for the morning.*] This alludes to the nightly watch in the temple, who expected the morning with great longing, as the period which put an end to their fatigue.

Ver. 8. *From all his iniquities.*] By *iniquities*, is underſtood the puniſhment due to them.

NOTES on Pſalm CXXXI.

David is ſuppoſed to have compoſed this pſalm, in anſwer to the expreſſions, by which he was villified, as one that affected the throne in the days of Saul.

Ver. 1. *Neither do I exerciſe myſelf,* &c.] The Hebrew ſignifies, *Neither have I arrogated to myſelf,* &c. By this, he clears himſelf from the aſperſion of having affected the kingdom.

NOTES on Pſalm CXXXII.

It ſeems that this pſalm was made uſe of at the ſolemnity of bringing up the ark. It is imagined to have been compoſed by Solomon, when he fulfilled the orders given him by his father. 2 Samuel vii.

Ver. 3. *Surely I will not come,* &c.] See 2 Kings i. 4.

5 Until I find out a place for the LORD, an habitation for the mighty *God* of Jacob.

6 Lo, we heard of it at Ephratah: we found it in the fields of the wood.

7 We will go into his tabernacles: we will worſhip at his footſtool.

8 Ariſe, O LORD, into thy reſt: thou and the ark of thy ſtrength.

9 Let thy prieſts be clothed with righteouſneſs: and let thy ſaints ſhout for joy.

10 For thy ſervant Davids ſake, turn not away the face of thine anointed.

11 The LORD hath ſworn *in* truth unto David, he will not turn from it, Of the fruit of thy body will I ſet upon thy throne.

12 If thy children will keep my covenant and my teſtimony, that I ſhall teach them; their children alſo ſhall ſit upon thy throne for evermore.

13 For the LORD hath choſen Zion: he hath deſired *it* for his habitation.

14 This *is* my reſt for ever: here will I dwell, for I have deſired it.

15 I will abundantly bleſs her proviſion: I will ſatisfy her poor with bread.

16 I will alſo clothe her prieſts with ſalvation: and her ſaints ſhall ſhout aloud for joy.

17 There will I make the horn of David to bud: I have ordained a lamp for mine anointed.

18 His enemies will I clothe with ſhame: but upon himſelf ſhall his crown flouriſh.

PSAL. CXXXIII.

The benefit of the communion of ſaints.

¶ A Song of degrees of David.

BEhold, how good and how pleaſant *it is* for brethren to dwell together in unity.

2 *It is* like the precious ointment upon the head, that ran down upon the beard, *even* Aarons beard, that went down to the ſkirts of his garments.

3 As the dew of Hermon, *and as the dew* that deſcended upon the mountains of Zion, for there the LORD commanded the bleſſing, *even* life for evermore.

PSAL. CXXXIV.

An exhortation to bleſs God.

¶ A Song of degrees.

BEHOLD,

Ver. 6. *Lo, we heard of it at Ephratah.*] Theſe are the words of David, repeated by Solomon. By *it*, is meant the ark, and by *Ephratah*, Bethlehem, or Bethlehem-ephratah, a town about three miles diſtance from Jeruſalem. The ſenſe is, "When I was young, or a boy, I heard at "Bethlehem, that the ark was there."

We found it in the fields of the wood.] The Hebrew, BISHEDEI JAHAR; if the Hebrew word JAHAR, is taken for an appellative, it ſignifies a wood, according to our verſion; but if it be taken, as a proper name of a place, it ſignifies the town of Kirjath-jearim, which received its name, implying *the town of the wood*, from its ſituation. That the pſalmiſt might mean this place, is evident, from its being the reſidence of Abinadab. 1 Chronicles xiii. 6. The Chaldee renders it, *In the field or plain of the wood Libanus.*

Ver. 16. *Her ſaints ſhall ſhout.*] Our bleſſed Lord ſeems to allude to this paſſage. John v. 35.

Ver. 17. *I have prepared a lamp.*] See 1 Kings xi. 36. and xv. 4.

NOTES on Pſalm CXXXIII.

The conteſt between the tribes (after Abſalom's and Sheba's rebellion was ended) being not yet laid, David, as it ſhould ſeem, wrote this pſalm to compoſe it. It contains an exhortation to unity, beginning in the prince, and diffuſed through the people, illuſtrated by two images, the moſt apt and beautiful that ever were imagined.

Ver. 2. *It is like the precious ointment,* &c.] This ointment, by the preſcription of the law of Moſes, was to be compoſed of ſeveral rich ſpices: and as that was delightful to the natural ſenſe, ſo it was to the moral; to find among brethren of various capacities, tempers, and conditions, ſtrict friendſhip, and indiſſoluble union.

Ver. 3. *As the dew of Hermon,* &c.] Unity among brethren, beginning from the king, is like the dew of heaven, which falling firſt upon the higher ſummit of Hermon (refreſhing and enriching wherever it falls) naturally deſcends to Sion, a little lower; and thence even to the humble valleys.

There the Lord commanded.] It ſhould be tranſlated, *There God promiſed the bleſſing.*

NOTES on Pſalm CXXXIV.

This pſalm ſeems to have been ſung at the ſhutting of the gates of the temple, as an exhortation to thoſe who were to watch in the night, to be diligent in their office of ſinging pſalms, and making devout prayers for the people.

BEhold, bleſs ye the LORD, all *ye* ſervants of the LORD, which by night ſtand in the houſe of the LORD.

2 Lift up your hands *in* the ſanctuary: and bleſs the LORD.

3 The LORD that made heaven and earth, bleſs thee out of Zion.

PSAL. CXXXV.

1 *An exhortation to praiſe God for his mercy,* 5 *for his power,* 8 *for his judgments.* 15 *The vanity of idols.* 19 *An exhortation to bleſs God.*

PRaiſe ye the LORD, praiſe ye the name of the LORD, praiſe *him,* O ye ſervants of the LORD.

2 Ye that ſtand in the houſe of the LORD, in the courts of the houſe of our God.

3 Praiſe ye the LORD, for the LORD *is* good: ſing praiſes unto his name, for *it is* pleaſant.

4 For the LORD hath choſen Jacob unto himſelf, *and* Iſrael for his peculiar treaſure.

5 For I know that the LORD *is* great, and *that* our Lord *is* above all gods.

6 Whatſoever the LORD pleaſed, *that* did he in heaven and in earth, in the ſeas, and all deep places.

7 He cauſeth the vapours to aſcend from the ends of the earth, he maketh lightnings for the rain: he bringeth the wind out of his treaſuries.

8 Who ſmote the firſt-born of Egypt, both of man and beaſt.

9 *Who* ſent tokens and wonders into the midſt of thee, O Egypt, upon Pharaoh, and upon all his ſervants.

10 Who ſmote great nations, and ſlew mighty kings:

11 Sihon king of the Amorites, and Og king of Baſhan, and all the kingdoms of Canaan:

12 And gave their land *for* an heritage, an heritage unto Iſrael his people.

13 Thy name, O LORD, *endureth* for ever, *and* thy memorial, O LORD, throughout all generations.

14 For the LORD will judge his people, and he will repent himſelf concerning his ſervants.

15 The idols of the heathen *are* ſilver and gold, the work of mens hands.

16 They have mouths, but they ſpeak not; eyes have they, but they ſee not.

17 They have ears, but they hear not; neither is there *any* breath in their mouths.

18 They that make them are like unto them: *ſo is* every one that truſteth in them.

19 Bleſs the LORD, O houſe of Iſrael: bleſs the LORD, O houſe of Aaron.

20 Bleſs the LORD, O houſe of Levi; ye that fear the LORD, bleſs the LORD.

21 Bleſſed be the LORD out of Zion, which dwelleth at Jeruſalem. Praiſe ye the LORD.

PSAL. CXXXVI.

An exhortation to give thanks to God for particular mercies.

O Give thanks unto the LORD, for he *is* good: for his mercy *endureth* for ever.

20

Ver. 1. *By night ſtand.*] See pſalm xcii. 3. and cxix. 147.

NOTE on Pſalm CXXXV.

This ſeems to have been the morning hymn, which the præcentor called upon the Levites to ſing at the opening of the gates of the temple; as the foregoing was ſung at the ſhutting them up in the evening.

NOTE on Pſalm CXXXVI.

This pſalm, like the preceding one, is a commemoration of the goodneſs of the Lord, eſpecially of the wonderful works he had done for Iſrael. The form of acknowledgment, *for his mercy endureth for ever,* ſo often repeated in this pſalm, was preſcribed by David, to be uſed continually in the divine ſervice. 1 Chron. xvi. 41. and accordingly followed by Solomon, when he dedicated the temple. 2 Chron. vii. 3, 6. and by Jehoſhaphat, when, by the encouragement of a prophet, he went out againſt a prodigious army, at the head of a ſmall number of forces. 2 Chron. xx. 21.

Before Chriſt

2 O Give thanks unto the God of gods: for his mercy *endureth* for ever.

3 O give thanks to the LORD of lords: for his mercy *endureth* for ever.

4 To him who alone doeth great wonders: for his mercy *endureth* for ever.

5 To him that by wiſdom made the heavens: for his mercy *endureth* for ever.

6 To him that ſtretched out the earth above the waters: for his mercy *endureth* for ever.

7 To him that made great lights: for his mercy *endureth* for ever.

8 The ſun to rule by day: for his mercy *endureth* for ever.

9 The moon and ſtars to rule by night: for his mercy *endureth* for ever.

10 To him that ſmote Egypt in their firſt-born: for his mercy *endureth* for ever.

11 And brought out Iſrael from among them: for his mercy *endureth* for ever.

12 With a ſtrong hand, and with a ſtretched out arm: for his mercy *endureth* for ever.

13 To him which divided the Red ſea into parts: for his mercy *endureth* for ever.

14 And made Iſrael to paſs through the midſt of it: for his mercy *endureth* for ever.

15 But overthrew Pharaoh and his hoſt in the Red ſea: for his mercy *endureth* for ever.

16 To him which led his people through the wilderneſs: for his mercy *endureth* for ever.

17 To him which ſmote great kings: for his mercy *endureth* for ever.

Before Chriſt

18 And ſlew famous kings: for his mercy *endureth* for ever.

19 Sihon king of the Amorites: for his mercy *endureth* for ever.

20 And Og the king of Baſhan: for his mercy *endureth* for ever.

21 And gave their land for an heritage: for his mercy *endureth* for ever.

22 *Even* an heritage unto Iſrael his ſervant: for his mercy *endureth* for ever.

23 Who remembered us in our low eſtate: for his mercy *endureth* for ever.

24 And hath redeemed us from our enemies: for his mercy *endureth* for ever.

25 Who giveth food to all fleſh: for his mercy *endureth* for ever.

26 O Give thanks unto the God of heaven: for his mercy *endureth* for ever.

PSAL. CXXXVII.

1 *The conſtancy of the Jews in captivity.*
7 *The prophet curſeth Edom and Babel.*

BY the rivers of Babylon, there we ſat down, yea, we wept, when we remembered Zion.

2 We hanged our harps upon the willows, in the midſt thereof.

3 For there they that carried us away captive, required of us a ſong; and they that waſted us, *required of us* mirth, *ſaying*, Sing us *one* of the ſongs of Zion.

4 How ſhall we ſing the LORDS ſong in a ſtrange land?

5 If I forget thee, O Jeruſalem, let my right hand forget *her cunning*.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jeruſalem above my chief joy.

NOTES on Pſalm CXXXVII.

This pathetic pſalm, was occaſioned by the inſults which were offered the Jewiſh captives in Babylon: it is therefore ſurpriſing, that the Syriac, Arabic, Vulgate, Septuagint, and Ethiopic, ſhould aſcribe it to David, and and to Jeremiah, who were never there.

Ver. 1. *By the rivers of Babylon*, &c.] Some of the Jews ſettled near the Tigris; others near the Euphrates, *&c.* For, by the word Babylon, is meant not only the city of that name, but likewiſe the whole empire.

Ver. 5. *Forget her cunning.*] That is, loſe its ſkill of playing upon the harp.

7 Remember, O Lord, the children of Edom, in the day of Jeruſalem; who ſaid, Raſe *it*, raſe *it*, *even* to the foundation thereof.

8 O daughter of Babylon, who art to be deſtroyed: happy *ſhall he be* that rewardeth thee, as thou haſt ſerved us.

9 Happy *ſhall he be* that taketh and daſheth thy little ones againſt the ſtones.

PSAL. CXXXVIII.

1 *David praiſeth God for the truth of his word:* 4 *He propheſieth that the kings of the earth ſhall praiſe God:* 7 *He profeſſeth his confidence in God.*

¶ *A Pſalm* of David.

I Will praiſe thee with my whole heart, before the gods will I ſing praiſe unto thee.

2 I will worſhip towards thy holy temple, and praiſe thy name, for thy loving kindneſs, and for thy truth: for thou haſt magnified thy word above all thy name.

3 In the day when I cried, thou anſweredſt me: *and* ſtrengthenedſt me *with* ſtrength in my ſoul.

4 All the kings of the earth ſhall praiſe thee, O Lord, when they hear the words of thy mouth.

5 Yea, they ſhall ſing in the ways of the Lord: for great *is* the glory of the Lord.

6 Though the Lord *be* high, yet hath he reſpect unto the lowly: but the proud he knoweth afar off.

7 Though I walk in the midſt of trouble, thou wilt revive me, thou ſhalt ſtretch forth thine hand againſt the wrath of mine enemies, and thy right hand ſhall ſave me.

8 The Lord will perfect *that which* concerneth me: thy mercy, O Lord, *endureth* for ever: forſake not the works of thine own hands.

PSAL. CXXXIX.

1 *David praiſeth God for his all-ſeeing providence,* 17 *and for his infinite mercies:* 19 *He defieth the wicked:* 23 *He prayeth for ſincerity.*

¶ To the chief muſician, A Pſalm of David.

O Lord, thou haſt ſearched me, and known *me*.

2 Thou knoweſt my down-ſitting, and mine up-riſing, thou underſtandeſt my thought afar off.

3 Thou compaſſeſt my path, and my lying down, and art acquainted *with* all my ways.

4 For *there is* not a word in my tongue, *but* lo, O Lord, thou knoweſt it altogether.

5 Thou haſt beſet me behind and before, and laid thine hand upon me.

6 *Such*

Ver. 7. *The children of Edom.*] By the children of Edom, are meant the Idumeans, the deſcendants of Eſau, who rejoiced in the calamities of the Iſraelites. See Ezekiel xxv. 12.

The day of Jeruſalem.] By this, is meant that period of time in which it was deſtroyed. We may ſee the vengeance which was taken of the Idumeans for their inhumanity. Jer. xlix 7. Lam. iv. 21, 22.

Notes on Pſalm CXXXVIII.

In this pſalm, David acknowledges the goodneſs of God, in advancing him from a low and afflicted condition to the throne of Iſrael.

Ver. 1. *The gods.*] The Hebrew word ELOHIM, ſignifies alſo princes, rulers, judges, and other great perſonages.

Ver. 2. *Thou haſt magnified thy word above all thy name.*] This verſion is obſcure, and indeed ſcarcely ſenſe. The Hebrew is, *Becauſe thou haſt magnified thy name above all things.*

Notes on Pſalm CXXXIX.

This pſalm was written by David, when he was accuſed of having evil deſigns againſt Saul; and therefore he preſented his appeal to God himſelf, who well knew the falſity of ſuch calumnies. The ſentiments contained in it, are more noble, elevated, and ſublime, than any we meet with in the moſt celebrated compoſitions of Rome or Greece.

Ver. 2. *My down-ſitting, and mine up-riſing.*] That is, all my actions, whether public or private.

Ver. 4. *There is not a word in my tongue,* &c.] Thou, O Lord, well knoweſt what I am going to ſpeak, before my words proceed out of my mouth.

6 *Such* knowledge *is* too wonderful for me; it is high, I cannot *attain* unto it.

7 Whither ſhall I go from thy ſpirit? or whither ſhall I flee from thy preſence?

8 If I aſcend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art there*.

9 *If* I take the wings of the morning, *and* dwell in the uttermoſt parts of the ſea:

10 Even there ſhall thy hand lead me, and thy right hand ſhall hold me.

11 If I ſay, Surely the darkneſs ſhall cover me: even the night ſhall be light about me.

12 Yea, the darkneſs hideth not from thee; but the night ſhineth as the day: the darkneſs and the light *are* both alike *to thee*.

13 For thou haſt poſſeſſed my reins: thou haſt covered me in my mothers womb.

14 I will praiſe thee, for I am fearfully *and* wonderfully made; marvellous *are* thy works, and *that* my ſoul knoweth right well.

15 My ſubſtance was not hid from thee, when I was made in ſecret; *and* curiouſly wrought in the loweſt parts of the earth.

16 Thine eyes did ſee my ſubſtance yet being imperfect, and in thy book all *my members* were written, *which* in continuance were faſhioned, when *as yet there was* none of them.

17 How precious alſo are thy thoughts unto me, O God! how great is the ſum of them!

18 *If* I ſhould count them, they are more in number than the ſand: when I awake, I am ſtill with thee.

19 Surely thou wilt ſlay the wicked, O God: depart from me therefore, ye bloody men.

20 For they ſpeak againſt thee wickedly, *and* thine enemies take *thy name* in vain.

21 Do not I hate them, O LORD, that hate thee? and am not I grieved with thoſe that riſe up againſt thee?

22 I hate them with perfect hatred: I count them mine enemies.

23 Search me, O God, and know my heart: try me, and know my thoughts.

24 And ſee if *there be any* wicked way in me, and lead me in the way everlaſting.

PSAL. CXL.

1 *David prayeth to be delivered from Saul and Doeg:* 8 *He prayeth againſt them:* 12 *He comforteth himſelf by confidence in God.*

¶ To the chief muſician, A Pſalm of David.

DELIVER me, O LORD, from the evil man: preſerve me from the violent man.

2 Which imagine miſchiefs in *their* heart;

Ver. 7. *Whither ſhall I go,* &c.] How is it poſſible for any to fly from that vital and efficacious ſpirit, that coexiſts with, animates, and diffuſes beauty and order, and tendencies to happineſs, throughout the whole of created beings.

Ver. 8. *If I aſcend up into heaven.*] If I aſcend ſo high from the earth, that from thence I cannot diſcern the moſt diminitive and contracted orbs of light.

If I make my bed in hell.] If I could plunge myſelf into the moſt obſcure and unknown manſions of the dead, and the worlds inviſible, where even imagination loſes itſelf in darkneſs, *&c.*

Ver 9. *If I take the wings of the morning.*] If I could flee as ſwift as the morning light, which in a moment darts from one end of the heaven to the other. The Septuagint and Vulgate read, If I *take wing in the morning.*

Dwell in the uttermoſt parts of the ſea.] If with the ſwiftneſs of the rays of the riſing ſun, I could ſhoot myſelf in an inſtant to the utmoſt parts of the weſtern ocean.

Ver. 10. *Even there ſhall thy hand lead me.*] I ſhould ſtill exiſt in God; his preſence would be diffuſed all round me; his enlivening power would ſupport my frame.

Ver. 15. *Curiouſly wrought.*] This is an elegant expreſſion, alluding to the moſt curious work in embroidery.

NOTES on Pſalm CXL.

The occaſion of this pſalm was the perſecution of Saul, the calumnies of Doeg, and the treachery of the Ziphites; and was ordered by David to be ſung in public, after his acceſſion to the throne, in grateful commemoration of his deliverance from ſuch a complication of dangers.

Before Christ

heart; continually are they gathered together *for* war.

3 They have ſharpened their tongues like a ſerpent; adders poiſon *is* under their lips. Selah.

4 Keep me, O Lord, from the hands of the wicked, preſerve me from the violent man, who have purpoſed to overthrow my goings.

5 The proud have hid a ſnare for me, and cords, they have ſpread a net by the way-ſide: they have ſet gins for me. Selah.

6 I ſaid unto the Lord, Thou *art* my God: hear the voice of my ſupplications, O Lord.

7 O God the Lord, the ſtrength of my ſalvation; thou haſt covered my head in the day of battel.

8 Grant not, O Lord, the deſires of the wicked, further not his wicked device, *leſt* they exalt themſelves. Selah.

9 *As for* the head of thoſe that compaſs me about, let the miſchief of their own lips cover them.

10 Let burning coals fall upon them, let them be caſt into the fire; into deep pits, that they riſe not up again.

Before Christ

11 Let not an evil ſpeaker be eſtabliſhed in the earth: evil ſhall hunt the violent man to overthrow *him*.

12 I know that the Lord will maintain the cauſe of the afflicted, *and* the right of the poor.

13 Surely the righteous ſhall give thanks unto thy name, the upright ſhall dwell in thy preſence.

PSAL. CXLI.

1 *David prayeth that his ſuit may be acceptable,* 3 *his conſcience ſincere,* 7 *and his life ſafe from ſnares.*

¶ A Pſalm of David.

LORD, I cry unto thee; make haſte unto me; give ear unto my voice, when I cry unto thee.

2 Let my prayer be ſet forth before thee, *as* incenſe; *and* the lifting up of my hands, *as* the evening ſacrifice.

3 Set a watch, O Lord, before my mouth, keep the door of my lips.

4 Incline not my heart to *any* evil thing, to practice wicked works with men that work iniquity: and let me not eat of their dainties.

5 Let the righteous ſmite me, *it ſhall be* a kind-

Ver. 3. *Adder's poiſon.*] The creature here intended is the *aſp*, whoſe poiſon was reckoned incurable.

Ver. 9. *As for the head,* &c.] The Hebrew ROSH, ſignifies both a *head and poiſon.* The literal rendering, will be therefore, “ May the poiſon of thoſe that compaſs me “ about, the work of their own lips, cover or await “ them;” that is, May the calumnies, by which they ſeek my deſtruction, fall upon themſelves.

Ver. 10. *Let burning coals fall upon them.*] This is ſpoken in alluſion to the dreadful puniſhment of the inhabitants of Sodom and Gomorrah.

Notes on Pſalm CXLI.

This pſalm ſeems to have been compoſed by David, juſt before his flight to Achiſh king of Gath. As he was no ſtranger to the temptations which would ſurround him in the idolatrous country to which he was going, he requeſts ſuch a degree of prudential caution from God, as might preſerve him from any danger which might threaten him in his aſylum. That it was compoſed in the evening before his flight, appears, from his deſiring, ver. 2. That it might be accepted as an evening oblation.

Ver. 5. *Let the righteous ſmite me, it ſhall be a kindneſs,* &c.] Some imagining, that this ſentence refers to David's anointing, whereby his deſignation to the throne was manifeſt, render the words thus: “ Let the juſt man be upbraiding me with my goodneſs; and let the anointing “ my head be urged againſt me, it ſhall not break my “ head; for hitherto—yea, my prayer is againſt their “ wickedneſs.” The meaning of the pſalmiſt is, according to this tranſlation, “ Though my friends, thoſe advocates for ſtrict juſtice, upbraid me with my exceſſive “ piety and goodneſs, and the anointing my head, thy “ deſignation of me to the throne be urged againſt me “ as a reaſon to induce me to take away the life of “ Saul, yet I truſt in thy mercy, it ſhall not break my “ head, or bring me to deſtruction; for hitherto thou “ haſt preſerved me.” The Septuagint and Vulgate render it, “ Let the righteous correct me, and reprove me “ in kindneſs; but let not the oil of a wicked man fatten my head.” Hence it is evident, that inſtead of ROSH, a *head*, they read RASHA, *wicked*; and inſtead of JANI, *break*, they read JANIPH, *fatten*: but, according to the preſent printed text, in the Hebrew, the words may be thus rendered and explained: “ Let the juſt “ bruiſe or ſmite me, (with his reproofs) and it ſhall be “ (eſteemed a kindneſs; and let him reprove me, *it ſhall be* an excellent oil, *which* ſhall not break my head: for yet my prayer alſo *ſhall be* in their calamities.

6 When their judges are overthrown in ſtony places, they ſhall hear my words, for they are ſweet.

7 Our bones are ſcattered at the graves mouth, as when one cutteth and cleaveth *wood* upon the earth.

8 But mine eyes *are* unto thee, O GOD the Lord: in thee is my truſt, leave not my ſoul deſtitute.

9 Keep me from the ſnare *which* they have laid for me, and the gins of the workers of iniquity.

10 Let the wicked fall into their own nets, whilſt that I withal eſcape.

PSAL. CXLII.

David ſheweth that in his trouble, all his comfort was in prayer unto God.

¶ Maſchil of David; a Prayer when he was in the cave.

I Cried unto the LORD with my voice: with my voice unto the LORD did I make my ſupplication.

2 I poured out my complaint before him; I ſhewed before him my trouble.

3 When my ſpirit was overwhelmed within me, then thou kneweſt my path: in the way wherein I walked, have they privily laid a ſnare for me.

4 I looked on *my* right hand, and beheld, but *there was* no man that would know me; refuge failed me; no man cared for my ſoul.

5 I cried unto thee, O LORD, I ſaid, Thou *art* my refuge, *and* my portion in the land of the living.

6 Attend unto my cry, for I am brought very low: deliver me from my perſecutors, for they are ſtronger than I.

7 Bring my ſoul out of priſon, that I may praiſe thy name: the righteous ſhall compaſs me about; for thou ſhalt deal bountifully with me.

PSAL. CXLIII.

1 *David prayeth for favour in judgment:* 3 *He complaineth of his griefs:* 5 *He ſtrengtheneth his faith by meditation and prayer:* 7 *He prayeth for grace,* 9 *for deliverance,* 10 *for ſanctification,* 12 *for deſtruction of his enemies.*

¶ A Pſalm of David.

HEar my prayer, O LORD, give ear to my ſupplications: in thy faithfulneſs anſwer me, *and* in thy righteouſneſs.

2 And enter not into judgment with thy

" (eſteemed) a kindneſs (by me;) let him reprove me, and " (it ſhall be as) the moſt precious ointment: it ſhall not " break my head; (*i. e.* it ſhall not grieve or hurt me) " nay, my prayer (ſhall perſevere) in their evils; that is, " while they ſpeak evil of me." The expreſſion, *precious ointment*, is an uſual phraſe, to denote ſomething extremely agreeable, as in Cant. iv. 14. Ezek. 27.

Ver. 6. *When their judges are overthrown in ſtony places.*] This may be rendered, " Their judges have been diſ" miſſed in rocky places, and have heard my words, that " they were ſweet." The ſenſe is, " Their princes have " been diſmiſſed by me in ſafety, when I had them ab" ſolutely in my power in the rocky deſarts, at which I " only expoſtulated with them in the mildeſt and gentleſt " manner."

Ver. 7. *At the grave's mouth.*] The Hebrew is LEPI SHEOL: now, as the Hebrew letters for SHEOL and Saul are the ſame, it is propoſed to read LEPI *Saul*, at *the mouth of Saul*. According to this reading, the verſe may be rendered, " Like as when one cutteth and cleaveth, (ſo) " have our bones been ſcattered on the earth, at the " mouth or command of Saul."

NOTES on Pſalm CXLII.

This prayer was made by David, when he hid himſelf from Saul in the cave of En-gedi. 1 Sam. xxiv.

Ver. 7. *Priſon.*] So he calls the cave in which he was concealed.

The righteous ſhall compaſs me about, for thou, &c.] The Septuagint and Vulgate read, *The righteous wait till thou doſt deal.*

NOTES on Pſalm CXLIII.

This pſalm (as the Septuagint title aſſerts) ſeems to have been compoſed by David, during the rebellion of Abſalom, when he had reaſon to fear the Almighty would deal with him according to his ſins; which he here deprecates, with ſo deep a ſenſe of his unworthineſs, that it is numbered among the *penitential pſalms*, of which it is the laſt.

Before Chriſt

ſervant: for in thy ſight ſhall no man living be juſtified.

3 For the enemy hath perſecuted my ſoul, he hath ſmitten my life down to the ground: he hath made me to dwell in darkneſs, as thoſe that have been long dead.

4 Therefore is my ſpirit overwhelmed within me: my heart within me is deſolate.

5 I remember the days of old, I meditate on all thy works: I muſe on the work of thy hands.

6 I ſtretch forth my hands unto thee: my ſoul *thirſteth* after thee, as a thirſty land. Selah.

7 Hear me ſpeedily, O LORD, my ſpirit faileth: hide not thy face from me, leſt I be like unto them that go down into the pit.

8 Cauſe me to hear thy loving kindneſs in the morning, for in thee do I truſt: cauſe me to know the way wherein I ſhould walk, for I lift up my ſoul unto thee.

9 Deliver me, O LORD, from mine enemies: I flee unto thee to hide me.

10 Teach me to do thy will, for thou *art* my God: thy ſpirit *is* good, lead me into the land of uprightneſs.

11 Quicken me, O LORD, for thy names ſake: for thy righteouſneſs ſake bring my ſoul out of trouble.

12 And of thy mercy cut off mine enemies, and deſtroy all them that afflict my ſoul: for I *am* thy ſervant.

PSAL. CXLIV.

1 *David bleſſeth God for his mercy both to him and to man:* 5 *He prayeth that God would powerfully deliver him from his enemies:* 9 *He promiſeth to praiſe God:* 11 *He prayeth for the happy eſtate of the kingdom.*

Before Chriſt

¶ *A Pſalm* of David.

BLeſſed *be* the LORD my ſtrength, which teacheth my hands to war, *and* my fingers to fight.

2 My goodneſs and my fortreſs, my high tower and my deliverer, my ſhield, and *he* in whom I truſt: who ſubdueth my people under me.

3 LORD, what *is* man, that thou takeſt knowledge of him? *or* the ſon of man, that thou makeſt account of him?

4 Man is like to vanity: his days *are* as a ſhadow that paſſeth away.

5 Bow thy heavens, O LORD, and come down: touch the mountains, and they ſhall ſmoke.

6 Caſt forth lightning, and ſcatter them: ſhoot out thine arrows, and deſtroy them.

7 Send thine hand from above, rid me, and deliver me out of great waters; from the hand of ſtrange children:

8 Whoſe mouth ſpeaketh vanity; and their right hand *is* a right hand of falſhood.

9 I will ſing a new ſong unto thee, O God: upon a pſaltery, *and* an inſtrument of ten ſtrings will I ſing praiſes unto thee.

10 *It is he* that giveth ſalvation unto kings: who delivereth David his ſervant from the hurtful ſword.

11 Rid me, and deliver me from the hand of ſtrange children; whoſe mouth ſpeaketh vanity, and their right hand *is* a right hand of falſhood.

12 That

Ver. 5. *The days of old.*] My paſt deliverances. See 1 Sam. xvii.

Ver. 10. *Thy ſpirit is good; lead me,* &c.] The Septuagint, Vulgate, and Liturgy read, *Let thy good ſpirit lead me in a ſtraight* (or even) *land.*

NOTES on Pſalm CXLIV.

This pſalm was written by David, after having obtained ſome ſignal victory; perhaps after thoſe two victories over the Philiſtines, mentioned 2 Sam. v. if not before them; for he ſtill mentions more oppoſers who were unſubdued, ver. 7 and 11.

Ver. 9. *A pſaltery, and an inſtrument of ten ſtrings.*] The particle *and* is not in the Hebrew; and the Septuagint and Vulgate read, *Upon a pſaltery of ten ſtrings.*

Before Christ

12 That our ſons *may be* as plants grown up in their youth; *that* our daughters *may be* as corner-ſtones, poliſhed *after* the ſimilitude of a palace:

13 *That* our garners *may be* full, affording all manner of ſtore; *that* our ſheep may bring forth thouſands, and ten thouſands in our ſtreets:

14 *That* our oxen *may be* ſtrong to labour; *that there be* no breaking in, nor going out; that *there be* no complaining in our ſtreets.

15 Happy *is that* people that is in ſuch a caſe: *yea,* happy *is that* people, whoſe God *is* the LORD.

PSAL. CXLV.

1 *David praiſeth God for his fame,* 8 *for his goodneſs,* 11 *for his kingdom,* 14 *for his providence,* 17 *for his ſaving mercy.*

¶ Davids *Pſalm* of praiſe.

I Will extol thee, my God, O king, and I will bleſs thy name for ever and ever.

2 Every day will I bleſs thee, and I will praiſe thy name for ever and ever.

3 Great *is* the LORD, and greatly to be praiſed; and his greatneſs *is* unſearchable.

4 One generation ſhall praiſe thy works to another, and ſhall declare thy mighty acts.

5 I will ſpeak of the glorious honour of thy majeſty, and of thy wondrous works.

6 And *men* ſhall ſpeak of the might of thy terrible acts: and I will declare thy greatneſs.

Before Christ

7 They ſhall abundantly utter the memory of thy great goodneſs, and ſhall ſing of thy righteouſneſs.

8 The LORD *is* gracious, and full of compaſſion; ſlow to anger, and of great mercy.

9 The LORD *is* good to all: and his tender mercies *are* over all his works.

10 All thy works ſhall praiſe thee, O LORD, and thy ſaints ſhall bleſs thee.

11 They ſhall ſpeak of the glory of thy kingdom, and talk of thy power.

12 To make known to the ſons of men, his mighty acts, and the glorious majeſty of his kingdom.

13 Thy kingdom *is* an everlaſting kingdom, and thy dominion *endureth* throughout all generations.

14 The LORD upholdeth all that fall, and raiſeth up all *thoſe that be* bowed down.

15 The eyes of all wait upon thee, and thou giveſt them their meat in due ſeaſon.

16 Thou openeſt thine hand, and ſatisfieſt the deſire of every living thing.

17 The LORD *is* righteous in all his ways, and holy in all his works.

18 The LORD *is* nigh unto all them that call upon him, to all that call upon him in truth.

19 He

Ver. 12. *Our daughters may be as corner-ſtones,* &c.] That our daughters may be tall and beautiful, like thoſe poliſhed pillars which are the ornament and ſtrength of an edifice.

Ver. 13. *That our garners,* &c.] That our granaries may be full, *&c.*

In our ſtreets.] The Septuagint reads, *In our paſtures.*

NOTES on Pſalm CXLV.

This pſalm is compoſed with great art, each verſe, in the original, beginning a new letter of the alphabet; but the NUN or N is wanting, probably becauſe the copy, from whence the collector took it, was imperfect in that place, and he would not preſume to ſupply the defect himſelf: but however that be, this compoſition was always eſteemed ſo excellent, that the title of the whole book of Pſalms was taken from it, which is wholly ſpent in praiſing God, with ſuch admirable devotion, that the ancient Hebrews uſed to ſay, "He could not fail of being an inhabitant of the heavenly Canaan, who repeated this pſalm three times a day."

Ver. 13. *Throughout all generations.*] Between the 13th and 14th verſes, a verſe is wanting, which is ſupplied by the Septuagint, Vulgate, Syriac, Arabic, and Ethiopic tranſlations, which ſhews, that theſe verſions were made from copies of the Hebrew that were not herein defective; the tranſlation of the verſe wanting is this, *The Lord is faithful in all his words, and righteous in all his works.*

Before Christ

19 He will fulfil the deſire of them that fear him: he alſo will hear their cry, and will ſave them.

20 The Lord preſerveth all them that love him: but all the wicked will he deſtroy.

21 My mouth ſhall ſpeak the praiſe of the Lord: and let all fleſh bleſs his holy name for ever and ever.

PSAL. CXLVI.

1 *The pſalmiſt voweth perpetual praiſes to God:* 3 *He exhorteth not to truſt in man.*

Praiſe ye the Lord. Praiſe the Lord, O my ſoul.

2 While I live, will I praiſe the Lord: I will ſing praiſes unto my God, while I have any being.

3 Put not your truſt in princes, *nor* in the ſon of man, in whom *there is* no help.

4 His breath goeth forth, he returneth to his earth: in that very day his thoughts periſh.

5 Happy *is he* that *hath* the God of Jacob for his help, whoſe hope *is* in the Lord his God:

6 Which made heaven, and earth, the ſea, and all that therein *is*: which keepeth truth for ever:

7 Which executeth judgment for the oppreſſed, which giveth food to the hungry: the Lord looſeth the priſoners.

8 The Lord openeth *the eyes of* the blind: the Lord raiſeth *them that are* bowed down: the Lord loveth the righteous.

Before Christ

9 The Lord preſerveth the ſtrangers; he relieveth the fatherleſs and widow: but the way of the wicked he turneth upſide down.

10 The Lord ſhall reign for ever, *even* thy God, O Zion, unto all generations. Praiſe ye the Lord.

PSAL. CXLVII.

1 *The prophet exhorteth to praiſe God for his care of the church,* 4 *his power,* 6 *and his mercy.*

Praiſe ye the Lord: for *it is* good to ſing praiſes unto our God; for *it is* pleaſant, *and* praiſe is comely.

2 The Lord doth build up Jeruſalem: he gathereth together the outcaſts of Iſrael.

3 He healeth the broken in heart, and bindeth up their wounds.

4 He telleth the number of the ſtars: he calleth them all by *their* names.

5 Great *is* our Lord, and of great power: his underſtanding *is* infinite.

6 The Lord lifteth up the meek: he caſteth the wicked down to the ground.

7 Sing unto the Lord with thankſgiving: ſing praiſe upon the harp unto our God:

8 Who covereth the heaven with clouds, who prepareth rain for the earth, who

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Notes on Pſalm CXLVI.

This pſalm, and the four following, begin and end in the Hebrew, with the word *Hallelujah, praiſe the Lord,* which was generally made uſe of to elevate the minds of the ſingers to the higheſt degrees of joy and rapture. It was, probably, the production of ſome pious perſon after the Babyloniſh captivity, who had been taught by experience, that the promiſes of princes were not always to be depended on. The Syriac title aſſerts, that it was uſed by Zechariah and Haggai; to whoſe times and circumſtances it was indeed accommodated.

Ver. 4. *His thoughts.*] The Septuagint reads, *His devices and contrivances.*

Ver. 7. *The Lord looſeth the priſoners.*] The Septuagint and Vulgate reads *Thoſe who are bound* or *fettered,* inſtead of *priſoners.* This expreſſion, in Luke xiii. 16. is applied to one who was poſſeſſed by Satan, and afflicted with ſome grievous diſeaſe.

Ver. 8. *Them that are bowed down.*] By theſe are meant paralytics, as appears from Luke xiii. 11. From theſe expreſſions, which are ſo ſimilar to thoſe of the evangeliſt, it is apparent, that theſe verſes were prophetical of the miraculous cures of our bleſſed Saviour.

Notes on Pſalm CXLVII.

This ſeems to have been written by Nehemiah, when he had finiſhed the walls, and ſet up the gates of Jeruſalem. The Syriac aſcribes it to Haggai and Zechariah, and aſſerts, that it treats of Zerobabel, Joſhua the high-prieſt, and Ezra, who ſollicited the re-building of Jeruſalem.

who maketh graſs to grow upon the mountains.

9 He giveth to the beaſt his food, *and* to the young ravens which cry.

10 He delighteth not in the ſtrength of the horſe: he taketh not pleaſure in the legs of a man.

11 The LORD taketh pleaſure in them that fear him, in thoſe that hope in his mercy.

12 Praiſe the LORD, O Jeruſalem: praiſe thy God, O Zion.

13 For he hath ſtrengthened the bars of thy gates: he hath bleſſed thy children within thee.

14 He maketh peace *in* thy borders, *and* filleth thee with the fineſt of the wheat.

15 He ſendeth forth his commandment *upon* earth: his word runneth very ſwiftly.

16 He giveth ſnow like wool: he ſcattereth the hoar froſt like aſhes.

17 He caſteth forth his ice like morſels: who can ſtand before his cold?

18 He ſendeth out his word, and melteth them: he cauſeth his wind to blow, *and* the waters flow.

19 He ſheweth his word unto Jacob, his ſtatutes and his judgments unto Iſrael.

20 He hath not dealt ſo with any nation: and *as for his* judgments, they have not known them. Praiſe ye the LORD.

PSAL. CXLVIII.

1 *The pſalmiſt exhorteth the celeſtial,* 7 *the terreſtrial,* 11 *and the rational creatures to praiſe God.*

PRaiſe ye the LORD. Praiſe ye the LORD from the heavens: praiſe him in the heights.

2 Praiſe ye him, all his angels: praiſe ye him, all his hoſts.

3 Praiſe ye him, ſun and moon: praiſe him, all ye ſtars of light.

4 Praiſe him, ye heavens of heavens, and ye waters that *be* above the heavens.

5 Let them praiſe the name of the LORD: for he commanded, and they were created.

6 He hath alſo ſtabliſhed them for ever and ever: he hath made a decree which ſhall not paſs.

7 Praiſe the LORD from the earth, ye dragons and all deeps.

8 Fire and hail, ſnow and vapour, ſtormy wind fulfilling his word.

9 Mountains and all hills, fruitful trees and all cedars.

10 Beaſts and all cattle, creeping things, and flying fowl.

11 Kings of the earth, and all people; princes and all judges of the earth.

12 Both young men and maidens, old men and children.

13 Let them praiſe the name of the LORD: for his name alone is excellent, his glory *is* above the earth and heaven.

Ver. 9. *And to the young ravens,* &c.] The paternal providence of the Diety, is conſpicuous in no inſtance more, than in the tender regard he takes to thoſe of the irrational creation, whoſe parents can make but a ſlender proviſion for them; and in that light the young ravens are mentioned here.

Ver. 16. *He ſcattereth the hoar froſt like aſhes.*] When wood is burning in the open air, ſome of the aſhes, being light, are uſually carried up along with the flame and ſmoke, and after floating a while in the air, fall down again in a ſoft and gentle manner: the particles of hoar froſt deſcend in much the ſame ſtill, ſilent, and almoſt imperceptible manner.

NOTES on Pſalm CXLVIII.

It ſeems probable that this pſalm was compoſed by David when God had given him reſt from all his enemies round about; which filled his heart with ſuch love for his maker, that in a tranſport of admiration, he wrote this rapturous ſong: in which, being conſcious of the narrow limits of his own praiſes, he calls upon all creatures in heaven and earth to join in one ſymphony to the great Lord of all.

Ver. 4. *Ye waters that be above the heavens.*] The vapours being greatly rarified, riſe far above that air or ſky which is nigh the earth.

Ver. 7. *Ye dragons, and all deeps.*] All creatures inhabiting this lower world.

Before Chriſt

14 He alſo exalteth the horn of his people, the praiſe of all his ſaints; *even* of the children of Iſrael, a people near unto him. Praiſe ye the Lord.

PSAL. CXLIX.

1 *The prophet exhorteth to praiſe God for his love to the church,* 5 *and for that power which he hath given to the church to rule the conſciences of men.*

PRaiſe ye the Lord. Sing unto the Lord a new ſong, *and* his praiſe in the congregation of ſaints.

2 Let Iſrael rejoice in him that made him: let the children of Zion be joyful in their King.

3 Let them praiſe his name in the dance: let them ſing praiſes unto him with the timbrel and harp.

4 For the Lord taketh pleaſure in his people: he will beautify the meek with ſalvation.

5 Let the ſaints be joyful in glory: let them ſing aloud upon their beds.

6 *Let* the high *praiſes* of God *be* in their mouth, and a two-edged ſword in their hand;

7 To execute vengeance upon the heathen, *and* puniſhments upon the people;

8 To bind their kings with chains, and their nobles with fetters of iron;

9 To execute upon them the judgment written: this honour have all his ſaints. Praiſe ye the Lord.

Before Chriſt.

PSAL. CL.

1 *An exhortation to praiſe God,* 3 *with all kind of inſtruments.*

PRaiſe ye the Lord. Praiſe God in his ſanctuary: praiſe him in the firmament of his power.

2 Praiſe him for his mighty acts: praiſe him according to his excellent greatneſs.

3 Praiſe him with the ſound of the trumpet: praiſe him with the pſaltery and harp.

4 Praiſe him with the timbrel and dance: praiſe him with ſtringed inſtruments, and organs.

5 Praiſe him upon the loud cymbals: praiſe him upon the high-ſounding cymbals.

6 Let every thing that hath breath, praiſe the Lord. Praiſe ye the Lord.

Notes on Pſalm CXLIX.

This pſalm appears to have been written by David, after having gained ſome ſignal victory, and ſubdued thoſe kingdoms which till his time ſupported themſelves againſt all the efforts made by the Iſraelites, notwithſtanding their countries were part of the land promiſed by God to Abraham. Gen. xv. 18.

Ver. 3. *Let them praiſe his name in the dance.*] This act of devotion, however ludicrous it may appear to us, has always been looked upon with reverence by the Eaſterns. See Exod. xv. 20. 2 Sam. vi. 14.

Ver. 8. *To bind their kings with chains.*] Verified in Adonibezek. Judg. i. 7.

Notes on Pſalm CL.

This pſalm, like the former, ſeems to have been compoſed by David after ſome remarkable victory. Though it might well be uſed on any joyous occcaſion.

Ver. 3. *Praiſe him with the ſound of the trumpet,* &c.] The muſical inſtruments here mentioned are unknown to us at preſent; and notwithſtanding ſome have pretended to deſcribe them, yet authors ſo greatly differ in their accounts, that we may ſafely conclude them to be unknown.

In the Hebrew and Chaldee this is the laſt pſalm; but the Vulgate, Septuagint, Syriac, Ethiopic, and Arabic, ſupply us with another, which for the ſake of the curious reader we here inſert. The title in the Septuagint is to this effect, "This pſalm, which was really compoſed by David, is one beyond the uſual number; it was written by the pſalmiſt after his engagement with Goliath."—1. I was ſmall, or the leaſt amongſt my brethren, and the youngeſt in my father's houſe. 2. My hands made an organ, and my fingers tuned the harp. 3. And who ſhall declare to my Lord? The Lord himſelf, even he himſelf heareth me. 4. He ſent out his angel, and took me from my father's ſheep, and anointed me with the oil of his anointment. 5. My brethren were great and many, and the Lord did not think well of them. 6. I went out to meet the ſtranger, and he curſed me by his idols or images. 7. But I, drawing out his ſword, cut off his head, and took away the reproach from the children of Iſrael. The difference in the Arabic is a little remarkable, for, between verſe 6 and 7, it reads, "And I caſt three ſtones "at him, which (pierced) into his forehead and, in the "ſtrength of the Lord, I caſt him proſtrate;" and mentioning the *ſword*, it reads, "I unſheathed the ſword "which he held in his hand." However, we may venture to pronounce this pſalm to be apocryphal.

The End of the Book of PSALMS.

The PROVERBS.

The ARGUMENT.

Solomon *was not author of the whole book of* Proverbs. *The thirteenth chapter is intitled, the words of* Agur *the ſon of* Jakeh: *The laſt; the words of king* Lemuel. *In the twenty-fifth chapter, it is obſerved, that the following proverbs belong to* Solomon: *but were collected by perſons appointed by* Hezekiah. *So this collection is only a part of his proverbs,* ſee 1 Kings iv. 32. *It is concluded, from the different titles, that the firſt twenty four chapters are the genuine work of* Solomon; *the five next a collection of his proverbs by order of king* Hezekiah; *and that the two laſt were added, and belong to different and unknown authors. This book is a collection of wiſe and uſeful ſayings and obſervations; not put together in the way of a continued diſcourſe, but ſingly, without regard to order and method. It is a collection of divine precepts proper for every age, and every condition of life.*

CHAP. I.

The uſe of the proverbs.

Before Chriſt 1000.

THE proverbs of Solomon the ſon of David, king of Iſrael;

2 To know wiſdom and inſtruction, to perceive the words of underſtanding;

3 To receive the inſtruction of wiſdom, juſtice, and judgment, and equity;

Before Chriſt 1000.

4 To give ſubtilty to the ſimple, to the young man knowledge and diſcretion.

5 A wiſe *man* will hear, and will increaſe learning: a man of underſtanding ſhall attain unto wiſe counſels:

6 To underſtand a proverb, and the interpretation; the words of the wiſe, and their dark ſayings.

7 ¶ The

NOTES on Chap. I.

Ver. 3. *Juſtice.*] By *juſtice*, is meant whatever is comprehended under the idea of benevolence or goodneſs.

Judgment.] That branch of juſtice which may be termed *commercial* or *diſtributive*, and which relates to contracts, and their violation.

Equity.

Before Chriſt 1000.

7 ¶ The fear of the Lord *is* the beginning of knowledge: *but* fools deſpiſe wiſdom and inſtruction.

8 My ſon, hear the inſtruction of thy father, and forſake not the law of thy mother:

9 For they *ſhall be* an ornament of grace unto thy head, and chains about thy neck.

10 ¶ My ſon, if ſinners entice thee, conſent thou not.

11 If they ſay, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cauſe:

12 Let us ſwallow them up alive as the grave, and whole, as thoſe that go down into the pit:

13 We ſhall find all precious ſubſtance, we ſhall fill our houſes with ſpoil:

14 Caſt in thy lot among us, let us all have one purſe:

15 My ſon, walk not thou in the way with them; refrain thy foot from their path.

16 For their feet run to evil, and make haſte to ſhed blood.

17 Surely in vain the net is ſpread in the ſight of any bird.

18 And they lay wait for their *own* blood, they lurk privily for their *own* lives.

19 So *are* the ways of every one that is greedy of gain: *which* taketh away the life of the owners thereof.

20 ¶ Wiſdom crieth without, ſhe uttereth her voice in the ſtreets:

21 She crieth in the chief place of concourſe, in the openings of the gates: in the city ſhe uttereth her words, *ſaying*,

Before Chriſt 1000.

22 How long, ye ſimple ones, will ye love ſimplicity? and the ſcorners delight in their ſcorning, and fools hate knowledge?

23 Turn you at my reproof: behold, I will pour out my ſpirit unto you, I will make known my words unto you.

24 ¶ Becauſe I have called, and ye refuſed, I have ſtretched out my hand, and no man regarded;

25 But ye have ſet at nought all my counſel, and would none of my reproof:

26 I alſo will laugh at your calamity, I will mock when your fear cometh;

27 When your fear cometh as deſolation, and your deſtruction cometh as a whirlwind; when diſtreſs and anguiſh cometh upon you.

28 Then ſhall they call upon me, but I will not anſwer; they ſhall ſeek me early, but they ſhall not find me:

29 For that they hated knowledge, and did not chooſe the fear of the Lord.

30 They would none of my counſel: they deſpiſed all my reproof.

31 Therefore ſhall they eat of the fruit of their own way, and be filled with their own devices.

32 For the turning away of the ſimple ſhall ſlay them, and the proſperity of fools ſhall deſtroy them.

33 But whoſo hearkeneth unto me, ſhall dwell ſafely, and ſhall be quiet from fear of evil.

CHAP.

Equity.] By this is underſtood, every other branch of juſtice which relates to any virtue, and is generally implied by the term *rectitude.*

Ver. 6. *Their dark ſayings.*] Much of the eaſtern wiſdom, conſiſted in the interpretation of ænigmas, *&c.*

Ver. 16. *For their feet run,* &c.] In the Septuagint and Arabic, this verſe is omitted, but is preſerved in the Syriac and Chaldee.

Ver. 20. *Wiſdom crieth without.*] By *wiſdom,* is here meant the eternal wiſdom, whoſe excellent counſels we cannot but be as well acquainted with, as we are with what is proclaimed in the open ſtreets; for we hear them in the plain dictates of our own conſciences, in the laws of God, in the mouths of his prophets and miniſters, in the admonitions and examples of good men, and in the courſe of his providence and wiſe government. This is a noble proſopopæia of religion, and what, if it had been found in a claſſic author, would have been extolled to the ſkies.

Ver. 32. *The turning away of the ſimple ſhall ſlay them.*] The Septuagint reads, *Becauſe they have abuſed ſimple or innocent men, they ſhall be ſlain.*

Before Christ 1000.

CHAP. II.

1 *Wiſdom promiſeth godlineſs to her children,* 10 *and ſafety from evil company,* 20 *and direction in good ways.*

MY ſon, if thou wilt receive my words, and hide my commandments with thee;

2 So that thou incline thine ear unto wiſdom, *and* apply thine heart to underſtanding:

3 Yea, if thou crieſt after knowledge, *and* lifteſt up the voice for underſtanding:

4 If thou ſeekeſt her as ſilver, and ſearcheſt for her, as *for* hid treaſures:

5 Then ſhalt thou underſtand the fear of the LORD; and find the knowledge of God.

6 For the LORD giveth wiſdom: out of his mouth *cometh* knowledge and underſtanding.

7 He layeth up ſound wiſdom for the righteous: *he is* a buckler to them that walk uprightly.

8 He keepeth the paths of judgment, and preſerveth the way of his ſaints.

9 Then ſhalt thou underſtand righteouſneſs, and judgment, and equity; *yea,* every good path.

10 ¶ When wiſdom entereth into thine heart, and knowledge is pleaſant unto thy ſoul;

11 Diſcretion ſhall preſerve thee, underſtanding ſhall keep thee:

12 To deliver thee from the way of the evil *man,* from the man that ſpeaketh froward things.

13 Who leave the paths of uprightneſs, to walk in the ways of darkneſs:

14 Who rejoice to do evil, *and* delight in the frowardneſs of the wicked.

15 Whoſe ways *are* crooked, and *they* froward in their paths.

16 To deliver thee from the ſtrange woman, *even* from the ſtranger *which* flattereth with her words:

17 Which forſaketh the guide of her youth, and forgetteth the covenant of her God.

18 For her houſe inclineth unto death, and her paths unto the dead.

19 None that go unto her, return again, neither take they hold of the paths of life.

20 That thou mayeſt walk in the way of good *men,* and keep the paths of the righteous.

21 For the upright ſhall dwell in the land, and the perfect ſhall remain in it.

22 But the wicked ſhall be cut off from the earth, and the tranſgreſſors ſhall be rooted out of it.

Before Christ 1000.

CHAP. III.

1 *An exhortation to obedience,* 5 *to faith,* 7 *to mortification,* 9 *to devotion,* 11 *and to patience.*

MY ſon, forget not my law; but let thine heart keep my commandments:

NOTES on Chap. II.

Ver. 4. *If thou ſeekeſt her as ſilver, and ſearcheſt,* &c.] This is a proverbial ſaying, borrowed from the working of the mines; the former part of the verſe expreſſing great eagerneſs and indefatigable diligence; the latter, invincible reſolution and conſtant perſeverance, notwithſtanding thoſe difficulties which occur to diſcourage our labour.

Ver. 16. *To deliver thee from the ſtrange woman.*] It was uſual for women, when they became proſtitutes, to quit their own home and friends, and to go into a foreign country in queſt of a livelihood, where they would be no ſhame to their relations. Hence it is, that at the time of the Judges, and king Solomon, a proſtitute in Iſrael was generally diſtinguiſhed by the name of the *ſtrange woman.* Thus Jephtha (Judg. xi. 1) is called *the ſon of an harlot*; and in the following verſe, *the ſon of a ſtrange woman,* as terms equivalent, the one to the other.

Ver. 17. *Which forſaketh the guide of her youth,* &c.] By this expreſſion, it ſeems as if the wiſe man did not mean a foreigner, but a woman of his own nation, by the phraſe of *a ſtrange woman*; and that he uſed this term as ſynonimous to the word *proſtitute.*

Ver. 18. *Her houſe inclineth unto death,* &c.] Immature death was one of the ſanctions of the Jewiſh law, which is here alluded to.

Before Chriſt 1000.

2 For length of days, and long life, and peace ſhall they add to thee.

3 Let not mercy and truth forſake thee: bind them about thy neck, write them upon the table of thine heart.

4 So ſhalt thou find favour, and good underſtanding in the ſight of God and man.

5 ¶ Truſt in the LORD with all thine heart; and lean not unto thine own underſtanding.

6 In all thy ways acknowledge him, and he ſhall direct thy paths.

7 ¶ Be not wiſe in thine own eyes: fear the LORD, and depart from evil.

8 It ſhall be health to thy navel, and marrow to thy bones.

9 Honour the LORD with thy ſubſtance, and with the firſt-fruits of all thine increaſe.

10 So ſhall thy barns be filled with plenty, and thy preſſes ſhall burſt out with new wine.

11 ¶ My ſon, deſpiſe not the chaſtening of the LORD: neither be weary of his correction.

12 For whom the LORD loveth, he correcteth, even as a father the ſon, *in whom* he delighteth.

13 ¶ Happy *is* the man *that* findeth wiſdom, and the man *that* getteth underſtanding.

14 For the merchandiſe of it *is* better than the merchandiſe of ſilver, and the gain thereof than fine gold.

15 She *is* more precious than rubies: and all the things thou canſt deſire, are not to be compared unto her.

Before Chriſt 1000.

16 Length of days *is* in her right hand: *and* in her left hand riches and honour.

17 Her ways *are* ways of pleaſantneſs, and all her paths *are* peace.

18 She *is* a tree of life to them that lay hold upon her; and happy *is every one* that retaineth her.

19 The LORD by wiſdom hath founded the earth; by underſtanding hath he eſtabliſhed the heavens.

20 By his knowledge the depths are broken up, and the clouds drop down the dew.

21 ¶ My ſon, let not them depart from thine eyes: keep ſound wiſdom, and diſcretion.

22 So ſhall they be life unto thy ſoul, and grace to thy neck.

23 Then ſhalt thou walk in thy way ſafely, and thy foot ſhall not ſtumble.

24 When thou lieſt down thou ſhalt not be afraid: yea, thou ſhalt lie down, and thy ſleep ſhall be ſweet.

25 Be not afraid of ſudden fear, neither of the deſolation of the wicked, when it cometh.

26 For the LORD ſhall be thy confidence, and ſhall keep thy foot from being taken.

27 ¶ Withhold not good from them to whom it is due, when it is in the power of thine hand to do *it*.

28 Say not unto thy neighbour, Go, and

NOTES on Chap. III.

Ver. 2. *Length of days*, &c.] This was one of the ſanctions promiſed by the law of Moſes to obedience.

Ver. 3. *Bind them about thy neck.*] See the precept, Deut. vi. 8.

Ver. 8. *Health to thy navel, and marrow to thy bones.*] This ſeems a metaphorical repreſentation, of that firm and vigorous health of body, and chearfulneſs of mind, which virtue imparts.

Ver. 13. *Wiſdom.*] Such an underſtanding of God, and belief of his providence, as to acquieſce in all troubles that befal him, and ſtill to adhere to his maker in faithful obedience.

Ver. 18. *She is a tree of life*, &c.] This is in alluſion to the tree of life in paradiſe, which had the virtue of preſerving, not only from death, but alſo from diſeaſe. Under this allegory, the wiſe man repreſents the peculiar rewards promiſed by Moſes to the religious.

Ver. 28. *Thy neighbour.*] That is, every man who ſtands in need of thy aſſiſtance. Exodus xx. 16. Deut. v. 20. Lev. xviii. 20.

Before Chriſt 1000.

and come again, and to morrow I will give; when thou haſt it by thee.

29 Deviſe not evil againſt thy neighbour, ſeeing he dwelleth ſecurely by thee.

30 ¶ Strive not with a man without cauſe, if he have done thee no harm.

31 Envy thou not the oppreſſor, and chooſe none of his ways.

32 For the froward *is* abomination to the Lord: but his ſecret *is* with the righteous.

33 ¶ The curſe of the Lord *is* in the houſe of the wicked: but he bleſſeth the habitation of the juſt.

34 ¶ Surely he ſcorneth the ſcorners: but he giveth grace unto the lowly.

35 The wiſe ſhall inherit glory, but ſhame ſhall be the promotion of fools.

CHAP. IV.

1 *Solomon, to perſuade obedience,* 3 *ſheweth what inſtruction he had of his parents,* 5 *to ſtudy wiſdom,* 14 *and to ſhun the path of the wicked.*

Hear, ye children, the inſtruction of a father, and attend to know underſtanding.

2 For I give you good doctrine, forſake you not my law.

3 For I was my fathers ſon, tender and only *beloved* in the ſight of my mother.

4 He taught me alſo, and ſaid unto me, Let thine heart retain my words: keep my commandments and live.

5 Get wiſdom, get underſtanding: forget *it* not, neither decline from the words of my mouth.

Before Chriſt 1000.

6 Forſake her not, and ſhe ſhall preſerve thee: love her, and ſhe ſhall keep thee.

7 Wiſdom *is* the principal thing, *therefore* get wiſdom: and with all thy getting, get underſtanding.

8 Exalt her, and ſhe ſhall promote thee: ſhe ſhall bring thee to honour, when thou doſt embrace her.

9 She ſhall give to thine head an ornament of grace: a crown of glory ſhall ſhe deliver to thee.

10 Hear, O my ſon, and receive my ſayings: and the years of thy life ſhall be many.

11 I have taught thee in the way of wiſdom: I have led thee in right paths.

12. When thou goeſt, thy ſteps ſhall not be ſtraitened, and when thou runneſt, thou ſhalt not ſtumble.

13 Take faſt hold of inſtruction, let *her* not go; keep her, for ſhe *is* thy life.

14 ¶ Enter not into the path of the wicked, and go not in the way of evil *men*.

15 Avoid it, paſs not by it, turn from it, and paſs away.

16. For they ſleep not except they have done miſchief: and their ſleep is taken away unleſs they cauſe *ſome* to fall.

17 For they eat the bread of wickedneſs, and drink the wine of violence.

18 But the path of the juſt *is* as the ſhining

Ver. 30. *If he have done thee no harm.*] The Septuagint and Arabic read, *Leſt he ſhould do thee ſome harm.* The Syriac omits this clauſe.

Ver. 32. *His ſecret is with the righteous.*] The righteous know the ſecret of his providence, in raiſing wicked oppreſſors ſo high, that they may have the more dreadful fall.

Ver. 34. *Surely he ſcorneth the ſcorners.*] The Septuagint reads, *The Lord reſiſteth the proud, but giveth grace to the lowly.* Thus St. Peter cites the words, 1 Peter v. 5.

Notes on Chap. IV.

Ver. 1. *The inſtruction of a father.*] The inſtructions, which out of a parental affection, I bring from God to you.

Ver. 3. *For I was my fathers ſon, tender,* &c.] The Septuagint reads, *For I was an obedient ſon to my father.*

Ver. 5. *Get wiſdom, get underſtanding: forget it not.*] Theſe words are omitted in the Vatican edition of the Septuagint, but are preſerved in the Alexandrian.

Ver. 15. *Avoid it, paſs not by it, turn from it, and paſs away.*] With ſuch vehement importunity, does the royal moraliſt deter his pupils from the path of the wicked. How ſtrongly is the counſel urged, by being ſo frequently repeated; in ſuch a remarkable diverſity of conciſe and abrupt, conſequently of forcible and preſſing admonitions.

Before Chriſt 1000.

ſhining light, that ſhineth more and more unto the perfect day.

19 The way of the wicked *is* as darkneſs: they know not at what they ſtumble.

20 ¶ My ſon, attend to my words, incline thine ear unto my ſayings.

21 Let them not depart from thine eyes: keep them in the midſt of thine heart.

22 For they *are* life unto thoſe that find them, and health to all their fleſh.

23 ¶ Keep thy heart with all diligence; for out of it *are* the iſſues of life.

24 Put away from thee a froward mouth, and perverſe lips put far from thee.

25 Let thine eyes look right on, and let thine eye-lids look ſtraight before thee.

26 Ponder the path of thy feet, and let all thy ways be eſtabliſhed.

27 Turn not to the right hand nor to the left: remove thy foot from evil.

CHAP. V.

1 Solomon exhorteth to the ſtudy of wiſdom: 3 He ſheweth the miſchief of whoredom and riot: 15 He exhorteth to contentedneſs, liberality, and chaſtity.

MY ſon, attend unto my wiſdom, *and* bow thine ear to my underſtanding.

2 That thou mayeſt regard diſcretion, and *that* thy lips may keep knowledge.

3 ¶ For the lips of a ſtrange woman drop *as* an hony-comb, and her mouth *is* ſmoother than oil.

4 But her end *is* bitter as wormwood, ſharp as a two-edged ſword.

Before Chriſt 1000.

5 Her feet go down to death: her ſteps take hold on hell.

6 Leſt thou ſhouldeſt ponder the path of life, her ways are moveable, *that* thou canſt not know *them*.

7 Hear me now therefore, O ye children, and depart not from the words of my mouth.

8 Remove thy way far from her, and come not nigh the door of her houſe:

9 Leſt thou give thine honour unto others, and thy years unto the cruel.

10 Leſt ſtrangers be filled with thy wealth, and thy labours *be* in the houſe of a ſtranger.

11 And thou mourn at the laſt, when thy fleſh and thy body are conſumed,

12 And ſay, How have I hated inſtruction, and my heart deſpiſed reproof?

13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that inſtructed me?

14 I was almoſt in all evil, in the midſt of the congregation and aſſembly.

15 ¶ Drink waters out of thine own ciſtern; and running waters out of thine own well.

16 Let thy fountains be diſperſed abroad, *and* rivers of waters in the ſtreets.

17 Let them be only thine own, and not ſtrangers with thee.

NOTES on Chap. V.

Ver. 2, 3. *That thy lips*, &c.] The Septuagint reads, "The underſtanding of *my* lips commands thee; have "nothing to do with a ſtrange woman, for honey diſ"tilleth from the lips of a woman that is a fornicator, "which may, for a time, fatten thy cheeks." As youth is remarkably prone to harlots, the wiſe man here adds another caution to that he had before given againſt this vice; and with repeated intreaties, begs the attention of the gay and thoughtleſs to ſo weighty an argument, which he here proſecutes more at large, and preſſes with remarkable eloquence, and very powerful reaſons.

Ver. 4. *Sharp as a two-edged ſword.*] Like a ſword that cuts on both ſides, ſhe wounds both ſoul and body.

Ver. 6. *Leſt thou ſhouldeſt ponder the path of life*, &c.] The Septuagint reads, "She entereth not the ways of life; "her paths are ſlippery, and not eaſily to be traced." The Arabic reads, *Her ways are dangerous, and therefore not to be known or underſtood.*

Ver. 15. *Drink waters out of thine own ciſtern.*] That is, keep cloſe to the connubial vow, and preſerve it inviolate. This figure ſhews the extreme delicacy of the writer.

Ver. 16. *Let thy fountains be diſperſed*, &c.] The context ſeems to require the negative particle; for, from verſe 15 to the 20th, Solomon, in figurative expreſſions, adviſes his ſon to confine himſelf to his own wife. The Greek verſion (Vatican edition) reads right, "Let "not thy waters be diſperſed from thine own fountains; "let thy waters run in thine own ſtreets (or channels)" Origen, Clement of Alexandria, and Aquila's verſion, have alſo the negative particle.

Before Chriſt 1000.

18 Let thy fountain be bleſſed: and rejoice with the wife of thy youth.

19 *Let her be as* the loving hind, and pleaſant roe, let her breaſts ſatisfy thee at all times, and be thou raviſht always with her love.

20 And why wilt thou, my ſon, be raviſht with a ſtrange woman, and embrace the boſom of a ſtranger?

21 For the ways of man *are* before the eyes of the LORD, and he pondereth all his goings.

22 ¶ His own iniquities ſhall take the wicked himſelf, and he ſhall be holden with the cords of his ſins.

23 He ſhall die without inſtruction, and in the greatneſs of his folly he ſhall go aſtray.

CHAP. VI.

1 *Againſt ſuretiſhip,* 6 *idleneſs,* 12 *and miſchievouſneſs.* 16 *Seven things hateful to God.* 20 *The bleſſings of obedience.* 25 *The miſchiefs of whoredom.*

Before Chriſt 1000.

MY ſon, if thou be ſurety for thy friend, *if* thou haſt ſtricken thy hand with a ſtranger,

2 Thou art ſnared with the words of thy mouth, thou art taken with the words of thy mouth.

3 Do this now, my ſon, and deliver thyſelf, when thou art come into the hand of thy friend: go, humble thyſelf, and make ſure thy friend.

4 Give not ſleep to thine eyes, nor ſlumber to thine eye-lids.

5 Deliver thyſelf as a roe from the hand *of the hunter,* and as a bird from the hand of the fowler.

6 ¶ Go to the ant, thou ſluggard, conſider her ways, and be wiſe:

7 Which having no guide, overſeer, or ruler,

8 Provideth her meat in the ſummer, *and* gathereth her food in the harveſt.

9 How long wilt thou ſleep, O ſluggard? when wilt thou ariſe out of thy ſleep?

Ver. 18. *Let thy fountain be bleſſed*] The Septuagint reads, *Let thy fountain be peculiar to thyſelf.* What is meant by the word fountain, is explained in the words following.

Ver. 19. *The loving hind, and pleaſant roe.*] The hind and roe are taken notice of by authors that write of animals (particularly Oppian) to be loving creatures, which anciently the greateſt perſonages kept in their palaces, and diverted themſelves with them. The ſame appears from ſome beautiful lines in Virgil, *Cervus erat forma,* &c. Æneid 7. 483.

Ver. 21. *The ways of a man are before the eyes of the Lord.*] If the many calamities I have mentioned, will not deter thee from thy evil courſes, remember that the eye of God beholds all thy actions, weighs them in the balance of juſtice, and will exactly puniſh or reward thee according to thy works.

NOTES on Chap. VI.

Ver. 1. *If thou haſt ſtricken thy hand with a ſtranger.*] The Septuagint reads, "Thou haſt ſtricken thine hand "to an enemy;" meaning, thou haſt made thy friend thine enemy, by becoming ſurety for him, who will, perhaps, inſiſt on your diſcharging the debt. The ſtriking of hands was the common rite or cuſtom of becoming ſurety among the Jews. The word *if* is not in the Hebrew.

Ver. 3. *When thou art come into the hand of thy friend,* &c.] The Septuagint reads, "For thou art come into "the hands of evil men upon thy friend's account; be "not careleſs or remiſs, but earneſt or importunate with "thy friend, to get thyſelf diſcharged." None of the verſions have *humble thyſelf.*

Ver. 6, 7, 8. *Go to the ant,* &c.] Obſerve the providential care of the ant, who, during the ſummer, and the plenty of harveſt, lays up a ſufficient ſtock of proviſions to ſupport her in the winter. Obſerve how carefully ſhe depoſits her grain in cells, which ſhe hath digged for it in the earth, that it be neither injured by the chilling winds, nor ſtolen by other creatures, who range the fields in ſearch of food: and ſurely, ſo ſtriking an inſtance of labour, induſtry, and conſummate policy, exhibited by one of the inſect race, muſt make thee aſhamed of thy indolence, and animate thee to imitate her providential care. The ſimilitude of the providential care of the ant, is confirmed by the example of one of the beſt claſſic writers among the Romans, and by the Abbe de la Pluches, in Spect. de la Nat. tho' modern naturaliſts have treated it as a vulgar error.——The LXX. add, to the end of this deſcription, that of the bee, in the following words: "Or go to the bee, and ſee what a work-woman ſhe is, "and what a curious work ſhe maketh; of whoſe la"bours, both kings and private perſons make uſe of for "their health. She is loved and praiſed by all; and "though ſhe be of a weak body, is valued and extolled "for her wiſdom." This ſeems to be interpolated by ſome tranſcriber, to heighten the illuſtration that precedes it, or to obviate the objection hinted at above.

Before Chriſt 1000.

10 *Yet* a little ſleep, a little ſlumber, a little folding of the hands to ſleep.

11 So ſhall thy poverty come as one that travelleth, and thy want as an armed man.

12 ¶ A naughty perſon, a wicked man walketh with a froward mouth.

13 He winketh with his eyes, he ſpeaketh with his feet, he teacheth with his fingers.

14 Frowardneſs *is* in his heart, he deviſeth miſchief continually, he ſoweth diſcord.

15 Therefore ſhall his calamity come ſuddenly; ſuddenly ſhall he be broken without remedy.

16 ¶ Theſe ſix *things* doth the LORD hate; yea, ſeven *are* an abomination unto him:

17 A proud look, a lying tongue, and hands that ſhed innocent blood,

18 An heart that deviſeth wicked imaginations, feet that be ſwift in running to miſchief,

19 A falſe witneſs *that* ſpeaketh lies, and him that ſoweth diſcord among brethren.

20 ¶ My ſon, keep thy fathers commandment, and forſake not the law of thy mother.

21 Bind them continually upon thine heart, *and* tie them about thy neck.

22 When thou goeſt, it ſhall lead thee; when thou ſleepeſt, it ſhall keep thee; and *when* thou awakeſt, it ſhall talk with thee.

Before Chriſt 1000.

23 For the commandment *is* a lamp; and the law *is* light; and reproofs of inſtruction *are* the way of life:

24 To keep thee from the evil woman, from the flattery of the tongue of a ſtrange woman.

25 Luſt not after her beauty in thine heart; neither let her take thee with her eye-lids.

26 For by means of a whoriſh woman, *a man is brought* to a piece of bread: and the adultereſs will hunt for the precious life.

27 Can a man take fire in his boſom, and his clothes not be burnt?

28 Can one go upon hot coals, and his feet not be burnt?

29 So he that goeth in to his neighbours wife: whoſoever toucheth her, ſhall not be innocent.

30 *Men* do not deſpiſe a thief, if he ſteal to ſatisfy his ſoul when he is hungry:

31 But *if* he be found, he ſhall reſtore ſeven-fold, he ſhall give all the ſubſtance of his houſe.

32 *But* whoſo committeth adultery with a woman, lacketh underſtanding: he *that* doeth it, deſtroyeth his own ſoul.

33 A wound and diſhonour ſhall he get, and his reproach ſhall not be wiped away.

34 For jealouſy *is* the rage of a man: therefore he will not ſpare in the day of vengeance.

35 He will not regard any ranſom; neither will he reſt content, though thou giveſt many gifts.

CHAP.

Ver. 11. *Thy want as an armed man.*] Whom thou canſt not reſiſt. 'Tis probable, the Septuagint, inſtead of *Magen*, read *Maggid*, for they tranſlate the word here, and in chap. xxiv. 34. a *poſtman* or *courier.*—" Thy want ſhall " overtake thee ſpeedily, as a poſt, a courier, or meſ" ſenger."

Ver. 25. *With her eye-lids.*] The females in the eaſt had a particular art in painting and beautifying their eye lids. Philoſtratus, in his epiſtles, frequently ſpeaks of *the nets of the eyes.*

Ver. 30. *Men do not deſpiſe a thief.*] The Hebrew may be rendered, " Theft is not overlooked, though the per" ſon ſteal to ſatisfy his hunger."

Ver. 31. *He ſhall reſtore ſeven-fold.*] The Hebrew word, which we here render *ſeven fold*, does not properly ſignify any determinate number; but only ſuch as is perfect and complete in its kind And it may be remembered, that, according to the law of Moſes, a thief was not to reſtore ſeven-fold, but much leſs. See Exodus xxii. 1, 4.

Before Chriſt 1000.

CHAP. VII.

1 *Solomon perſuadeth to a ſincere and kind familiarity with wiſdom.* 6 *In an example of his own experience, he ſheweth,* 10 *the cunning of an whore,* 22 *and the deſperate ſimplicity of a young wanton.*

MY ſon, keep my words, and lay up my commandments with thee.

2 Keep my commandments and live: and my law as the apple of thine eye.

3 Bind them upon thy fingers, write them upon the table of thine heart.

4 Say unto wiſdom, Thou *art* my ſiſter; and call underſtanding *thy* kinſwoman:

5 That they may keep thee from the ſtrange woman, from the ſtranger *which* flattereth with her words.

6 ¶ For at the window of my houſe I looked through my caſement,

7 And beheld among the ſimple ones, I diſcerned among the youths, a young man void of underſtanding,

8 Paſſing through the ſtreet near her corner, and he went the way to her houſe,

9 In the twilight in the evening, in the black and dark night:

10 And behold, there met him a woman *with* the attire of an harlot, and ſubtil of heart.

11 (She *is* loud and ſtubborn, her feet abide not in her houſe.

12 Now *is ſhe* without, now in the ſtreets, and lieth in wait at every corner)

13 So ſhe caught him, and kiſſed him, *and* with an impudent face ſaid unto him,

14 *I have* peace-offerings with me; this day have I payed my vows.

15 Therefore came I forth to meet thee, diligently to ſeek thy face, and I have found thee.

Before Chriſt 1000.

16 I have deckt my bed with coverings of tapeſtry, with carved *works*, with fine linen of Egypt.

17 I have preſumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning, let us ſolace ourſelves with loves.

19 For the good man *is* not at home, he is gone a long journey;

20 He hath taken a bag of money with him, *and* will come home at the day appointed.

21 With her much fair ſpeech ſhe cauſed him to yield, with the flattering of her lips ſhe forced him.

22 He goeth after her ſtraightway, as an ox goeth to the ſlaughter, or as a fool to the correction of the ſtocks:

23 Till a dart ſtrike through his liver, as a bird haſteth to the ſnare, and knoweth not that it *is* for his life.

24 ¶ Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

25 Let not thine heart decline to her ways, go not aſtray in her paths.

26 For ſhe hath caſt down many wounded: yea, many ſtrong *men* have been ſlain by her.

27 Her houſe is the way to hell, going down to the chambers of death.

CHAP. VIII.

1 *The fame,* 6 *and evidence of wiſdom.* 10 *The excellency,* 12 *the nature,* 15 *the power,*

NOTES on Chap. VII.

Ver. 17. *Aloes.*] See note on pſalm xlv. 8.

Ver. 22. *As a fool to the correction of the ſtocks.*] The word ECES, does not properly ſignify the *ſtocks* or *fetters*, but a tinkling ornament which the women wore about their feet. Iſaiah iii. 16. Symmachus renders it, *Skipping upon fooliſh chains.*

Ver. 26. *She hath caſt down many wounded.*] Mr. Kennicot thinks, this verſe ſhould be rendered, "For ſhe hath "caſt down many warriors, and the moſt valiant men "have been ſlain by her." Dr. Hammond thus paraphraſes it, "The moſt valiant heroes, the moſt puiſſant "ſoldiers, that never have yielded, but ſtood undaunted "againſt all other aſſaults, have generally been vanquiſh"ed, and frequently deſtroyed by the allurements of "women."

Ver. 27. *To hell.*] That is, to the grave untimely.

Before Chriſt 1000.

power, 18 *the riches,* 22 *and the eternity of wiſdom.*

DOth not wiſdom cry? and underſtanding put forth her voice?

2 She ſtandeth in the top of high places, by the way in the places of the paths.

3 She crieth at the gates, at the entry of the city, at the coming in at the doors.

4 Unto you, O men, I call, and my voice *is* to the ſons of man.

5 O ye ſimple, underſtand wiſdom; and ye fools, be ye of an underſtanding heart.

6 Hear, for I will ſpeak of excellent things; and the opening of my lips *ſhall be* right things.

7 For my mouth ſhall ſpeak truth, and wickedneſs *is* an abomination to my lips.

8 All the words of my mouth *are* in righteouſneſs; *there is* nothing froward or perverſe in them.

9 They *are* all plain to him that underſtandeth, and right to them that find knowledge.

10 Receive my inſtruction, and not ſilver; and knowledge rather than choice gold.

11 For wiſdom *is* better than rubies; and all the things that may be deſired, are not to be compared to it.

12 I wiſdom dwell with prudence, and find out knowledge of witty inventions.

13 The fear of the LORD *is* to hate evil; pride and arrogancy, and the evil way, and the froward mouth do I hate.

14 Counſel *is* mine, and ſound wiſdom: I *am* underſtanding, I have ſtrength.

15 By me kings reign, and princes decree juſtice.

Before Chriſt 1000.

16 By me princes rule, and nobles, *even* all the judges of the earth.

17 I love them that love me, and thoſe that ſeek me early ſhall find me.

18 Riches and honour *are* with me; *yea,* durable riches and righteouſneſs.

19 My fruit *is* better than gold, yea, than fine gold; and my revenue than choice ſilver.

20 I lead in the way of righteouſneſs, in the midſt of the paths of judgment:

21 That I may cauſe thoſe that love me, to inherit ſubſtance; and I will fill their treaſures.

22 The LORD poſſeſſed me in the beginning of his way, before his works of old.

23 I was ſet up from everlaſting, from the beginning, or ever the earth was.

24 When *there were* no depths, I was brought forth: when *there were* no fountains abounding with water.

25 Before the mountains were ſettled; before the hills was I brought forth:

26 While as yet he had not made the earth, nor the fields, nor the higheſt part of the duſt of the world.

27 When he prepared the heavens, I *was* there: when he ſet a compaſs upon the face of the depth:

28 When he eſtabliſhed the clouds above: when he ſtrengthened the fountains of the deep:

29 When he gave to the ſea his decree, that the waters ſhould not paſs his commandment: when he appointed the foundations of the earth:

30 Then I was by him, *as* one brought up

NOTES on Chap. VIII.

Ver. 1. *Doth not wiſdom cry,* &c.] Is not there the greateſt reaſon to chide you for ſtupidity, in hearkening to thoſe ſecret allurements, to the deeds of darkneſs, when their conſequences are ſo apparent? and you have ſo many open and loud admonitions (in the law) to be wiſer? and ſuch ſerious and earneſt endeavours have been uſed to reclaim you from your folly?

Ver. 4. *O men.*] O ye elders or rulers.

The ſons of man.] The common people.

Ver. 10. *And not ſilver.*] Or, *rather than ſilver.*

Ver. 30. *As one brought up with him.*] The Hebrew ſignifies, *As one co-operating or working with him.* This ſenſe is [illegible]oured by the Septuagint, *I was harmonizing, or diſpoſi[illegible]g together with him.* The perſon who here ſpea[illegible] the character of wiſdom, is generally ſuppoſed to [illegible]e ſon of God, who was in the boſom of his father before this world had exiſtence, and rejoiced with him at the formation of the univerſe.

Before Chriſt 1000. up *with him:* and I was daily his delight, rejoicing always before him:

31 Rejoicing in the habitable part of his earth, and my delights *were* with the ſons of men.

32 Now therefore hearken unto me, O ye children: for bleſſed *are they that* keep my ways.

33 Hear inſtruction, and be wiſe, and refuſe it not.

34 Bleſſed *is* the man that heareth me, watching daily at my gates, waiting at the poſts of my doors.

35 For whoſo findeth me, findeth life, and ſhall obtain favour of the LORD.

36 But he that ſinneth againſt me, wrongeth his own ſoul; all they that hate me love death.

CHAP. IX.

1 *The diſcipline,* 4 *and doctrine of wiſdom.* 13 *The cuſtom,* 16 *and error of folly.*

WIſdom hath builded her houſe, ſhe hath hewn out her ſeven pillars.

2 She hath killed her beaſts, ſhe hath mingled her wine; ſhe hath alſo furniſhed her table.

3 She hath ſent forth her maidens, ſhe crieth upon the higheſt places of the city.

4 Whoſo *is* ſimple, let him turn in hither: *as* for him that wanteth underſtanding, ſhe ſaith to him,

5 Come, eat of my bread, and drink of the wine *which* I have mingled.

Before Chriſt 1000. 6 Forſake the fooliſh, and live; and go in the way of underſtanding.

7 He that reproveth a ſcorner, getteth to himſelf ſhame: and he that rebuketh a wicked *man, getteth* himſelf a blot.

8 Reprove not a ſcorner, leſt he hate thee: rebuke a wiſe *man,* and he will love thee.

9 Give *inſtruction* to a wiſe *man,* and he will be yet wiſer: teach a juſt *man,* and he will increaſe in learning.

10 The fear of the LORD *is* the beginning of wiſdom: and the knowledge of the holy *is* underſtanding.

11 For by me thy days ſhall be multiplied, and the years of thy life ſhall be increaſed.

12 If thou be wiſe, thou ſhalt be wiſe for thyſelf: but *if* thou ſcorneſt, thou alone ſhalt bear *it.*

13 ¶ A fooliſh woman *is* clamorous; *ſhe is* ſimple, and knoweth nothing.

14 For ſhe ſitteth at the door of her houſe, on a ſeat in the high places of the city.

15 To call paſſengers who go right on their ways.

16 Whoſo *is* ſimple, let him turn in hither: and as for him that wanteth underſtanding, ſhe ſaith to him,

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NOTES on Chap. IX.

Ver. 1. *Wiſdom hath builded,* &c.] Agreeable to the Egyptian hieroglyphics, the wiſe man here deſcribes wiſdom, as inviting mankind to partake of a ſumptuous entertainment. See the like parable or figure, Matt. xxii. Whoever would, from every circumſtance in this deſcription, deduce a ſeparate concluſion, will find himſelf in a great error, and quite ignorant of the nature of parabolical writings: for parables may be compared to hiſtory-paintings, which are intended to convey a general idea, that is to be gathered from the collective body of images; not from any particular figure. The minute circumſtances are to be conſidered only as heightenings of the piece; but the concluſion, or general maxim, is to be drawn from the ſcope and aſſemblage of the whole.

Seven pillars.] By the number *ſeven,* is underſtood any perfect number.

Ver. 4. *Whoſo is ſimple.*] That is, innocent.

Ver. 5. *Eat of my bread.*] Attend to my precepts.

Ver. 7. *He that reproveth,* &c.] The reader is to ſuppoſe this to be the ſpeech of wiſdom, upon finding her gracious invitation rejected.

Ver. 12. *If thou be wiſe,* &c.] I earneſtly invite thee to imbibe my doctrines; not for mine own ſake, but thine; for thou alone wilt reap the fruit of being truly virtuous, or ſuffer the puniſhment which God will ſurely inflict on all profane ſcoffers at religion and goodneſs. The Septuagint adds to this verſe, "He who truſteth in "lies, feedeth the winds; ſuch a-one will purſue the "birds in their flight; for he has left the ways of his "vineyard, and has wandered in the paths of his own "farm; he wandereth through a deſert without water, "and a land deſtined to drought; he gathereth with his "hands what is unfruitful." This interpolation is retained in the Syriac and Arabic.

Before Chriſt 1000.

17 Stolen waters are ſweet, and bread *eaten* in ſecret is pleaſant.

18 But he knoweth not that the dead *are* there; *and that* her gueſts *are* in the depths of hell.

CHAP. X.

From this chapter to the five and twentieth, are ſundry obſervations of moral virtues, and their contrary vices.

THE proverbs of Solomon. A wiſe ſon maketh a glad father; but a fooliſh ſon *is* the heavineſs of his mother.

2 Treaſures of wickedneſs profit nothing: but righteouſneſs delivereth from death.

3 The LORD will not ſuffer the ſoul of the righteous to famiſh: but he caſteth away the ſubſtance of the wicked.

4 He becometh poor that dealeth *with* a ſlack hand: but the hand of the diligent maketh rich.

5 He that gathereth in ſummer *is* a wiſe ſon: *but* he that ſleepeth in harveſt, *is* a ſon that cauſeth ſhame.

6 Bleſſings *are* upon the head of the juſt: but violence covereth the mouth of the wicked.

7 The memory of the juſt *is* bleſſed: but the name of the wicked ſhall rot.

8 The wiſe in heart will receive commandments: but a prating fool ſhall fall.

9 He that walketh uprightly, walketh ſurely: but he that perverteth his ways ſhall be known.

10 He that winketh with the eye cauſeth ſorrow: but a prating fool ſhall fall.

11 The mouth of a righteous *man is* a well of life: but violence covereth the mouth of the wicked.

12 Hatred ſtirreth up ſtrifes: but love covereth all ſins.

13 In the lips of him that hath underſtanding, wiſdom is found: but a rod *is* for the back of him that is void of underſtanding.

14 Wiſe *men* lay up knowledge: but the mouth of the fooliſh *is* near deſtruction.

15 The rich mans wealth *is* his ſtrong city: the deſtruction of the poor *is* their poverty.

16 The labour of the righteous *tendeth* to life: the fruit of the wicked to ſin.

17 He *is in* the way of life that keepeth inſtruction: but he that refuſeth reproof, erreth.

18 He that hideth hatred *with* lying lips, and he that uttereth a ſlander, *is* a fool.

19 In the multitude of words there wanteth not ſin: but he that refraineth his lips, *is* wiſe.

20 The tongue of the juſt *is as* choice ſilver: the heart of the wicked *is* little worth.

21 The

Ver. 17. *Stolen waters.*] This expreſſion denotes unlawful pleaſures.

NOTES on Chap. X.

Ver. 1. *The proverbs of Solomon.*] Thoſe which preceded were general exhortations to wiſdom and piety; whereas the following are peculiar precepts, of the nature of paradoxes, and oppoſing each other.

Ver. 6. *Violence covereth the mouth of the wicked.*] Their own iniquity ſhall violently overwhelm thoſe to their utter confuſion, who wickedly defraud and oppreſs their neighbours.

Ver. 9. *He that perverteth his ways.*] A fraudulent perſon, who endeavours to conceal his deſigns.

Ver. 10. *He that winketh with the eye.*] The laſt hemiſtic of this verſe is, by the careleſsneſs of the tranſcriber, repeated from ver. 8. In the Greek, Syriac, and Arabic verſions, we find the firſt hemiſtic beautifully illuſtrated by an antitheſis in the ſecond, thus: "He that winketh "with the eye cauſeth ſorrow; but he that reproveth "worketh ſafety." Maxims worthy of Solomon! When a man connives at his friends failings, the offender is encouraged to ſin on, and heap up matter for very ſorrowful reflections afterwards; but the man who, with an honeſt freedom, prudently reproves him, moſt effectually contrives his honour and ſafety.

Ver. 18. *He that hideth hatred with lying lips.*] It ſhould be rendered, *hath* lying lips, to make the verſion conſiſt of two parts, and not of one only, as in the preſent tranſlation; for each verſe in the Proverbs, conſiſts of two diſtinct propoſitions, both relating to the ſame thing; and theſe are generally oppoſed to each other.

Before Chriſt 1000.

21 The lips of the righteous feed many: but fools die for want of wiſdom.

22 The bleſſing of the Lord, it maketh rich, and he addeth no ſorrow with it.

23 *It is* as ſport to a fool to do miſchief: but a man of underſtanding hath wiſdom.

24 The fear of the wicked, it ſhall come upon him: but the deſire of the righteous ſhall be granted.

25 As the whirlwind paſſeth, ſo *is* the wicked no *more:* but the righteous *is* an everlaſting foundation.

26 As vinegar to the teeth, and as ſmoke to the eyes, ſo *is* the ſluggard to them that ſend him.

27 The fear of the Lord prolongeth days: but the years of the wicked ſhall be ſhortened.

28 The hope of the righteous *ſhall be* gladneſs: but the expectation of the wicked ſhall periſh.

29 The way of the Lord *is* ſtrength to the upright: but deſtruction *ſhall be* to the workers of iniquity.

30 The righteous ſhall never be removed: but the wicked ſhall not inhabit the earth.

31 The mouth of the juſt bringeth forth wiſdom: but the froward tongue ſhall be cut out.

32 The lips of the righteous know what is acceptable; but the mouth of the wicked *ſpeaketh* frowardneſs.

CHAP XI.

A Falſe balance *is* abomination to the Lord: but a juſt weight *is* his delight.

2 *When* pride cometh, then cometh ſhame: but with the lowly *is* wiſdom.

Before Chriſt 1000.

3 The integrity of the upright ſhall guide them: but the perverſeneſs of tranſgreſſors ſhall deſtroy them.

4 Riches profit not in the day of wrath: but righteouſneſs delivereth from death.

5 The righteouſneſs of the perfect ſhall direct his way: but the wicked ſhall fall by his own wickedneſs.

6 The righteouſneſs of the upright ſhall deliver them: but tranſgreſſors ſhall be taken in *their own* naughtineſs.

7 When a wicked man dieth, *his* expectation ſhall periſh: and the hope of unjuſt *men* periſheth.

8 The righteous is delivered out of trouble, and the wicked cometh in his ſtead.

9 An hypocrite with *his* mouth deſtroyeth his neighbour: but through knowledge ſhall the juſt be delivered.

10 When it goeth well with the righteous, the city rejoiceth: and when the wicked periſh, *there is* ſhouting.

11 By the bleſſing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

12 He that is void of wiſdom, deſpiſeth his neighbour: but a man of underſtanding holdeth his peace.

13 A tale-bearer revealeth ſecrets: but he that is of a faithful ſpirit concealeth the matter.

14 Where no counſel *is,* the people fall: but in the multitude of counſellors *there is* ſafety.

15 He that is ſurety for a ſtranger, ſhall ſmart *for it:* and he that hateth ſuretiſhip, is ſure.

Ver. 26. *So is the ſluggard to them that ſend him.*] To them that ſend him on a meſſage that requires haſte, and he ſtays unneceſſarily by the way.

Notes on Chap. XI.

Ver. 1. *A juſt weight.*] The Hebrew ſignifies *a juſt ſtone;* for the weights were anciently made of ſtones. Every ſpecies of injuſtice is included under this precept.

Ver. 7. *When a wicked man dieth,* &c.] The Septuagint reads, *When a good man dies, his hope does not periſh; but the expectation of the wicked periſheth.*

Before Chriſt 1000.

16 A gracious woman retaineth honour: and ſtrong *men* retain riches.

17 The merciful man doeth good to his own ſoul: but *he that is* cruel, troubleth his own fleſh.

18 The wicked worketh a deceitful work: but to him that ſoweth righteouſneſs, *ſhall be* a ſure reward.

19 As righteouſneſs *tendeth* to life: ſo he that purſueth evil, *purſueth it* to his own death.

20 They that are of a froward heart *are* abomination to the LORD: but *ſuch as are* upright in *their* way, *are* his delight.

21 *Though* hand *join* in hand, the wicked ſhall not be unpuniſhed: but the ſeed of the righteous ſhall be delivered.

22 *As* a jewel of gold in a ſwines ſnout, *ſo is* a fair woman which is without diſcretion.

23 The deſire of the righteous *is* only good: *but* the expectation of the wicked *is* wrath.

24 There is that ſcattereth, and yet increaſeth; and *there is* that withholdeth more than is meet, but *it tendeth* to poverty.

25 The liberal ſoul ſhall be made fat: and he that watereth ſhall be watered alſo himſelf.

26 He that withholdeth corn, the people ſhall curſe him: but bleſſing *ſhall be* upon the head of him that ſelleth *it*.

27 He that diligently ſeeketh good, procureth favour: but he that ſeeketh miſchief, it ſhall come unto him.

28 He that truſteth in his riches, ſhall fall: but the righteous ſhall flouriſh as a branch.

29 He that troubleth his own houſe, ſhall inherit the wind: and the fool *ſhall be* ſervant to the wiſe of heart.

Before Chriſt 1000.

30 The fruit of the righteous *is* a tree of life; and he that winneth ſouls, *is* wiſe.

31 Behold, the righteous ſhall be recompenſed in the earth: much more the wicked and the ſinner.

CHAP. XII.

WHoſo loveth inſtruction, loveth knowledge: but he that hateth reproof, *is* brutiſh.

2 A good *man* obtaineth favour of the LORD: but a man of wicked devices will he condemn.

3 A man ſhall not be eſtabliſhed by wickedneſs: but the root of the righteous ſhall not be moved.

4 A virtuous woman *is* a crown to her huſband: but ſhe that maketh aſhamed *is* as rottenneſs in his bones.

5 The thoughts of the righteous *are* right: *but* the counſels of the wicked *are* deceit.

6 The words of the wicked *are* to lie in wait for blood: but the mouth of the upright ſhall deliver them.

7 The wicked are overthrown, and *are* not: but the houſe of the righteous ſhall ſtand.

8 A man ſhall be commended according to his wiſdom: but he that is of a perverſe heart ſhall be deſpiſed.

9 *He that is* deſpiſed and hath a ſervant, *is* better than he that honoureth himſelf, and lacketh bread.

10 A righteous *man* regardeth the life of

Ver. 22. *As a jewel of gold*, &c.] The eaſtern nations, like the modern Indians, uſed to wear a jewel in their noſes (Job xlii. 11.) which cuſtom is here alluded to.

Ver. 30. *The fruit of the righteous*, &c.] The benefit ſociety receives from a juſt and charitable man, may be compared to the fruit of the tree of life, which keeps the ſons of men from miſery: but he is the far greater benefactor, who communicates wiſdom ſo ſeaſonably, that he draws ſouls to the love of virtue.

Ver. 31. *Behold the righteous*, &c.] This alludes to the ſanctions of the Jewiſh law, and the equal providence. The Septuagint, Syriac, and Arabic, read this verſe in the ſenſe it is alluded to. 1 Pet iv. 18.

NOTES on Chap. XII.

Ver. 4. *She that maketh aſhamed, is as rottenneſs in his bones.*] The Septuagint reads, *A miſchievous woman undoes her huſband, like a worm in the wood.*

Before Chriſt 1000.

of his beaſt: but the tender mercies of the wicked *are* cruel.

11 He that tilleth his land, ſhall be ſatisfied with bread: but he that followeth vain *perſons, is* void of underſtanding.

12 The wicked deſireth the net of evil *men:* but the root of the righteous yieldeth *fruit.*

13 The wicked is ſnared by the tranſgreſſion of *his* lips: but the juſt ſhall come out of trouble.

14 A man ſhall be ſatisfied with good by the fruit of *his* mouth, and the recompence of a mans hands ſhall be rendered unto him.

15 The way of a fool *is* right in his own eyes: but he that hearkeneth unto counſel *is* wiſe.

16 A fools wrath is preſently known: but a prudent *man* covereth ſhame.

17 *He that* ſpeaketh truth, ſheweth forth righteouſneſs; but a falſe witneſs deceit.

18 There is that ſpeaketh like the piercings of a ſword: but the tongue of the wiſe *is* health.

19 The lip of truth ſhall be eſtabliſhed for ever: but a lying tongue *is* but for a moment.

20 Deceit *is* in the heart of them that imagine evil: but to the counſellors of peace, *is* joy.

21 There ſhall no evil happen to the juſt: but the wicked ſhall be filled with miſchief.

Before Chriſt 1000.

22 Lying lips *are* abomination to the LORD: but they that deal truly *are* his delight.

23 A prudent man concealeth knowledge: but the heart of fools proclaimeth fooliſhneſs.

24 The hand of the diligent ſhall bear rule: but the ſlothful ſhall be under tribute.

25 Heavineſs in the heart of man maketh it ſtoop: but a good word maketh it glad.

26 The righteous *is* more excellent than his neighbour: but the way of the wicked ſeduceth them.

27 The ſlothful *man* roaſteth not that which he took in hunting: but the ſubſtance of a diligent man *is* precious.

28 In the way of righteouſneſs *is* life, and in the path-way *thereof there is* no death.

CHAP. XIII.

A Wiſe ſon *heareth* his fathers inſtruction: but a ſcorner heareth not rebuke.

2 A man ſhall eat good by the fruit of *his* mouth: but the ſoul of the tranſgreſſors *ſhall eat* violence.

3 He that keepeth his mouth, keepeth his life: *but* he that openeth wide his lips, ſhall have deſtruction.

4 The ſoul of the ſluggard deſireth, and *hath* nothing: but the ſoul of the diligent ſhall be made fat.

5 A righteous *man* hateth lying: but

Ver. 11. *Is void of underſtanding.*] The Septuagint adds, "He that taketh pleaſure in taverns, ſhall leave diſgrace "in his own fortreſſes."

Ver. 12. *The wicked deſireth the net,* &c.] The margin has *fortreſs* inſtead of *net*, and ſo reads MATZOD inſtead of METZOD. The Septuagint reads, "The deſires of the "wicked are evil; but the roots of the pious are in ſtrong "fortreſſes."

Ver. 13. *The wicked is ſnared by the tranſgreſſion of his lips.*] The wicked enſnares himſelf, by that deceitful talk wherewith he deſigned to have enſnared others.

Ver. 28. *In the path-way thereof there is no death.*] Here the antitheſis ſeems wanting. The Septuagint reads, "—— is life; but the way of revengeful men tends to "death."

NOTES on Chap. XIII.

Ver. 2. *A man ſhall eat good by the fruit of his mouth,* &c.] He that ſpeaks well of others, or gives them faithful counſel, ſhall reap the benefit thereof himſelf; but calumniators ſhall ſuffer puniſhment. The Septuagint, Syriac, and Arabic read, "But the ſoul of the wicked "ſhall periſh before their time."

Before Chriſt 1000.

a wicked *man* is lothſom, and cometh to ſhame.

6 Righteouſneſs keepeth *him that is* upright in the way: but wickedneſs overthroweth the ſinner.

7 There is that maketh himſelf rich, yet *hath* nothing: *there is* that maketh himſelf poor, yet *hath* great riches.

8 The ranſom of a mans life *are* his riches: but the poor heareth not rebuke.

9 The light of the righteous rejoiceth: but the lamp of the wicked ſhall be put out.

10 Only by pride cometh contention: but with the well adviſed *is* wiſdom.

11 Wealth *gotten* by vanity, ſhall be diminiſhed: but he that gathereth by labour, ſhall increaſe.

12 Hope deferred maketh the heart ſick: but *when* the deſire cometh, *it is* a tree of life.

13 Whoſo deſpiſeth the word, ſhall be deſtroyed: but he that feareth the commandment, ſhall be rewarded.

14 The law of the wiſe *is* a fountain of life, to depart from the ſnares of death.

15 Good underſtanding giveth favour: but the way of tranſgreſſors *is* hard.

16 Every prudent *man* dealeth with knowledge: but a fool layeth open *his* folly.

17 A wicked meſſenger falleth into miſchief: but a faithful ambaſſador *is* health.

18 Poverty and ſhame *ſhall be to* him that refuſeth inſtruction: but he that regardeth reproof, ſhall be honoured.

Before Chriſt 1000.

19 The deſire accompliſhed is ſweet to the ſoul: but *it is* abomination to fools to depart from evil.

20 He that walketh with wiſe *men*, ſhall be wiſe: but a companion of fools ſhall be deſtroyed.

21 Evil purſueth ſinners: but to the righteous, good ſhall be repayed.

22 A good *man* leaveth an inheritance to his childrens children: and the wealth of the ſinner *is* laid up for the juſt.

23 Much food *is in* the tillage of the poor: but there is *that is* deſtroyed for want of judgment.

24 He that ſpareth his rod, hateth his ſon: but he that loveth him, chaſteneth him betimes.

25 The righteous eateth to the ſatisfying of his ſoul: but the belly of the wicked ſhall want.

CHAP. XIV.

EVery wiſe woman buildeth her houſe: but the fooliſh plucketh it down with her hands.

2 He that walketh in his uprightneſs, feareth the LORD: but *he that is* perverſe in his ways, deſpiſeth him.

3 In the mouth of the fooliſh *is* a rod of pride: but the lips of the wiſe ſhall preſerve them.

4 Where

Ver. 7. *There is that maketh himſelf rich,* &c.] That is, boaſts that he has wealth, though he has none.

Ver. 8. *The poor heareth not rebuke.*] That is, cannot endure to hear rebuke. The Septuagint reads, *The poor does not endure threats.*

Ver. 13. *Shall be rewarded.*] The Septuagint reads, is *found*, and adds, "To a deceitful or fraudulent ſon, ſhall "be nothing good; but the actions of a wiſe ſervant "ſhall proſper, and his way ſhall be directed."

Ver. 14. *To depart from the ſnares of death.*] The Septuagint and Arabic read, *But the fool ſhall die in a ſnare.*

Ver. 15. *The way of tranſgreſſors is hard.*] The Vulgate reads, "There is a whirlpool in the way of the ſcorners." The Septuagint reads the whole verſe thus: "Good underſtanding giveth favour; for to know the "law, is the property of a good underſtanding; but the "way of ſcorners ends in deſtruction."

Ver. 23. *Much food is in the tillage of the poor.*] A poor man commonly manages, and makes the moſt of a few acres. The Septuagint reads, "The juſt ſhall dwell in "riches many years; but the unrighteous ſhall periſh in "a ſhort time.

NOTES on Chap. XIV.

Ver. 1. *Buildeth her houſe.*] That is, increaſes her poſſeſſions or riches, by her prudent management.

Ver. 3. *In the mouth of the fooliſh is a rod of pride.*] Fools frequently bring upon themſelves the correction due to their pride and inſolence.

Before Chriſt 1000.

4 Where no oxen *are*, the crib *is* clean: but much increaſe *is* by the ſtrength of the ox.

5 A faithful witneſs will not lie: but a falſe witneſs will utter lies.

6 A ſcorner ſeeketh wiſdom, and *findeth it* not: but knowledge *is* eaſy unto him that underſtandeth.

7 Go from the preſence of a fooliſh man, when thou perceiveſt not *in him* the lips of knowledge.

8 The wiſdom of the prudent *is* to underſtand his way: but the folly of fools *is* deceit.

9 Fools make a mock at ſin: but among the righteous *there is* favour.

10 The heart knoweth his own bitterneſs; and a ſtranger doth not intermeddle with his joy.

11 The houſe of the wicked ſhall be overthrown: but the tabernacle of the upright ſhall flouriſh.

12 There is a way which ſeemeth right unto a man; but the end thereof *are* the ways of death.

13 Even in laughter the heart is ſorrowful; and the end of that mirth *is* heavineſs.

14 The backſlider in heart ſhall be filled with his own ways: and a good man *ſhall be ſatisfied* from himſelf.

15 The ſimple believeth every word: but the prudent *man* looketh well to his going.

16 A wiſe *man* feareth, and departeth from evil: but the fool rageth and is confident.

17 *He that is* ſoon angry dealeth fooliſhly: and a man of wicked devices is hated.

Before Chriſt 1000.

18 The ſimple inherit folly: but the prudent are crowned with knowledge.

19 The evil bow before the good: and the wicked at the gates of the righteous.

20 The poor is hated even of his own neighbour: but the rich *hath* many friends.

21 He that deſpiſeth his neighbour, ſinneth: but he that hath mercy on the poor, happy *is* he.

22 Do they not err that deviſe evil? but mercy and truth *ſhall be* to them that deviſe good.

23 In all labour there is profit: but the talk of the lips *tendeth* only to penury.

24 The crown of the wiſe *is* their riches: *but* the fooliſhneſs of fools *is* folly.

25 A true witneſs delivereth ſouls, but a deceitful *witneſs* ſpeaketh lies.

26 In the fear of the Lord *is* ſtrong confidence: and his children ſhall have a place of refuge.

27 The fear of the Lord *is* a fountain of life, to depart from the ſnares of death.

28 In the multitude of people *is* the kings honour: but in the want of people *is* the deſtruction of the prince.

29 *He that is* ſlow to wrath *is* of great underſtanding: but *he that is* haſty of ſpirit exalteth folly.

30 A ſound heart *is* the life of the fleſh: but envy the rottenneſs of the bones.

31 He that oppreſſeth the poor, reproacheth his maker: but he that honoureth him, hath mercy on the poor.

32 The wicked is driven away in his wickedneſs: but the righteous hath hope in his death.

33 Wiſdom

Ver. 8. *Is to underſtand his way.*] The Septuagint reads, "Will direct his way; but the folly of imprudent men "will miſtake it."

Ver. 9. *Fools make a mock at ſin,* &c.] The Hebrew ſignifies, *Every fool will palliate ſin*; but among the righteous is benevolence. By which is implied, that though wicked men will palliate or excuſe one another's ſins, yet this inſtance of their fidelity to each other, was not worthy of the name of *friendſhip*; for that could only ſubſiſt among the good.

Ver. 14. *Shall be ſatisfied from himſelf.*] This is not the ſenſe of the Hebrew. The Septuagint reads, "The "boaſter, or raſh perſon, ſhall be ſatisfied with his own "ways; but the good man with his own thoughts."

Ver. 24. *The crown of the wiſe is their riches,* &c.] The Septuagint reads, "Wiſdom is the crown of the "wiſe; but the converſation of the wicked is bad."

Ver. 32. *In his death.*] By *death*, is here underſtood the moſt grievous calamities which can endanger life.

Before Chriſt 1000.

33 Wiſdom reſteth in the heart of him that hath underſtanding: but *that which is* in the midſt of fools is made known.

34 Righteouſneſs exalteth a nation: but ſin *is* a reproach to any people.

35 The kings favour *is* toward a wiſe ſervant: but his wrath is *againſt* him that cauſeth ſhame.

CHAP. XV.

A Soft anſwer turneth away wrath: but grievous words ſtir up anger.

2 The tongue of the wiſe uſeth knowledge aright: but the mouth of fools poureth out fooliſhneſs.

3 The eyes of the LORD *are* in every place, beholding the evil and the good.

4 A wholſome tongue *is* a tree of life: but perverſeneſs therein *is* a breach in the ſpirit.

5 A fool deſpiſeth his fathers inſtruction: but he that regardeth reproof, is prudent.

6 In the houſe of the righteous *is* much treaſure: but in the revenues of the wicked is trouble.

7 The lips of the wiſe diſperſe knowledge: but the heart of the fooliſh *doeth* not ſo.

8 The ſacrifice of the wicked *is* an abomination to the LORD: but the prayer of the upright *is* his delight.

9 The way of the wicked *is* an abomination unto the LORD: but he loveth him that followeth after righteouſneſs.

10 Correction *is* grievous unto him that forſaketh the way: *and* he that hateth reproof ſhall die.

Before Chriſt 1000.

11 Hell and deſtruction *are* before the LORD: how much more then the hearts of the children of men?

12 A ſcorner loveth not one that reproveth him: neither will he go unto the wiſe.

13 A merry heart maketh a cheerful countenance: but by ſorrow of the heart, the ſpirit is broken.

14 The heart of him that hath underſtanding, ſeeketh knowledge: but the mouth of fools feedeth on fooliſhneſs.

15 All the days of the afflicted *are* evil: but he that is of a merry heart hath a continual feaſt.

16 Better *is* little with the fear of the LORD, than great treaſure, and trouble therewith.

17 Better *is* a dinner of herbs where love is, than a ſtalled ox, and hatred therewith.

18 A wrathful man ſtirreth up ſtrife: but *he that is* ſlow to anger appeaſeth ſtrife.

19 The way of the ſlothful *man is* as an hedge of thorns: but the way of the righteous *is* made plain.

20 A wiſe ſon maketh a glad father: But a fooliſh man deſpiſeth his mother.

21 Folly *is* joy to *him that is* deſtitute of wiſdom: but a man of underſtanding walketh uprightly.

22 Without counſel, purpoſes are diſappointed: but in the multitude of counſellors they are eſtabliſhed.

23 A man hath joy by the anſwer of his mouth: and a word *ſpoken* in due ſeaſon, how good *is it*?

Ver. 33. *That which is in the midſt of fools*, &c.] The negative particle ſeems wanting here. The Syriac and Arabic verſions have it, and the Greek reads, "That "which is in the heart of fools is not thoroughly known."

Ver. 34. *Righteouſneſs exalteth a nation*, &c.] The original may be rendered, "Righteouſneſs exalteth a na"tion; but mercy is the expiation of the people."

NOTES on Pſalm XV.

Ver. 6. *In the houſe of the righteous*, &c.] The common companions of the good are *peace* and *contentment*, be their circumſtances ever ſo narrow; whereas the moſt opulent fortune cannot purchaſe either, without a proper fear and reverence of God.

Ver. 8. *The ſacrifice of the wicked*, &c.] An outward profeſſion and practice of religion while we continue, in a courſe of life directly oppoſite to it, is moſt diſagreeable in the ſight of God; but the prayers of the juſt, whoſe conduct is regulated by his divine precepts, are highly acceptable, and never go unregarded.

Before Chriſt 1000.

24 The way of life *is* above to the wiſe, that he may depart from hell beneath.

25 The LORD will deſtroy the houſe of the proud: but he will eſtabliſh the border of the widow.

26 The thoughts of the wicked *are* an abomination to the LORD: but *the words* of the pure *are* pleaſant words.

27 He that is greedy of gain, troubleth his own houſe; but he that hateth gifts ſhall live.

28 The heart of the righteous ſtudieth to anſwer: but the mouth of the wicked poureth out evil things.

29 The LORD *is* far from the wicked: but he heareth the prayer of the righteous.

30 The light of the eyes rejoiceth the heart: *and* a good report maketh the bones fat.

31 The ear that heareth the reproof of life, abideth among the wiſe.

32 He that refuſeth inſtruction, deſpiſeth his own ſoul: but he that heareth reproof, getteth underſtanding.

33 The fear of the LORD *is* the inſtruction of wiſdom; and before honour *is* humility.

CHAP. XVI.

THE preparations of the heart in man, and the anſwer of the tongue *is* from the LORD.

Before Chriſt 1000.

2 All the ways of a man *are* clean in his own eyes: but the LORD weigheth the ſpirits.

3 Commit thy works unto the LORD, and thy thoughts ſhall be eſtabliſhed.

4 The LORD hath made all *things* for himſelf: yea, even the wicked for the day of evil.

5 Every one *that is* proud in heart, *is* an abomination to the LORD: *though* hand *join* in hand, he ſhall not be unpuniſhed.

6 By mercy and truth iniquity is purged; and by the fear of the LORD, *men* depart from evil.

7 When a mans ways pleaſe the LORD, he maketh even his enemies to be at peace with him.

8 Better *is* a little with righteouſneſs, than great revenues without right.

9 A mans heart deviſeth his way: but the LORD directeth his ſteps.

10 A divine ſentence *is* in the lips of the king: his mouth tranſgreſſeth not in judgment.

11 A juſt weight and balance *are* the LORDS: all the weights of the bag *are* his work.

12 *It is* an abomination to kings to commit wickedneſs: for the throne is eſtabliſhed by righteouſneſs.

Ver. 25. *The Lord will deſtroy, &c.*] Thoſe who, from a ridiculous conceit of themſelves, are above giving attention to the holy ſcriptures, ſhall too late have a fatal occaſion of lamenting their arrogance; but if we take this expreſſion in a natural, as well as in a divine ſenſe, we ſhall find, that thoſe who, from their ſituations or connections in this world, take an opportunity of afflicting the diſtreſſed, commit an action highly offenſive in the eye of God, which ſhall meet with the moſt ſevere puniſhment.

Ver. 30. *The light of the eyes,* &c.] A figurative expreſſion for a proper ſenſe of our duty, which inculcates the practice of religion and virtue, and lays the foundation, as well for temporal happineſs, as eternal felicity.

NOTES on Chap. XVI.

Ver. 2. *All the ways of a man,* &c.] Self-love and vanity, of which all men have ſome ſhare, too often incline us to think well of ourſelves, and favourably of our actions; but the all-ſeeing eye of God can eaſily diſcover and determine the juſtice of our motives.

Ver. 4. *The Lord hath made all things,* &c.] In the creation of the world, Almighty God, undoubtedly deſigned every human creature for felicity; but left us at our free wills, the better to judge of our deſerts and obedience; life is placed on the one hand, and death on the other, and he hath given us the free liberty of our choice; the divine goodneſs was, poſſibly, never more ſtrongly manifeſted, than in providing a place of puniſhment for the wicked, ſince thoſe, whom the love of God could not bring to a ſenſe of their duty, may be compelled to forſake their errors from a ſenſe of fear; but if they ſtill continue in their wicked courſes, the indignation of an offended God will condemn them to eternal death, for their obſtinacy in refuſing everlaſting life.

Before Chriſt 1000.

13 Righteous lips *are* the delight of kings: and they love him that ſpeaketh right.

14 The wrath of a king *is as* meſſengers of death, but a wiſe man will pacify it.

15 In the light of the kings countenance *is* life, and his favour *is* as a cloud of the latter rain.

16 How much better *is it* to get wiſdom, than gold? and to get underſtanding, rather to be choſen than ſilver?

17 The high-way of the upright *is* to depart from evil: he that keepeth his way, preſerveth his ſoul.

18 Pride *goeth* before deſtruction: and an haughty ſpirit before a fall.

19 Better *is it to be* of an humble ſpirit with the lowly, than to divide the ſpoil with the proud.

20 He that handleth a matter wiſely, ſhall find good: and whoſo truſteth in the LORD, happy *is* he.

21 The wiſe in heart ſhall be called prudent, and the ſweetneſs of the lips increaſeth learning.

22 Underſtanding *is* a well-ſpring of life unto him that hath it: but the inſtruction of fools *is* folly.

23 The heart of the wiſe teacheth his mouth, and addeth learning to his lips.

24 Pleaſant words *are as* an hony-comb, ſweet to the ſoul, and health to the bones.

25 There is a way that ſeemeth right unto a man: but the end thereof *are* the ways of death.

26 He that laboureth, laboureth for himſelf; for his mouth craveth it of him.

27 An ungodly man diggeth up evil: and in his lips *there is* as a burning fire.

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28 A froward man ſoweth ſtrife, and a whiſperer ſeparateth chief friends.

29 A violent man enticeth his neighbour, and leadeth him into the way *that is* not good.

30 He ſhutteth his eyes to deviſe froward things: moving his lips he bringeth evil to paſs.

31 The hoary head *is* a crown of glory, *if* it be found in the way of righteouſneſs.

32 *He that is* ſlow to anger, *is* better than the mighty: and he that ruleth his ſpirit, than he that taketh a city.

33 The lot is caſt into the lap: but the whole diſpoſing thereof *is* of the LORD.

CHAP. XVII.

BEtter *is* a dry morſel, and quietneſs therewith, than a houſe full of ſacrifices *with* ſtrife.

2 A wiſe ſervant ſhall have rule over a ſon that cauſeth ſhame: and ſhall have part of the inheritance among the brethren.

3 The fining-pot *is* for the ſilver, and the furnace for gold: but the LORD trieth the hearts.

4 A wicked doer giveth heed to falſe lips: *and* a liar giveth ear to a naughty tongue.

5 Whoſo mocketh the poor, reproacheth his maker: *and* he that is glad at calamities, ſhall not be unpuniſhed.

6 Childrens children *are* the crown of old men; and the glory of children *are* their fathers.

7 Excellent ſpeech becometh not a fool: much leſs do lying lips a prince.

Ver. 33. *The lot is caſt,* &c.] Notwithſtanding the affairs of human life are generally left to our own determination; yet, without the permiſſion of God, we cannot carry them into execution; the moſt minute circumſtance cannot eſcape his all-ſeeing eye unobſerved; therefore thoſe things, which we cannot immediately account for, and generally attribute to the mere effect of *chance*, (a word without any idea) are alone the conſequence of the appointment and direction of Almighty God, whoſe intentions we never can preſume to penetrate or diſcloſe.

NOTES on Chap. XVII.

Ver. 7. *Excellent ſpeech,* &c.] In a man, whoſe intellects are naturally weak, and uncultivated by education, we cannot expect a great ſhare of underſtanding; ſuch a

Before Chriſt 1000.

8 A gift *is as* a precious ſtone in the eyes of him that hath it: whitherſoever it turneth, it proſpereth.

9 He that covereth a tranſgreſſion, ſeeketh love; but he that repeateth a matter, ſeparateth *very* friends.

10 A reproof entereth more into a wiſe man, than an hundred ſtripes into a fool.

11 An evil *man* ſeeketh only rebellion: therefore a cruel meſſenger ſhall be ſent againſt him.

12 Let a bear robbed of her whelps meet a man, rather than a fool in his folly.

13 Whoſo rewardeth evil for good, evil ſhall not depart from his houſe.

14 The beginning of ſtrife *is as* when one letteth out water: therefore leave off contention, before it be meddled with.

15 He that juſtifieth the wicked, and he that condemneth the juſt, even they both *are* abomination to the LORD.

16 Wherefore *is there* a price in the hand of a fool to get wiſdom, ſeeing *he hath* no heart *to it*?

17 A friend loveth at all times, and a brother is born for adverſity.

18 A man void of underſtanding ſtriketh hands, *and* becometh ſurety in the preſence of his friend.

19 He loveth tranſgreſſion, that loveth ſtrife: *and* he that exalteth his gate, ſeeketh deſtruction.

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20 He that hath a froward heart, findeth no good: and he that hath a perverſe tongue, falleth into miſchief.

21 He that begetteth a fool, *doeth it* to his ſorrow: and the father of a fool hath no joy.

22 A merry heart doeth good *like* a medicine: but a broken ſpirit drieth the bones.

23 A wicked *man* taketh a gift out of the boſom to pervert the ways of judgment.

24 Wiſdom *is* before him that hath underſtanding; but the eyes of a fool *are* in the ends of the earth.

25 A fooliſh ſon *is* a grief to his father, and bitterneſs to her that bare him.

26 Alſo to puniſh the juſt *is* not good, *nor* to ſtrike princes for equity.

27 He that hath knowledge ſpareth his words: *and* a man of underſtanding is of an excellent ſpirit.

28 Even a fool when he holdeth his peace, is counted wiſe: *and* he that ſhutteth his lips, *is eſteemed* a man of underſtanding.

CHAP. XVIII.

THrough deſire a man having ſeparated himſelf, ſeeketh *and* intermeddleth with all wiſdom.

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perſon may frequently be guilty of indiſcretions, which would be unpardonable in one of ſuperior abilities, whoſe ſtation in life ſupplied him with every opportunity of improvement.

Ver. 21. *He that begetteth*, &c.] No ſituation in life is more to be pitied than the father of a diſobedient or ſtubborn child; the hope which he entertained in his infancy, is totally deſtroyed by the folly or wickedneſs of his conduct; and inſtead of being a comfort to his friends, and a credit to himſelf, he is the firſt to deſtroy his own peace of mind, and blaſt the ſatisfaction which the tenderneſs of his relations had vainly hoped to find in his virtue and goodneſs.

Ver. 28. *Even a fool*, &c.] Silence may make a man paſs for what he is not, a man of ſenſe; whereas a fondneſs for hearing himſelf talk, will quickly proclaim him what he is, a fool: therefore a man, unimproved by education, or poliſhed by converſation, ſhould, at all times, rather chooſe to liſten, than to ſpeak.

NOTES on Chap. XVIII.

Ver. 1, 2. *Through deſire a man*, &c.] Some commentators ſeem to think the meaning of theſe two verſes very difficult; Dr. Nelſon, in his Univerſal Bible, gives the tranſlation of the Chaldee interpreter, and the opinion of the learned *De Dieu*, to ſupport what a common underſtanding muſt inſtantly diſcover in a ſlight peruſal; "That a vain man, from a high notion of his own abilities, affects a ſingularity of opinion, and a contempt for the underſtanding of every body elſe; in order to raiſe an important idea of his own, he lays claim to the knowledge of all the ſciences, without knowing, perhaps, any thing more than their names; and this behaviour does not ariſe from a good-natured motive of giving inſtruction to others, but of acquiring a mighty reputation to himſelf."

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2 A fool hath no delight in underſtanding, but that his heart may diſcover itſelf.

3 When the wicked cometh, *then* cometh alſo contempt, and with ignominy reproach.

4 The words of a mans mouth *are as* deep waters, *and* the well-ſpring of wiſdom *as* a flowing brook.

5 *It is* not good to accept the perſon of the wicked, to overthrow the righteous in judgment.

6 A fools lips enter into contention, and his mouth calleth for ſtrokes.

7 A fools mouth *is* his deſtruction, and his lips *are* the ſnare of his ſoul.

8 The words of a tale-bearer *are* as wounds, and they go down into the innermoſt parts of the belly.

9 He alſo that is ſlothful in his work, is brother to him that is a great waſter.

10 The name of the LORD *is* a ſtrong tower: the righteous runneth into it, and is ſafe.

11 The rich mans wealth *is* his ſtrong city, and as an high wall in his own conceit.

12 Before deſtruction the heart of man is haughty, and before honour *is* humility.

13 He that anſwereth a matter before he heareth *it*, it *is* folly and ſhame unto him.

14 The ſpirit of a man will ſuſtain his infirmity; but a wounded ſpirit who can bear?

Before Christ 1000.

15 The heart of the prudent getteth knowledge; and the ear of the wiſe ſeeketh knowledge.

16 A mans gift maketh room for him, and bringeth him before great men.

17 *He that is* firſt in his own cauſe, *ſeemeth* juſt; but his neighbour cometh and ſearcheth him.

18 The lot cauſeth contentions to ceaſe, and parteth between the mighty.

19 A brother offended *is harder to be won* than a ſtrong city: and *their* contentions *are* like the bars of a caſtle.

20 A mans belly ſhall be ſatisfied with the fruit of his mouth; *and* with the increaſe of his lips ſhall he be filled.

21 Death and life *are* in the power of the tongue; and they that love it, ſhall eat the fruit thereof.

22 *Whoſo* findeth a wife, findeth a good *thing*, and obtaineth favour of the LORD.

23 The poor uſeth intreaties, but the rich anſwereth roughly.

24 A man *that hath* friends, muſt ſhew himſelf friendly: and there is a friend *that* ſticketh closer than a brother.

CHAP. XIX.

BEtter *is* the poor that walketh in his integrity, than *he that is* perverſe in his lips, and is a fool.

2 Alſo, *that* the ſoul *be* without knowledge,

Ver. 14. *The ſpirit of a man,* &c,] The ſtings of a guilty conſcience, proceeding from a knowledge, how greatly we have miſemployed our hours, and offended a gracious God, are intollerable; but the diſorders incident to the human body, ariſing either from nature or intemperance, may be borne with ſome degree of patience.

Ver. 24. *A man that hath,* &c.] An open and ſincere behaviour to our friends, is no inconſiderable part of our duty, eſpecially if we find a perſon more attached to our intereſt, and more ready to promote it, than the neareſt of our relations.

NOTES on Chap. XIX.

Ver. 1. *Than he that is perverſe in his lips, and is a fool.*] The Syriac verſion, and ſome manuſcripts, read more properly, *Than he who is perverſe in his ways, though he be rich.*

Ver. 2. *Alſo, that the ſoul be without knowledge,* &c.] The mind of man is an active being, and if not well employed, will exerciſe its faculties on ſomething that is ill. Knowledge is the rudder of the mind, to ſteer it clear of the rocks and quickſands of iniquity and vice. A man that is ignorant, and eſpecially without that ſpiritual wiſdom which is here to be underſtood, cannot be ſafe in his purſuits; *he haſteth with his feet*, i. e. runs inconſiderately on, and ſees not the way before him, till he falls into ſome ambuſh of iniquity; for temptations are never more likely to prevail, than with an ignorant perſon, who, like poor idiots, catch at the brambles which attract their ſight,

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ledge, *it is* not good; and he that haſteth with *his* feet, ſinneth.

3 The fooliſhneſs of man perverteth his way: and his heart fretteth againſt the LORD.

4 Wealth maketh many friends; but the poor is ſeparated from his neighbour.

5 A falſe witneſs ſhall not be unpuniſhed, and *he that* ſpeaketh lies ſhall not eſcape.

6 Many will intreat the favour of the prince; and every man *is* a friend to him that giveth gifts.

7 All the brethren of the poor do hate him: how much more do his friends go far from him? he purſueth *them with* words, *yet* they are wanting to him.

8 He ~~that~~ getteth wiſdom, loveth his own ſoul: he that keepeth underſtanding, ſhall find good.

9 A falſe witneſs ſhall not be unpuniſhed, and *he that* ſpeaketh lies ſhall periſh.

10 Delight is not ſeemly for a fool: much leſs for a ſervant to have rule over princes.

11 The diſcretion of a man deferreth his anger, and *it is* his glory to paſs over a tranſgreſſion.

12 The kings wrath *is* as the roaring of a lion; but his favour *is* as dew upon the graſs.

13 A fooliſh ſon *is* the calamity of his father; and the contentions of a wife *are* a continual dropping.

14 Houſe and riches *are* the inheritance of fathers; and a prudent wife *is* from the LORD.

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15 Slothfulneſs caſteth into a deep ſleep; and an idle ſoul ſhall ſuffer hunger.

16 He that keepeth the commandment, keepeth his own ſoul; *but* he that deſpiſeth his ways ſhall die.

17 He that hath pity upon the poor, lendeth unto the LORD; and that which he hath given, will he pay him again.

18 Chaſten thy ſon while there is hope, and let not thy ſoul ſpare for his crying.

19 A man of great wrath ſhall ſuffer puniſhment: for if thou deliver *him*, yet thou muſt do it again.

20 Hear counſel, and receive inſtruction, that thou mayeſt be wiſe in thy latter end.

21 *There are* many devices in a mans heart; nevertheleſs the counſel of the LORD, that ſhall ſtand.

22 The deſire of a man *is* his kindneſs: and a poor man *is* better than a liar.

23 The fear of the LORD *tendeth* to life, and *he that hath it* ſhall abide ſatisfied: he ſhall not be viſited with evil.

24 A ſlothful *man* hideth his hand in *his* boſom, and will not ſo much as bring it to his mouth again.

25 Smite a ſcorner, and the ſimple will beware; and reprove one that hath underſtanding, *and* he will underſtand knowledge.

26 He that waſteth *his* father, *and* chaſeth away *his* mother, *is* a ſon that cauſeth ſhame, and bringeth reproach.

ſight, and whoſe trifling ſatisfactions have no eye of ſenſe or reaſon to diſcern them. In a haſty purſuit of ſin, it is difficult to ſtop ſhort into reflection; and moſt of the evil, which we call the effects of a bad mind, will be found to proceed from the want of knowledge; I mean that knowledge which gives us the fear of God, and care to obſerve his laws.

Ver. 7. *He purſueth them with words.*] The meaning ſeems to be, "That a poor man, who is deſtitute of "friends, hath nothing left but mere words or profeſ-"ſions."

Ver. 13. *The contentions of a wife are a continual dropping.*] It is as miſerable to live with a ſcolding wife, as to dwell in a rotten houſe, through the roof of which the rain drops perpetually.

Ver. 18. *Let not thy ſoul ſpare for his crying.*] Several learned critics ſay, it ſhould be rendered, "Suffer not "thyſelf to be ſo tranſported with anger as to kill him; "or, by thy cruel uſage, make him weary of his life." In this ſenſe St. Paul ſeems to have taken the words. Epheſ. vi. Col. iii.

Ver. 22. *The deſire of a man*, &c.] The Syriac reads, "A poor man (who would be benificent) is better than "a deceitful rich one, who makes large profeſſions of "kindneſs, but performs them not."

Before Christ 1000.

27 Ceaſe, my ſon, to hear the inſtruction, *that cauſeth* to err from the words of knowledge.

28 An ungodly witneſs ſcorneth judgment: and the mouth of the wicked devoureth iniquity.

29 Judgments are prepared for ſcorners, and ſtripes for the back of fools.

CHAP. XX.

WIne *is* a mocker, ſtrong drink *is* raging: and whoſoever is deceived thereby is not wiſe.

2 The fear of a king *is* as the roaring of a lion: *whoſo* provoketh him to anger, ſinneth *againſt* his own ſoul.

3 *It is* an honour for a man to ceaſe from ſtrife: but every fool will be meddling.

4 The ſluggard will not plow by reaſon of the cold; *therefore* ſhall he beg in harveſt, and *have* nothing.

5 Counſel in the heart of man *is like* deep water: but a man of underſtanding will draw it out.

6 Moſt men will proclaim every one his own goodneſs: but a faithful man who can find?

7 The juſt *man* walketh in his integrity: his children *are* bleſſed after him.

8 A king that ſitteth in the throne of judgment, ſcattereth away all evil with his eyes.

9 Who can ſay, I have made my heart clean, I am pure from my ſin?

10 Divers weights, *and* divers meaſures, both of them *are* alike abomination to the LORD.

11 Even a child is known by his doings, whether his work *be* pure, and whether *it be* right.

12 The hearing ear, and the ſeeing eye, the LORD hath made even both of them.

Before Christ 1000.

13 Love not ſleep, leſt thou come to poverty: open thine eyes, *and* thou ſhalt be ſatisfied with bread.

14 *It is* naught, *it is* naught, ſaith the buyer: but when he is gone his way, then he boaſteth.

15 There is gold, and a multitude of rubies: but the lips of knowledge *are* a precious jewel.

16 Take his garment that is ſurety *for* a ſtranger: and take a pledge of him for a ſtrange woman.

17 Bread of deceit *is* ſweet to a man: but afterwards his mouth ſhall be filled with gravel.

18 *Every* purpoſe is eſtabliſhed by counſel: and with good advice make war.

19 He that goeth about *as* a tale-bearer, revealeth ſecrets: therefore meddle not with him that flattereth with his lips.

20 Whoſo curſeth his father or his mother, his lamp ſhall be put out in obſcure darkneſs.

21 An inheritance *may be* gotten haſtily at the beginning: but the end thereof ſhall not be bleſſed.

22 Say not thou, I will recompenſe evil: *but* wait on the LORD, and he ſhall ſave thee.

23 Divers weights *are* an abomination unto the LORD: and a falſe balance *is* not good.

24 Mans goings *are* of the LORD, how can a man then underſtand his own way?

25 *It is* a ſnare to the man *who* devoureth

Ver. 27. *Ceaſe my ſon to hear*, &c.] The Septuagint reads, "A ſon that leaves off obſerving the inſtruction "of his father, ſhall mind evil words;" *i. e.* ſhall follow worſe advice.

NOTES on Chap. XX.

Ver. 2. *The fear of a king.*] The Septuagint reads, *The threatening of a king.*

Ver. 10, 11, 12, 13.] The Septuagint reads theſe verſes after verſe 22; the others are omitted or loſt.

Ver. 25. *It is a ſnare*, &c.] The Septuagint reads; "It is a ſnare to a man to dedicate any of his goods to "the Lord haſtily; for it happens, that after his vow, "he repents."

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eth *that which is* holy: and after vows to make enquiry.

26 A wiſe king ſcattereth the wicked, and bringeth the wheel over them.

27 The ſpirit of man *is* the candle of the LORD, ſearching all the inward parts of the belly.

28 Mercy and truth preſerve the king: and his throne is upholden by mercy.

29 The glory of young men *is* their ſtrength: and the beauty of old men *is* the gray head.

30 The blueneſs of a wound cleanſeth away evil: ſo *do* ſtripes the inward parts of the belly.

CHAP. XXI.

THE kings heart *is* in the hand of the LORD, *as* the rivers of water: he turneth it whitherſoever he will.

2 Every way of a man *is* right in his own eyes: but the LORD pondereth the hearts.

3 To do juſtice and judgment, *is* more acceptable to the LORD than ſacrifice.

4 An high look, and a proud heart, *and* the plowing of the wicked *is* ſin.

5 The thoughts of the diligent *tend* only to plenteouſneſs: but of every one *that is* haſty, only to want.

6 The getting of treaſures by a lying tongue, *is* a vanity toſſed to and fro of them that ſeek death.

7 The robbery of the wicked ſhall deſtroy them; becauſe they refuſe to do judgment.

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8 The way of man *is* froward and ſtrange: but *as for* the pure, his work *is* right.

9 *It is* better to dwell in a corner of the houſe-top, than with a brawling woman in a wide houſe.

10 The ſoul of the wicked deſireth evil: his neighbour findeth no favour in his eyes.

11 When the ſcorner is puniſhed, the ſimple is made wiſe? and when the wiſe is inſtructed, he receiveth knowledge.

12 The righteous *man* wiſely conſidereth the houſe of the wicked: *but God* overthroweth the wicked for *their* wickedneſs.

13 Whoſo ſtoppeth his ears at the cry of the poor, he alſo ſhall cry himſelf, but ſhall not be heard.

14 A gift in ſecret pacifieth anger: and a reward in the boſom, ſtrong wrath.

15 *It is* joy to the juſt to do judgment: but deſtruction *ſhall be* to the workers of iniquity.

16 The man that wandereth out of the way of underſtanding, ſhall remain in the congregation of the dead.

17 He that loveth pleaſure *ſhall be* a poor man: he that loveth wine and oil ſhall not be rich.

18 The wicked *ſhall be* a ranſom for the

Ver. 26. *Bringeth the wheel over them.*] In alluſion to the ancient method of threſhing corn, which was, by driving a wheel, whoſe circumference was ſtuck with ſpikes, over the ſtalks and ears.

Ver. 27. *The ſpirit of man is the candle of the Lord*, &c.] That active ſpirit, which the Almighty hath breathed into man, is like a torch lighted at the divine underſtanding, to guide him in all his actions; nay, even to penetrate into the moſt ſecret deſigns of other men.

Ver. 30. *The blueneſs of a wound.*] The wheals of a wound, or wounding wheals, as the Hebrew ſignifies. The Septuagint reads, "Black eyes and bruiſes happen to bad men; yea, wounds in the inward parts of the belly."

So do ſtripes, &c.] It means, compunction of conſcience brings repentance for ſin.

NOTES on Chap. XXI.

Ver. 4. *The plowing of the wicked*, &c.] The Septuagint, Vulgate, and Margin read, "The light (the lamp "or lifting up of the eyes) of the wicked is ſin.

Ver. 6. *The getting of treaſures*, &c.] The Septuagint reads, "He that laboureth to get treaſures by a lying "tongue, is following vanity, to, or in the ſnares of "death."

Ver. 12. *The righteous wiſely conſidereth*, &c.] This paſſage is very obſcure; the Hebrew, with a ſmall emendation, will ſignify, "The righteous proſpereth in his "houſe; but wickedneſs overthroweth the wicked."

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the righteous; and the tranſgreſſor for the upright.

19 *It is* better to dwell in the wilderneſs, than with a contentious and an angry woman.

20 *There is* a treaſure to be deſired, and oil in the dwelling of the wiſe: but a fooliſh man ſpendeth it up.

21 He that followeth after righteouſneſs and mercy, findeth life, righteouſneſs and honour.

22 A wiſe *man* ſcaleth the city of the mighty, and caſteth down the ſtrength of the confidence thereof.

23 Whoſo keepeth his mouth and his tongue, keepeth his ſoul from troubles.

24 Proud *and* haughty ſcorner *is* his name, who dealeth in proud wrath.

25 The deſire of the ſlothful killeth him: for his hands refuſe to labour.

26 He coveteth greedily all the day long: but the righteous giveth, and ſpareth not.

27 The ſacrifice of the wicked *is* abomination: how much more, *when* he bringeth it with a wicked mind?

28 A falſe witneſs ſhall periſh: but the man that heareth, ſpeaketh conſtantly.

29 A wicked man hardeneth his face: but *as for* the upright, he directeth his way.

30 *There is* no wiſdom nor underſtanding, nor counſel againſt the LORD.

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31 The horſe *is* prepared againſt the day of battel: but ſafety *is* of the LORD.

CHAP. XXII.

A *Good* name *is* rather to be choſen than great riches, *and* loving favour rather than ſilver and gold.

2 The rich and poor meet together: the LORD *is* the maker of them all.

3 A prudent man foreſeeth the evil, and hideth himſelf: but the ſimple paſs on, and are puniſhed.

4 By humility *and* the fear of the LORD, *are* riches, and honour, and life.

5 Thorns *and* ſnares *are* in the way of the froward: he that doth keep his ſoul ſhall be far from them.

6 Train up a child in the way he ſhould go: and when he is old, he will not depart from it.

7 The rich ruleth over the poor, and the borrower *is* ſervant to the lender.

8 He that ſoweth iniquity, ſhall reap vanity: and the rod of his anger ſhall fail.

9 He that hath a bountiful eye ſhall be bleſſed: for he giveth of his bread to the poor.

10 Caſt out the ſcorner, and contention ſhall go out; yea, ſtrife and reproach ſhall ceaſe.

11 He that loveth pureneſs of heart,

for

Ver. 20. *There is a treaſure,* &c.] This may poſſibly ſignify, the prodigality of fools, who ſquander away the good things which wiſe men are careful to preſerve.

Ver. 22. *A wiſe man ſcaleth,* &c.] The virtue of the mind is of greater force, and far more prevalent than the ſtrength of the body.

Ver. 28. *The man that heareth,* &c.] The Hebrew may be tranſlated, "A falſe witneſs ſhall periſh; but an obe-"dient or good man will be careful of what he ſpeaks.

NOTES on Chap. XXII.

Ver. 2. *The rich and poor meet together.*] That is, they are mutually uſeful to each other.

Ver. 6. *Train up a child,* &c.] Be early in giving proper inſtructions to a child, and betimes ſeaſon his mind with the precepts of virtue, before he hath received any other impreſſions; for then, in all probability, he will never forſake the path of goodneſs, but continue to walk in it all the days of his life. The Septuagint renders it by a word which ſignifies *to catechiſe.*

Ver. 8. *The rod of his anger ſhall fail.*] At the end of this verſe, the Septuagint hath this ſentence, "God "bleſſeth (or loveth) a chearful giver;" which St. Paul cites, 2 Cor. ix. 7.

Ver. 11. *He that loveth pureneſs of heart,* &c.] It may mean, that purity of heart alone gives favour in the ſight of God; though eloquence of ſpeech, and gracefulneſs of addreſs, may be ſufficient to recommend a man to the favour of his prince. The Septuagint and Arabic read, *The Lord loveth pure hearts,* and all thoſe who are free from ſin are acceptable to him.

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for the grace of his lips, the king *ſhall be* his friend.

12 The eyes of the LORD preſerve knowledge, and he overthroweth the words of the tranſgreſſor.

13 The ſlothful *man* ſaith, *There is* a lion without, I ſhall be ſlain in the ſtreets.

14 The mouth of ſtrange women *is* a deep pit: he that is abhorred of the LORD ſhall fall therein.

15 Fooliſhneſs *is* bound in the heart of a child, *but* the rod of correction ſhall drive it far from him.

16 He that oppreſſeth the poor to increaſe his *riches, and* he that giveth to the rich *ſhall* ſurely *come* to want.

17 Bow down thine ear, and hear the words of the wiſe, and apply thine heart unto my knowledge.

18 For *it is* a pleaſant thing if thou keep them within thee; they ſhall withal be fitted in thy lips.

19 That thy truſt may be in the LORD, I have made known to thee this day, even to thee.

20 Have not I written to thee excellent things in counſels and knowledge?

21 That I might make thee know the certainty of the words of truth; that thou mighteſt anſwer the words of truth to them that ſend unto thee?

22 Rob not the poor, becauſe he *is* poor: neither oppreſs the afflicted in the gate.

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23 For the LORD will plead their cauſe, and ſpoil the ſoul of thoſe that ſpoiled them.

24 Make no friendſhip with an angry man: and with a furious man thou ſhalt not go:

25 Leſt thou learn his ways, and get a ſnare to thy ſoul.

26 Be not thou *one* of them that ſtrike hands, *or* of them that are ſureties for debts.

27 If thou haſt nothing to pay, why ſhould he take away thy bed from under thee?

28 Remove not the ancient land-mark, which thy fathers have ſet.

29 Seeſt thou a man diligent in his buſineſs? he ſhall ſtand before kings, he ſhall not ſtand before mean *men*.

CHAP. XXIII.

WHen thou ſitteſt to eat with a ruler, conſider diligently what *is* before thee.

2 And put a knife to thy throat, if thou *be* a man given to appetite.

3 Be not deſirous of his dainties: for they *are* deceitful meat.

4 Labour not to be rich: ceaſe from thine own wiſdom.

5 Wilt thou ſet thine eyes upon that which is not? for *riches* certainly make themſelves wings, they fly away as an eagle toward heaven.

6 Eat thou not the bread of *him that*

Ver. 13. *The ſlothful man,* &c.] He never wants pretences to excuſe himſelf from labour.

Ver. 20. *Excellent things.*] The word thus rendered, ſignifies *threefold,* and is ſo rendered in the Vulgate, Septuagint, Syriac, Chaldee, Arabic, and by St. Jerom and Ambroſe. The Jews diſtinguiſh philoſophy into three branches, morality, phyſic, and divinity. Solomon wrote in all theſe branches, as appears from 1 Kings iv. but moſt of his writings are loſt.

Ver. 22. *In the gate*] Where the tribunals or courts of juſtice were held, *viz.* at the gates of cities.

Ver. 28. *Remove not the ancient land-mark.*] Be content with thine own eſtate, and do not endeavour to enlarge it, by invading the poſſeſſions of other men.

NOTES on Chap. XXIII.

Ver. 2. *Put a knife to thy throat,* &c.] Some interpret the paſſage thus: if thou doſt not curb thy appetite, it will expoſe thee to as certain danger as if a knife were at thy throat.

Ver. 4. *Labour not to be rich,* &c.] Do not weary thyſelf with laborious toil to amaſs a large eſtate; nor depend on thy own prudent management for the ſucceſs of thy honeſt endeavours, but on the bleſſing of God.

Ver. 5. *Wilt thou ſet thine eyes,* &c.] He expreſſes it in ſuch a manner, as if a rich man ſet brooding over an eſtate, till it was fledged, and had gotten itſelf wings to flee away.

Before Chriſt 1000. *hath* an evil eye, neither deſire thou his dainty meats.

7 For as he thinketh in his heart, ſo *is* he: Eat and drink, ſaith he to thee, but his heart *is* not with thee.

8 The morſel *which* thou haſt eaten, ſhalt thou vomit up, and loſe thy ſweet words.

9 Speak not in the ears of a fool; for he will deſpiſe the wiſdom of thy words.

10 Remove not the old land-mark; and enter not into the fields of the fatherleſs.

11 For their redeemer *is* mighty; he ſhall plead their cauſe with thee.

12 Apply thine heart unto inſtruction, and thine ears to the words of knowledge.

13 Withhold not correction from the child: for *if* thou beateſt him with the rod, he ſhall not die.

14 Thou ſhalt beat him with the rod, and ſhalt deliver his ſoul from hell.

15 My ſon, if thine heart be wiſe, my heart ſhall rejoice, even mine.

16 Yea, my reins ſhall rejoice, when thy lips ſpeak right things.

17 Let not thine heart envy ſinners: but *be thou* in the fear of the LORD all the day long.

18 For ſurely there is an end, and thine expectation ſhall not be cut off.

19 Hear thou, my ſon, and be wiſe, and guide thine heart in the way.

20 Be not amongſt wine bibbers; amongſt riotous eaters of fleſh.

21 For the drunken and the glutton ſhall come to poverty: and drowſineſs ſhall clothe *a man* with rags.

22 Hearken unto thy father that begat thee, and deſpiſe not thy mother when ſhe is old.

23 Buy the truth and ſell *it* not; *alſo* wiſdom, and inſtruction, and underſtanding. Before Chriſt 1000.

24 The father of the righteous ſhall greatly rejoice: and he that begetteth a wiſe *child*, ſhall have joy of him.

25 Thy father and thy mother ſhall be glad, and ſhe that bare thee ſhall rejoice.

26 My ſon, give me thine heart, and let thine eyes obſerve my ways.

27 For an whore *is* a deep ditch; and a ſtrange woman *is* a narrow pit.

28 She alſo lieth in wait *as for* a prey, and increaſeth the tranſgreſſors among men.

29 Who hath wo? who hath ſorrow? who hath contentions? who hath babbling? who hath wounds without cauſe? who hath redneſs of eyes?

30 They that tarry long at the wine, they that go to ſeek mixt wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itſelf aright.

32 At the laſt it biteth like a ſerpent, and ſtingeth like an adder.

33 Thine eyes ſhall behold ſtrange women, and thine heart ſhall utter perverſe things.

34 Yea, thou ſhalt be as he that lieth down in the midſt of the ſea, or as he that lieth upon the top of a maſt.

35 They have ſtricken me, *ſhalt thou ſay, and* I was not ſick; they have beaten me, *and* I felt *it* not: when ſhall I awake? I will ſeek it yet again.

CHAP. XXIV.

BE not thou envious againſt evil men, neither deſire to be with them.

2 For their heart ſtudieth deſtruction, and their lips talk of miſchief.

3 Through

Ver. 18. *Surely there is an end.*] The margin reads, *a reward*; but the Hebrew word ſignifies *a future ſtate*.

Ver. 23. *Buy the truth.*] This verſe is not in the Septuagint.

Ver. 31. *When it moveth itſelf aright.*] When it looks bright, and mantles in the glaſs.

Ver. 35. *When ſhall I awake?*] The Septuagint reads, "When will it be morning, that I may go and find out "my (pot) companions?"

Before Chriſt 1000.

3 Through wiſdom is an houſe builded, and by underſtanding it is eſtabliſhed:

4 And by knowledge ſhall the chambers be filled with all precious and pleaſant riches.

5 A wiſe man *is* ſtrong, yea, a man of knowledge increaſeth ſtrength.

6 For by wiſe counſel thou ſhalt make thy war: and in multitude of counſellors *there is* ſafety.

7 Wiſdom *is* too high for a fool: he openeth not his mouth in the gate.

8 He that deviſeth to do evil, ſhall be called a miſchievous perſon.

9 The thought of fooliſhneſs *is* ſin: and the ſcorner *is* an abomination to men.

10 *If* thou faint in the day of adverſity, thy ſtrength *is* ſmall.

11 If thou forbear to deliver *them that are* drawn unto death, and *thoſe that are* ready to be ſlain:

12 If thou ſayeſt, Behold, we knew it not: doth not he that pondereth the heart conſider *it?* and he that keepeth thy ſoul, doth *not* he know *it?* and ſhall *not* he render to *every* man according to his works?

13 My ſon, eat thou hony, becauſe *it is* good; and the hony-comb, *which is* ſweet to thy taſte:

14 So *ſhall* the knowledge of wiſdom *be* unto thy ſoul: when thou haſt found *it*, then there ſhall be a reward, and thy expectation ſhall not be cut off.

Before Chriſt 1000.

15 Lay not wait, O wicked *man*, againſt the dwelling of the righteous: ſpoil not his reſting-place.

16 For a juſt *man* falleth ſeven times, and riſeth up *again:* but the wicked ſhall fall into miſchief.

17 Rejoice not when thine enemy falleth, and let not thine heart be glad when he ſtumbleth.

18 Leſt the Lord ſee *it*, and it diſpleaſe him, and he turn away his wrath from him.

19 Fret not thyſelf becauſe of evil *men*, neither be thou envious at the wicked.

20 For there ſhall be no reward to the evil *man*, the candle of the wicked ſhall be put out.

21 My ſon, fear thou the Lord, and the king: *and* meddle not with them that are given to change.

22 For their calamity ſhall riſe ſuddenly, and who knoweth the ruin of them both?

23 Theſe *things* alſo *belong* to the wiſe. *It is* not good to have reſpect of perſons in judgment.

24 He that ſaith unto the wicked, Thou *art* righteous; him ſhall the people curſe, nations ſhall abhor him.

25 But to them that rebuke *him* ſhall be delight, and a good bleſſing ſhall come upon them.

26 *Every*

NOTES on Chap. XXIV.

Ver. 5. *A wiſe man is ſtrong*, &c.] The Septuagint reads, *A wiſe man is better than a ſtrong man; and a man of knowledge than a ſtrong labourer.*

Ver. 10. *If thou faint in the day of adverſity, thy ſtrength is ſmall.*] We have but little reſolution in ourſelves, or hope in the goodneſs of God, if the difficulties of this life entirely depreſs the mind.

Ver. 11, 12. *If thou forbear*, &c.] We ought to read this in the imperative mood, as the Septuagint; "Deliver them that are drawn unto death, and keep them "back that are ready to be ſlain;" *i. e.* exert thine whole power to deliver innocent perſons, who, by falſe accuſations, are dragged to execution, or in preſent danger of loſing their lives.

Ver. 16. *A juſt man falleth.*] That is, into trouble and affliction, and not into wilful ſin.

Ver. 22. *Who knoweth the ruin of them both.*] It is evident that *Shonim* (them that are given to change) ſhould be read in the ſecond paſſage, as well as the firſt; by which means the metre will be reſtored, and the Engliſh will be, "For ſuddenly ſhall their calamity riſe; and "the deſtruction of changers who knoweth?" *i. e.* who can tell the manifold miſeries and miſchiefs, which men of factious ſpirits bring upon themſelves and others?

Ver. 23. *Theſe things alſo belong to the wiſe.*] A wiſe magiſtrate will not conſider the rank or dignity of the offender, but the nature of the offence; though he may ſhew ſome favour to thoſe of a lower life, who, poſſibly may be hurried on by neceſſity or ignorance to the commiſſion of a crime, highly unpardonable in a man, who does not labour under a want of education, or narrowneſs of circumſtances.

Before Chriſt 1000. 26 *Every man* ſhall kiſs *his* lips that giveth a right anſwer.

27 Prepare thy work without, and make it fit for thyſelf in the field; and afterwards build thine houſe.

28 Be not a witneſs againſt thy neighbour without cauſe: and deceive *not* with thy lips.

29 Say not, I will do ſo to him as he hath done to me: I will render to the man according to his work.

30 I went by the field of the ſlothful, and by the vineyard of the man void of underſtanding:

31 And lo, it was all grown over with thorns, *and* nettles had covered the face thereof, and the ſtone-wall thereof was broken down.

32 Then I ſaw, *and* conſidered it well: I looked upon *it*, *and* received inſtruction;

33 *Yet* a little ſleep, a little ſlumber, a little folding of the hands to ſleep:

34 So ſhall thy poverty come, *as* one that travelleth; and thy want, as an armed man.

CHAP. XXV.

1 *Obſervations about kings,* 8 *and about avoiding of quarrels, and ſundry cauſes thereof.*

700. THeſe *are* alſo proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

2 *It is* the glory of God to conceal a thing: but the honour of kings *is* to ſearch out a matter.

3 The heaven for height, and the earth for depth, and the heart of kings *is* unſearchable.

Before Chriſt 700. 4 Take away the droſs from the ſilver, and there ſhall come forth a veſſel for the finer.

5 Take away the wicked *from* before the king, and his throne ſhall be eſtabliſhed in righteouſneſs.

6 Put not forth thyſelf in the preſence of the king, and ſtand not in the place of great *men*.

7 For better *it is* that it be ſaid unto thee, Come up hither: than that thou ſhouldeſt be put lower in the preſence of the prince whom thine eyes have ſeen.

8 Go not forth haſtily to ſtrive, leſt *thou know not* what to do in the end thereof, when thy neighbour hath put thee to ſhame.

9 Debate thy cauſe with thy neighbour *himſelf*; and diſcover not a ſecret to another:

10 Leſt he that heareth *it*, put thee to ſhame, and thine infamy turn not away.

11 A word fitly ſpoken *is like* apples of gold in pictures of ſilver.

12 *As* an ear-ring of gold, and an ornament of fine gold, *ſo is* a wiſe reprover upon an obedient ear.

13 As the cold of ſnow in the time of harveſt, *ſo is* a faithful meſſenger to them that ſend him: for he refreſheth the ſoul of his maſters.

14 Whoſo boaſteth himſelf of a falſe gift, *is like* clouds and wind without rain.

15 By long forbearing ~~in~~ is a prince perſuaded,

Ver. 28. *Deceive not.*] Slander not.

NOTES on Chap. XXV.

Ver. 1. *The men of Hezekiah.*] Eliakim, Shebna, and Joah. See 2 Kings xviii. 26.

Ver. 2. *A thing.*] That is to ſay, his decrees or nature.

Ver. 7, 8. *Whom thine eyes have ſeen.*] The Vulgate, by taking ſome ſentences from the Hebrew, and others from the Septuagint, has rendered the meaning more intelligible than it is in them ſeparately; "Do not haſtily "produce in a quarrel all that thine eyes have ſeen, leſt "afterwards thou be not able to recal it, when thou haſt "diſgraced thy friend."

Ver. 11. *Like apples of gold in pictures of ſilver.*] It ought to be rendered, "A word fitly ſpoken, or a diſcourſe "well-timed, is like oranges in a flowered baſket;" or, a baſket of fillegre work.

Ver. 14. *Whoſo boaſteth, &c.*] The Vulgate reads, "Whoſo promiſes great things, and performs nothing, "is like clouds and wind, and no rain following."

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ſuaded, and a ſoft tongue breaketh the bone. +

16 Haſt thou found hony? eat ſo much as is ſufficient for thee, leſt thou be filled therewith, and vomit it.

17 Withdraw thy foot from thy neighbours houſe: leſt he be weary of thee, and *ſo* hate thee.

18 A man that beareth falſe witneſs againſt his neighbour, *is* a maul, and a ſword, and a ſharp arrow.

19 Confidence in an unfaithful man in time of trouble, *is like* a broken tooth, and a foot out of joint.

20 *As* he that taketh away a garment in cold weather, *and as* vinegar upon nitre: ſo *is* he that ſingeth ſongs to an heavy heart.

21 If thine enemy be hungry, give him bread to eat: and if he be thirſty, give him water to drink:

22 For thou ſhalt heap coals of fire upon his head, and the Lord ſhall reward thee.

23 The north-wind driveth away rain: ſo *doth* an angry countenance a backbiting tongue.

24 *It is* better to dwell in a corner of the houſe-top, than with a brawling woman and in a wide houſe.

25 *As* cold waters to a thirſty ſoul: ſo *is* good news from a far country.

26 A righteous man falling down before the wicked, *is as* a troubled fountain, and a corrupt ſpring.

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27 *It is* not good to eat much hony: ſo *for men* to ſearch their own glory, *is not* glory.

28 He that *hath* no rule over his own ſpirit, *is like* a city *that is* broken down, *and* without walls.

CHAP. XXVI.

1 *Obſervations about fools,* 13 *about ſluggards,* 17 *and about contentious buſy-bodies.*

AS ſnow in ſummer, and as rain in harveſt; ſo honour is not ſeemly for a fool.

2 As the bird by wandering, as the ſwallow by flying, ſo the curſe cauſeleſs ſhall not come.

3 A whip for the horſe, a bridle for the aſs, and a rod for the fools back.

4 Anſwer not a fool according to his folly, leſt thou alſo be like unto him.

5 Anſwer a fool according to his folly, leſt he be wiſe in his own conceit.

6 He that ſendeth a meſſage by the hand of a fool, cutteth off the feet, *and* drinketh damage.

7 The legs of the lame are not equal: ſo *is* a parable in the mouth of fools.

8 As he that bindeth a ſtone in a ſling: ſo *is* he that giveth honour to a fool.

Ver. 20. *As vinegar upon nitre.*] The nitre here ſpoken of, is very different from what we now call ſo. It was a fixed alkali, plainly of the nature of thoſe ſalts made from vegetables, yet capable of a regular chryſtallization, which thoſe ſalts are not.

Ver. 22. *Thou ſhalt heap coals of fire upon his head.*] Perhaps the wiſe man may here allude to a cuſtom ſtill in uſe among the Arabians, of curing pains in the head, and other parts of the body, by actual fire on the part.

Ver. 23. *The north-wind driveth away rain,* &c.] *Bringeth forth rain.* In Judea, the north-wind blowing from the Mediterranean, generally brings rain. The frowns of an angry man will naturally provoke people to give a looſe to their tongues, when they are out of his ſight and hearing.

Notes on Chap. XXVI.

Ver. 4, 5. *Anſwer not a fool according to his folly,* &c.] The reaſon is, leſt he (the anſwerer) ſhould be like unto him; and verſe 5. *Anſwer a fool,* &c. The reaſon is, leſt he (the fool) be wiſe in his own conceit.

The cauſe aſſigned for forbidding to anſwer, therefore, plainly inſinuates, that the defender of religion ſhould not imitate the inſulter of it in his modes of diſputation, which may be compriſed in ſophiſtry, buffoonery, and ſcurrility. The cauſe aſſigned, of directing to anſwer, as plainly intimates, that the ſage ſhould addreſs himſelf to confute the fool upon his own falſe principles, by ſhewing, that they lead to concluſions very wide from, very oppoſite to, thoſe impieties which he would deduce from them.

Ver. 6. *Cutteth off the feet.*] Shall be ſure to ſuffer damage.

Ver. 8. *As he that bindeth a ſtone,* &c.] The Vulgate, Septuagint, and Margin read, *As he that throweth into Mercury's*

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9 *As* a thorn goeth up into the hand of a drunkard, ſo *is* a parable in the mouth of fools.

10 The great *God* that formed all *things*, both rewardeth the fool, and rewardeth tranſgreſſors.

11 As a dog returneth to his vomit; *ſo* a fool returneth to his folly.

12 Seeſt thou a man wiſe in his own conceit? *there is* more hope of a fool than of him.

13 The ſlothful *man* ſaith, *There is* a lion in the way, a lion *is* in the ſtreets.

14 *As* the door turneth upon his hinges, ſo *doth* the ſlothful upon his bed.

15 The ſlothful hideth his hand in *his* boſom, it grieveth him to bring it again to his mouth.

16 The ſluggard *is* wiſer in his own conceit, than ſeven men that can render a reaſon.

17 He that paſſeth by, *and* meddleth with ſtrife *belonging* not to him, *is like* one that taketh a dog by the ears.

18 As a mad *man* who caſteth firebrands, arrows, and death:

19 So *is* the man *that* deceiveth his neighbour, and ſaith, Am not I in ſport?

20 Where no wood is, *there* the fire goeth out: ſo where *there is* no tale-bearer, the ſtrife ceaſeth.

21 *As* coals *are* to burning coals, and wood to fire; ſo *is* a contentious man to kindle ſtrife.

22 The words of a tale-bearer *are* as wounds, and they go down into the innermoſt parts of the belly.

23 Burning lips, and a wicked heart, *are like* a potſherd covered with ſilver droſs.

24 He that hateth, diſſembleth with his lips, and layeth up deceit within him.

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25 When he ſpeaketh fair, believe him not: for *there are* ſeven abominations in his heart.

26 *Whoſe* hatred is covered by deceit, his wickedneſs ſhall be ſhewed before the *whole* congregation.

27 Whoſo diggeth a pit, ſhall fall therein: and he that rolleth a ſtone, it will return upon him.

28 A lying tongue hateth *thoſe that are* afflicted by it, and a flattering mouth worketh ruin.

CHAP. XXVII.

1 *Obſervations of ſelf-love,* 5 *of true love,* 11 *of care to avoid offences,* 23 *and of the houſhold care.*

Boaſt not thyſelf of to morrow; for thou knoweſt not what a day may bring forth.

2 Let another man praiſe thee, and not thine own mouth; a ſtranger, and not thine own lips.

3 A ſtone *is* heavy, and the ſand weighty: but a fools wrath *is* heavier than them both.

4 Wrath *is* cruel, and anger *is* outragious; but who is able to ſtand before envy?

5 Open rebuke *is* better than ſecret love.

6 Faithful *are* the wounds of a friend; but the kiſſes of an enemy *are* deceitful.

7 The full ſoul lotheth an hony-comb; but to the hungry ſoul every bitter thing is ſweet.

8 As a bird that wandereth from her neſt:

Mercury's heap, &c. Theſe heaps of ſtones were formed by a ſuperſtitious cuſtom, which obliged every paſſenger to throw a ſtone upon them. They are mentioned by Homer, Strabo, and the Sybilline verſes. This practice was obſerved by the Indians, Arabs, and Americans, and there are ſeveral of theſe heaps ſtill remaining in Wales and Ireland.

Ver. 23. *Burning lips,* &c.] He who ſtudies to conceal his malicious intentions under the veil of flattering ſpeeches, is like a potſherd, which may glitter at a diſtance, though covered only with the ſcum of ſilver. The Septuagint reads, "Smooth lips diſguiſing a wicked heart."

NOTES on Chap. XXVII.

Ver. 8. *As a bird that wandereth,* &c.] As a bird wandering from her neſt eaſily catched; ſo a perſon leaving his houſe to travel into diſtant countries is expoſed to many dangers.

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neſt: ſo *is* a man that wandereth from his place.

9 Ointment and perfume rejoice the heart: ſo *doth* the ſweetneſs of a mans friend by hearty counſel.

10 Thine own friend, and thy fathers friend forſake not; neither go into thy brothers houſe in the day of thy calamity: *for* better *is* a neighbour *that is* near, than a brother far off.

11 My ſon, be wiſe, and make my heart glad, that I may anſwer him that reproacheth me.

12 A prudent *man* foreſeeth the evil, *and* hideth himſelf: *but* the ſimple paſs on, *and* are puniſhed.

13 Take his garment that is ſurety for a ſtranger, and take a pledge of him for a ſtrange woman.

14 He that bleſſeth his friend with a loud voice, riſing early in the morning, it ſhall be counted a curſe to him.

15 A continual dropping in a very rainy day, and a contentious woman are alike.

16 Whoſoever hideth her, hideth the wind, and the ointment of his right hand *which* bewrayeth *itſelf*.

17 Iron ſharpeneth iron, ſo a man ſharpneth the countenance of his friend.

18 Whoſo keepeth the fig-tree, ſhall eat the fruit thereof: ſo he that waiteth on his maſter ſhall be honoured.

19 As in water face *anſwereth* to face: ſo the heart of man to man.

20 Hell and deſtruction are never full, ſo the eyes of man are never ſatisfied.

21 *As* the fining-pot for ſilver, and the furnace for gold; ſo *is* a man to his praiſe.

22 Though thou ſhouldeſt bray a fool in a mortar among wheat with a peſtil, *yet* will not his fooliſhneſs depart from him.

23 Be thou diligent to know the ſtate of thy flocks, *and* look well to thy herds.

24 For riches *are* not for ever: and doth the crown *endure* to every generation.

25 The hay appeareth, and the tender graſs ſheweth itſelf, and herbs of the mountains are gathered.

26 The lambs are for thy clothing, and the goats *are* the price of the field.

27 And *thou ſhalt have* goats milk enough for thy food, for the food of thy houſhold, and *for* maintenance for thy maidens.

CHAP. XXVIII.

General obſervations of impiety, and religious integrity.

THE wicked flee when no man purſueth: but the righteous are bold as a lion.

2 For the tranſgreſſion of a land, many *are* the princes thereof: but by a man of underſtanding *and* knowledge the ſtate *thereof* ſhall be prolonged.

3 A

Ver. 14. *He that bleſſeth,* &c.] It ſignifies, that he who is too haſty to commend his friend, does him rather a diſſervice than a kindneſs.

Ver. 15. *Are alike.*] For both drive him out of the houſe.

Ver. 16. *Hideth the wind.*] It is as eaſy to prevent the wind from being heard, or fragrant perfume from being ſmelt, as to hinder a contentious woman from ſcolding.

Ver. 19. *The heart of man to man.*] The Hebrew reads, *The heart the man*; meaning, that a man may know what character he deſerves, as well by looking into his own heart, as he can tell what ſort of a face he has by looking in the water.

Ver. 21. *So is a man to his praiſe.*] This is ſcarce intelligible; but the ſenſe is, that the mind of a man is as eaſily diſcovered and tried by praiſe and encomiums, as gold or ſilver by fire. The Septuagint reads, "And a "man is tried by the mouth of thoſe that praiſe him."

Ver. 25, 26 *The hay appeareth,* &c.] This is rather an advice or exhortation, to make a proper uſe of the ſummer, than a deſcription of it; accordingly the LXX. interpret it; "Take care of the graſs of thy meadow, "and thou ſhalt mow hay; and gather the fodder of the "up-lands, that thou mayeſt have ſheep for thy cloath-"ing, &c."

NOTES on Chap. XXVIII.

Ver. 2. *Many are the princes thereof.*] It ſeems to mean, that the corruption of a ſtate is productive of rebellions; or, that by this means, the throne is often transferred from one family to another.

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3 A poor man that oppreſſeth the poor, *is like* a ſweeping rain which leaveth no food.

4 They that forſake the law, praiſe the wicked: but ſuch as keep the law, contend with them.

5 Evil men underſtand not judgment: but they that ſeek the Lord, underſtand all *things*.

6 Better *is* the poor that walketh in his uprightneſs, than *he that is* perverſe *in his* ways, though he *be* rich.

7 Whoſo keepeth the law, *is* a wiſe ſon: but he that is a companion of riotous *men*, ſhameth his father.

8 He that by uſury and unjuſt gain increaſeth his ſubſtance, he ſhall gather it for him that will pity the poor.

9 He that turneth away his ear from hearing the law, even his prayer *ſhall be* abomination.

10 Whoſo cauſeth the righteous to go aſtray in an evil way, he ſhall fall himſelf into his own pit: but the upright ſhall have good *things* in poſſeſſion.

11 The rich man *is* wiſe in his own conceit: but the poor that hath underſtanding ſearcheth him out.

12 When righteous *men* do rejoice, *there is* great glory: but when the wicked riſe, a man is hidden.

13 He that covereth his ſins ſhall not proſper: but whoſo confeſſeth and forſaketh *them* ſhall have mercy.

14 Happy *is* the man that feareth alway: but he that hardeneth his heart ſhall fall into miſchief.

15 *As* a roaring lion, and a ranging bear; *ſo is* a wicked ruler over the poor people.

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16 The prince that wanteth underſtanding, *is* alſo a great oppreſſor: *but* he that hateth covetouſneſs, ſhall prolong *his* days.

17 A man that doeth violence to the blood of *any* perſon, ſhall flee to the pit, let no man ſtay him.

18 Whoſo walketh uprightly ſhall be ſaved; but *he that is* perverſe *in his* ways, ſhall fall at once.

19 He that tilleth his land, ſhall have plenty of bread: but he that followeth after vain *perſons*, ſhall have poverty enough.

20 A faithful man ſhall abound with bleſſings: but he that maketh haſte to be rich, ſhall not be innocent.

21 To have reſpect of perſons, *is* not good: for, for a piece of bread *that* man will tranſgreſs.

22 He that haſteth to be rich, *hath* an evil eye, and conſidereth not that poverty ſhall come upon him.

23 He that rebuketh a man, afterwards ſhall find more favour than he that flattereth with the tongue.

24 Whoſo robbeth his father or his mother, and ſaith, *It is* no tranſgreſſion; the ſame *is* the companion of a deſtroyer.

25 He that is of a proud heart, ſtirreth up ſtrife: but he that putteth his truſt in the Lord, ſhall be made fat.

26 He that truſteth in his own heart, is a fool; but whoſo walketh wiſely, he ſhall be delivered.

27 He that giveth unto the poor, ſhall not lack: but he that hideth his eyes, ſhall have many a curſe.

28 When the wicked riſe, men hide themſelves: but when they periſh, the righteous increaſe.

Ver. 3. *A poor man that oppreſſeth the poor,* &c.] There is none ſo wicked and intolerable as a needy fellow, who has got into power, but loſt all ſenſe of the miſeries of the poor, whom he harraſſes and deſtroys without pity; like a violent rain, which, inſtead of refreſhing the corn, beats it down, and lays it flat.

Ver. 16. *That wanteth underſtanding.*] The Septuagint reads, "That is ſtraightened in his revenues."

Ver. 17. *Let no man ſtay him.*] No one will pity him, or ſhew him his danger.

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CHAP. XXIX.

1 *Obſervations of publick government*, 15 *and of private.* 22 *Of anger, pride, thievery, cowardice, and corruption.*

HE that being often reproved, hardeneth *his* neck, ſhall ſuddenly be deſtroyed, and that without remedy.

2 When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.

3 Whoſo loveth wiſdom, rejoiceth his father: but he that keepeth company with harlots, ſpendeth *his* ſubſtance.

4 The king by judgment ſtabliſheth the land: but he that receiveth gifts, overthroweth it.

5 A man that flattereth his neighbour, ſpreadeth a net for his feet.

6 In the tranſgreſſion of an evil man *there is* a ſnare: but the righteous doth ſing and rejoice.

7 The righteous conſidereth the cauſe of the poor: *but* the wicked regardeth not to know *it*.

8 Scornful men bring a city into a ſnare: but wiſe *men* turn away wrath.

9 *If* a wiſe man contendeth with a fooliſh man, whether he rage or laugh, *there is* no reſt.

10 The blood-thirſty hate the upright: but the juſt ſeek his ſoul.

11 A fool uttereth all his mind: but a wiſe *man* keepeth it in till afterwards.

12 If a ruler hearken to lies, all his ſervants *are* wicked.

13 The poor and the deceitful man meet together: the LORD lighteneth both their eyes.

14 The king that faithfully judgeth the poor, his throne ſhall be eſtabliſhed for ever.

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15 The rod and reproof give wiſdom: but a child left *to himſelf*, bringeth his mother to ſhame.

16 When the wicked are multiplied, tranſgreſſion increaſeth: but the righteous ſhall ſee their fall.

17 Correct thy ſon, and he ſhall give thee reſt: yea, he ſhall give delight unto thy ſoul.

18 Where *there is* no viſion, the people periſh: but he that keepeth the law, happy *is* he.

19 A ſervant will not be corrected by words: for though he underſtand, he will not anſwer.

20 Seeſt thou a man *that is* haſty in his words? *there is* more hope of a fool, than of him.

21 He that delicately bringeth up his ſervant from a child, ſhall have him become *his* ſon at the length.

22 An angry man ſtirreth up ſtrife, and a furious man aboundeth in tranſgreſſion.

23 A mans pride ſhall bring him low: but honour ſhall uphold the humble in ſpirit.

24 Whoſo is partner with a thief, hateth his own ſoul: he heareth curſing, and bewrayeth *it* not.

25 The fear of man bringeth a ſnare: but whoſo putteth his truſt in the LORD ſhall be ſafe.

26 Many ſeek the rulers favour, but every mans judgment *cometh* from the LORD.

27 An unjuſt man *is* an abomination to

NOTES on Chap. XXIX.

Ver. 4. *That receiveth gifts.*] That rigidly exacteth tribute, or requires rich preſents.

Ver. 13. *The poor and the deceitful man*, &c.] The Septuagint reads, "When the uſurer and debtor meet together, the Lord has the overſight of them both."

Ver. 16. *But the righteous ſhall ſee their fall.*] The Septuagint reads, "But the righteous ſeeing their fall, ſhall take warning."

Ver. 18. *Where there is no viſion.*] The Septuagint reads, "Where there is no expounder of the law." The Vulgate reads, "When prophecy ſhall fail." Teaching and inculcating the law, was one of the branches of the prophetic office.

Ver. 24. *He heareth curſing*, &c.] The Septuagint and Vulgate read, "He heareth him that adjureth him, but will not declare;" *i. e.* impeach. He who will not diſcover a thief, on oath, is as bad as a thief.

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the juſt: and *he that is* upright in the way, *is* abomination to the wicked.

CHAP. XXX.

1 *Agurs confeſſion of his faith.* 7 *The two points of his prayer.* 10 *The meaneſt are not be wronged.* 17 *Parents are not to be deſpiſed.* 32 *Wrath is to be prevented.*

THE words of Agur the ſon of Jakeh, *even* the prophecy: the man ſpake unto Ithiel, even unto Ithiel and Ucal.

2 Surely I *am* more brutiſh than *any* man, and have not the underſtanding of a man.

3 I neither learned wiſdom, nor have the knowledge of the holy.

4 Who hath aſcended up into heaven, or deſcended? who hath gathered the wind in his fiſts? who hath bound the waters in a garment? who hath eſtabliſhed all the ends of the earth? what *is* his name, and what *is* his ſons name, if thou canſt tell?

5 Every word of God *is* pure: he *is* a ſhield unto them that put their truſt in him.

6 Add thou not unto his words, leſt he reprove thee, and thou be found a liar.

7 Two *things* have I required of thee, deny me *them* not before I die.

8 Remove far from me vanity and lies; give me neither poverty, nor riches, feed me with food convenient for me:

9 Leſt I be full, and deny *thee*, and ſay, Who *is* the LORD? or leſt I be poor, and ſteal, and take the name of my God *in vain*. Before Chriſt 700.

10 Accuſe not a ſervant unto his maſter, leſt he curſe thee, and thou be found guilty.

11 *There is* a generation *that* curſeth their father, and doth not bleſs their mother.

12 *There is* a generation *that are* pure in their own eyes, and *yet* is not waſhed from their filthineſs.

13 *There is* a generation, O how lofty are their eyes! and their eye-lids are lifted up.

14 *There is* a generation, whoſe teeth *are as* ſwords, and their jaw-teeth *as* knives, to devour the poor from off the earth, and the needy from *among* men.

15 The horſe-leech hath two daughters, *crying*, Give, give. There are three *things that* are never ſatisfied, *yea*, four *things* ſay not, *It is* enough:

16 The grave, and the barren womb, the earth *that* is not filled with water, and the fire *that* ſaith not, *It is* enough.

17 The eye *that* mocketh at *his* father, and deſpiſeth to obey *his* mother, the ravens of the valley ſhall pick it out, and the young eagles ſhall eat it.

18 There be three *things which* are too wonderful

NOTES on Chap. XXX.

Ver. 1. *The words of Agur.*] This chapter contains a fragment of ſome wiſe ſentences, delivered by one whoſe name was Agur. They ſeem to be anſwers to ſeveral queſtions propoſed by his ſcholars, Ithiel, and Ucal, who came to him as to an oracle, to obtain a ſolution of their doubts, aſking him in the firſt place, *who is the wiſeſt man?* To which he replies as in ver. 2. *He that is ſenſible of his own ignorance.* Agur then enlarges on this ſubject, wiſhing his ſcholars to be ſenſible of the imperfection of all human knowledge, by conſidering how very little we know of the works of God, which none can underſtand, but he alone who performed them. And thence adviſes them to make it their principal ſtudy to underſtand what belonged to their own duty, which is the moſt valuable part of knowledge; and at the ſame time to be content with what God had thought proper to reveal, and not pretend to be wiſer than he thought requiſite to make us.

Ver. 4. *Who hath aſcended*, &c.] That he ſhould dare change the laws of God.

Ver. 6. *Add thou not unto his words.*] He is ſaid to do ſo in ſcripture, who acts contrary to his commands. Deut. iv. 2.

Ver. 9. *And take the name of my God in vain.*] Leſt I ſhould be guilty of perjury, to which poverty and diſtreſs are great temptations.

Ver. 15. *The horſe-leech hath two daughters.*] Bochart has ſhewn, that in inſtead of *horſe-leech*, it ſhould be tranſlated *deſtiny*, or the *neceſſity of dying*; to which the ancient Rabbies gave two daughters, *Eden*, or paradiſe, and *Gehenna*, or hell; the firſt of which always calls for the good, and the ſecond for the wicked.

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wonderful for me, yea, four which I know not:

19 The way of an eagle in the air, the way of a ſerpent upon a rock, the way of a ſhip in the midſt of the ſea, and the way of a man with a maid.

20 Such *is* the way of an adulterous woman; ſhe eateth, and wipeth her mouth, and ſaith, I have done no wickedneſs.

21 For three *things* the earth is diſquieted, and for four *which* it cannot bear:

22 For a ſervant when he reigneth, and a fool when he is filled with meat,

23 For an odious *woman* when ſhe is married, and an handmaid that is heir to her miſtreſs.

24 There be four *things which are* little upon the earth, but they *are* exceeding wiſe:

25 The ants *are* a people not ſtrong, yet they prepare their meat in the ſummer;

26 The conies *are but* a feeble folk, yet make they their houſes in the rock;

27 The locuſts have no king, yet go they forth all of them by bands;

28 The ſpider taketh hold with her hands, and is in kings palaces.

29 There be three *things* which go well, yea, four are comely in going:

30 A lion *which is* ſtrongeſt among beaſts, and turneth not away for any,

31 A grey hound, an he-goat alſo, and a king, againſt whom *there is* no riſing up.

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32 If thou haſt done fooliſhly in lifting up thyſelf, or if thou haſt thought evil, *lay* thine hand upon thy mouth.

33 Surely the churning of milk bringeth forth butter, and the wringing of the noſe bringeth forth blood: ſo the forcing of wrath bringeth forth ſtrife.

CHAP. XXXI.

1 Lemuels leſſon of chaſtity and temperance. 6 The afflicted are to be comforted and defended. 10 The praiſe and properties of a good wife.

THE words of king Lemuel, the prophecy that his mother taught him. 1015.

2 What, my ſon? and what, the ſon of my womb? and what, the ſon of my vows?

3 Give not thy ſtrength unto women, nor thy ways to that which deſtroyeth kings.

4 *It is* not for kings, O Lemuel, *it is* not for kings to drink wine, nor for princes, ſtrong drink:

5 Leſt they drink, and forget the law, and pervert the judgment of any of the afflicted.

6 Give ſtrong drink unto him that is ready to periſh, and wine to thoſe that be of heavy hearts.

7 Let him drink, and forget his poverty, and remember his miſery no more.

8 Open thy mouth for the dumb in the

Ver. 19. *The way of a man with a maid.*] *In the maid*, meaning the conception of the fœtus in the womb. This text then, may be looked upon as parallel to Jer. xxxi. 22. *The Lord hath created a new thing, a woman ſhall compaſs a man.* Univerſal Hiſtory, vol. 3. page 143. But ſome underſtand it to ſignify no more than the allurements, and ſoft inſinuations of a crafty fornicator.

Ver. 20. *She wipeth her mouth.*] By an *adulterous woman*, is here meant an *idolatreſs*, who having eaten of the ſacrifice offered to an idol, wipeth her mouth, in order to conceal her crime, and afterwards audaciouſly perſiſts in aſſerting that ſhe is innocent.

Ver. 31. *A grey-hound.*] The Margin reads a *horſe*.

Ver. 33. *Surely the churning of milk bringeth forth butter.*] He that preſſeth the udder too much, inſtead of milk, will draw from it cream.

NOTES on Chap. XXXI.

Ver. 1. *The words of king Lemuel, &c.*] By Lemuel, ſome underſtand Solomon, pretending that he had eight names. But ſeeing theſe proverbs follow the collection made by the command of Hezekiah, is it not more probable that they were collected by his mother Abiah, the daughter of Zachariah, a perſon illuſtrious for his wiſdom, and taught him as the precepts of his father?

Ver. 6. *Give ſtrong drink to him that is ready to periſh.*] It was a cuſtom among the Jews to give condemned perſons, juſt before execution, wine mixed with myrrh, to make them leſs ſenſible of their pain. This cuſtom was ſo common, that the cup in which this draught was diſpenſed, came to denote *death* itſelf, as in that paſſage, *Father, let this cup paſs from me.*

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the cauſe of all ſuch as are appointed to deſtruction.

9 Open thy mouth, judge righteouſly, and plead the cauſe of the poor and needy.

10 ¶ Who can find a virtuous woman? for her price *is* far above rubies.

11 The heart of her huſband doth ſafely truſt in her, ſo that he ſhall have no need of ſpoil.

12 She will do him good, and not evil, all the days of her life.

13 She ſeeketh wool, and flax, and worketh willingly with her hands.

14 She is like the merchants ſhips, ſhe bringeth her food from afar.

15 She riſeth alſo while it is yet night, and giveth meat to her houſhold, and a portion to her maidens.

16 She conſidereth a field, and buyeth it: with the fruit of her hands ſhe planteth a vineyard.

17 She girdeth her loins with ſtrength, and ſtrengtheneth her arms.

18 She perceiveth that her merchandiſe *is* good: her candle goeth not out by night.

19 She layeth her hands to the ſpindle, and her hands hold the diſtaff.

20 She ſtretcheth out her hand to the poor; yea, ſhe reacheth forth her hands to the needy.

21 She is not afraid of the ſnow for her houſhold: for all her houſhold *are* clothed with ſcarlet.

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22 She maketh herſelf coverings of tapeſtry, her clothing *is* ſilk and purple.

23 Her huſband is known in the gates, when he ſitteth among the elders of the land.

24 She maketh fine linnen, and ſelleth *it*, and delivereth girdles unto the merchant.

25 Strength and honour *are* her clothing, and ſhe ſhall rejoice in time to come.

26 She openeth her mouth with wiſdom, and in her tongue *is* the law of kindneſs.

27 She looketh well to the ways of her houſhold, and eateth not the bread of idleneſs.

28 Her children ariſe up, and call her bleſſed; her huſband *alſo*, and he praiſeth her:

29 Many daughters have done virtuouſly, but thou excelleſt them all.

30 Favour *is* deceitful, and beauty *is* vain: *but* a woman *that* feareth the LORD, ſhe ſhall be praiſed.

31 Give her of the fruit of her hands, and let her own works praiſe her in the gates.

Ver. 10. *Who can find a virtuous woman?*] From this verſe, to the end of the chapter, is a ſhort poem, conſiſting of a ſort of Jambic verſes, each of which begins with a new letter of the alphabet; the tenth with ALEPH, the eleventh with BETH, *&c.* to the end. This was conſidered among the ancients as an elegant ſpecies of compoſition, and at the ſame time as a great help to the memory. Several of the pſalms are compoſed in this manner. The judicious Dr. Pearce underſtands this expreſſion, *a virtuous woman*, in the ſame light as the LXX. who render it *Gune Andreia, a manly woman*; i. e. a woman poſſeſſed of all thoſe qualities which more uſually belong to a man, and which, when exerted by him, make his character to be an excellent one.

Ver. 17. *She girdeth her loins with ſtrength.*] The Septuagint reads, "She girdeth herſelf tight about the waiſt, "and ſets her arms to work."

Ver. 21. *She is not afraid of the ſnow*, &c.] The Hebrew word SHENIM is plural, and likewiſe comes from a root, which ſignifies *to repeat or double*; it is often rendered by the LXX. *two-fold* or *double*; and the Vulgate reads, in this place, *double garments*. Scarlet is no greater a defence, nor keeps a perſon warmer than any other colour.

Ver. 30. *Favour is deceitful.*] The Septuagint reads, *Dalliances are deceitful.*

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The End of the Book of PROVERBS.

ECCLESIASTES,

Or the PREACHER.

The ARGUMENT.

The word Eccleſiaſtes *is* Greek, *and ſignifies* a preacher *or* public orator. *This book contains a philoſophical enquiry into the* chief good, *or* ſummum bonum, *the ſubject of diſpute among the ancient ſages. It is an admirable picture of the vanity of human life, with its pleaſures and purſuits, when ſeparated from the fear of God. The Hebrew title is* Coheleth, *i. e.* a collection; *hence it appears, that it is a collection of various ſentiments relative to the chief good, compiled by* Solomon; *for there was no other* ſon of David *(as he here ſtiles himſelf,) who was* King *over* Iſrael *that could claim the title of* Preacher, *but himſelf, who was famed for his wiſdom.*

CHAP. I.

The preacher ſheweth that all human courſes are vain.

Before Chriſt 977.

THE words of the preacher, the ſon of David, king of Jeruſalem.

2 Vanity of vanities, ſaith the preacher, vanity of vanities, all *is* vanity.

3 What profit hath a man of all his labour which he taketh under the ſun?

4 *One* generation paſſeth away, and *another* generation cometh: but the earth abideth for ever.

Before Chriſt 977.

5 The ſun alſo ariſeth, and the ſun goeth down, and haſteth to his place where he aroſe.

6 The wind goeth toward the ſouth, and turneth about unto the north; it whirleth about continually, and the wind returneth

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NOTES on Chap. I.

Ver. 1. *The words of the preacher.*] This book the Chaldee repreſents, as being occaſioned by the prophetic view which Solomon had of the diviſion of the kingdom in the reign of Jeroboam, the deſtruction of the temple, and the deſolation of the kingdom.

Ver. 2.

Before Christ 977.

returneth again according to his circuits.

7 All the rivers run into the ſea, yet the ſea *is* not full: unto the place from whence the rivers come, thither they return again.

8 All things *are* full of labour, man cannot utter *it*: the eye is not ſatisfied with ſeeing, nor the ear filled with hearing.

9 The thing that hath been, it *is that* which ſhall be; and that which is done, *is* that which ſhall be done: and *there is* no new *thing* under the ſun.

10 Is there *any* thing whereof it may be ſaid, See, this *is* new? it hath been already of old time, which was before us.

11 *There is* no remembrance of former *things*; neither ſhall there be *any* remembrance of *things* that are to come, with *thoſe* that ſhall come after.

12 ¶ I the preacher was king over Iſrael in Jeruſalem.

13 And I gave my heart to ſeek and ſearch out by wiſdom, concerning all *things* that are done under heaven: this ſore travel hath God given to the ſons of man, to be exerciſed therewith.

14 I have ſeen all the works that are done under the ſun, and behold, all *is* vanity and vexation of ſpirit.

15 *That which is* crooked cannot be made ſtraight: and that which is wanting, cannot be numbered.

Before Christ 977.

16 I communed with mine own heart, ſaying, Lo, I am come to great eſtate, and have gotten more wiſdom than all *they* that have been before me in Jeruſalem: yea, my heart had great experience of wiſdom and knowledge.

17 And I gave my heart to know wiſdom, and to know madneſs and folly: I perceived that this alſo is vexation of ſpirit.

18 For in much wiſdom *is* much grief: and he that increaſeth knowledge, increaſeth ſorrow.

CHAP. II.

1 *The vanity of human courſes in the works of pleaſure.* 12 *Though the wiſe be better than the fool, yet both have one event.*

I Said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleaſure: and behold, this alſo *is* vanity.

2 I ſaid of laughter, *It is* mad: and of mirth, What doeth it?

3 I ſought in mine heart to give myſelf unto wine (yet acquainting mine heart with wiſdom) and to lay hold on folly, till I might ſee what *was* that good for the ſons of men, which they ſhould do under the heaven, all the days of their life.

4 I

Ver. 2. *Vanity of vanities,* &c.] This is the ſubject of the preacher's diſcourſe; to ſhew how ridiculous it is to place our happineſs in the frail and inconſtant things we enjoy in this tranſitory life; and may be conſidered as the text to the ſermon. The original Hebrew word is much ſtronger than our word *vanity*, and implies, that the thing ſpoken of is ſo trivial, that it is below, or leſs than nothing.

Ver. 4. *For ever.*] That is, for a very long time.

Ver. 10. *Is there any thing,* &c.] This argument is uſed to reprove the inſatiable curioſity of mankind after novelty.

Ver. 13. *All things.*] The wiſe man's reſearches were extended to every branch of knowledge, to phyſics, ethics, hiſtory, and every other art and ſcience, that contributes to the embelliſhment and preſervation of ſocial life.

Ver. 15. *That which is crooked cannot be made ſtraight,* &c.] The defects in wordly enjoyments are inevitable and incorrigible.

Ver. 17, 18. *I gave my heart to know wiſdom,* &c.] To comprehend not only the greateſt, but the meaneſt matters, to mark the actions and occupations of mad men and fools, as well as the motions of wiſer perſons; and it was an afflicting thing to obſerve how little moſt perſons differed from lunatics and diſtracted men. *Madneſs and folly* may refer alſo to the idle ſpeculations, wherein men of parts and wit ſometimes not only employ, but applaud themſelves.

NOTES on Chap. II.

Ver. 2. *I ſaid of laughter,* &c.] That is, of frantic and diſſolute mirth.

Ver. 3. *To give myſelf unto wine,* &c.] The Hebrew ſignifies *to tempt*, or *ſeduce with wine*. Inſtead of *wiſdom*, we ſhould render *craft* or *cunning*. The preacher intimates, that he was at firſt remarkable for his temperance and and ſobriety, that he was obliged to make uſe of great ſubtilty and artifice to bring himſelf over to the contrary vices.

Before Chriſt 977.

4 I made me great works, I builded me houſes, I planted me vineyards.

5 I made me gardens and orchards, and I planted trees in them of all *kind of* fruits.

6 I made me pools of water, to water therewith the wood that bringeth forth trees.

7 I got *me* ſervants and maidens, and had ſervants born in my houſe; alſo I had great poſſeſſions of great and ſmall cattle, above all that were in Jeruſalem before me.

8 I gathered me alſo ſilver and gold, and the peculiar treaſure of kings and of the provinces: I gat me men-ſingers and women-ſingers, and the delights of the ſons of men, *as* muſical inſtruments, and that of all ſorts.

9 So I was great, and increaſed more than all that were before me in Jeruſalem; alſo my wiſdom remained with me.

10 And whatſoever mine eyes deſired, I kept not from them, I withheld not my heart from any joy: for my heart rejoiced in all my labour, and this was my portion of all my labour.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and behold, all *was* vanity, and vexation of ſpirit, and *there was* no profit under the ſun.

12 And I turned myſelf to behold wiſdom, and madneſs, and folly: for what *can* the man *do*, that cometh after the king? *even* that which hath been already done.

13 Then I ſaw that wiſdom excelleth folly, as far as light excelleth darkneſs.

14 The wiſe mans eyes *are* in his head, but the fool walketh in darkneſs: and I myſelf perceived alſo, that one event happeneth to them all.

15 Then ſaid I in my heart, As it happeneth to the fool, ſo it happeneth even to me; and why was I then *more* wiſe? Then I ſaid in my heart, that this alſo *is* vanity.

16 For *there is* no remembrance of the wiſe more than of the fool for ever; ſeeing that which now *is*, in the days to come ſhall all be forgotten: and how dieth the wiſe *man*? as the fool.

17 Therefore I hated life, becauſe the work that is wrought under the ſun, *is* grievous unto me: for all *is* vanity and vexation of ſpirit.

18 ¶ Yea, I hated all my labour which I had taken under the ſun: becauſe I ſhould leave it unto the man that ſhall be after me.

19 And who knoweth whether he ſhall be a wiſe *man* or a fool? yet ſhall he have rule over all my labour wherein I have laboured, and wherein I have ſhewed myſelf wiſe under the ſun. This *is* alſo vanity.

20 Therefore I went about to cauſe my heart to deſpair of all the labour which I took under the ſun.

21 For there is a man whoſe labour *is* in wiſdom, and in knowledge, and in equity: yet to a man that hath not laboured therein, ſhall he leave it *for* his portion. This alſo *is* vanity, and a great evil.

22 For what hath man of all his labour, and of the vexation of his heart wherein he hath laboured under the ſun?

23 For all his days *are* ſorrows, and his travel grief; yea, his heart taketh not reſt in the night. This is alſo vanity.

24 ¶ *There*

Ver. 5. *Orchards.*] The Hebrew ſignifies parks or foreſts for wild beaſts.

Ver. 8. *The delights of the ſons of men.*] Bochart, with good reaſon, underſtands by this the moſt excellent compoſitions of muſic, or the moſt elegant verſes ſet to raviſhing and melting notes. Our tranſlation takes it for muſical inſtruments of ſuch remarkable ſweeetneſs, that they left no part of the human ſoul untouched, nor room for any other pleaſure.

Ver. 13. *Wiſdom excelleth folly,* &c.] Virtue and religion is as much more excellent, and more profitable to men than wickedneſs, as one thing can be preferable to another.

Before Christ 977. 24 ¶ *There is* nothing better for a man, *than* that he ſhould eat and drink, and *that* he ſhould make his ſoul enjoy good in his labour. This alſo I ſaw, that it *was* from the hand of God.

25 For who can eat, or who elſe can haſten *hereunto* more than I?

26 For *God* giveth to a man that *is* good in his ſight, wiſdom, and knowledge, and joy: but to the ſinner he giveth travel, to gather and to heap up, that he may give to *him that is* good before God. This alſo *is* vanity and vexation of ſpirit.

CHAP. III.

1 *By the neceſſary change of times, vanity is added to human travel.* 11 *There is an excellency in Gods works:* 16 *But as for man, God ſhall judge his works there, and here he ſhall be like a beaſt.*

TO every *thing there is* a ſeaſon, and a time to every purpoſe under the heaven:

2 A time to be born, and a time to die: a time to plant, and a time to pluck up *that which is* planted:

3 A time to kill, and a time to heal: a time to break down, and a time to build up:

4 A time to weep, and a time to laugh: a time to mourn, and a time to dance:

5 A time to caſt away ſtones, and a time to gather ſtones together: a time to embrace, and a time to refrain from embracing:

Before Christ 977. 6 A time to get, and a time to looſe: a time to keep, and a time to caſt away.

7 A time to rent, and a time to ſew: a time to keep ſilence, and a time to ſpeak:

8 A time to love, and a time to hate: a time of war, and a time of peace.

9 What profit hath he that worketh, in that wherein he laboureth?

10 I have ſeen the travel which God hath given to the ſons of men, to be exerciſed in it.

11 He hath made every *thing* beautiful in his time: alſo he hath ſet the world in their heart, ſo that no man can find out the work that God maketh from the beginning to the end.

12 I know that *there is* no good in them, but for *a man* to rejoice, and to do good in his life.

13 And alſo that every man ſhould eat and drink, and enjoy the good of all his labour, it *is* the gift of God.

14 I know that whatſoever God doeth, it ſhall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth *it*, that *men* ſhould fear before him.

15 That which hath been, is now; and that which is to be, hath already been, and

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Ver. 24. *That he ſhould eat and drink.*] That is, ſhould allow himſelf a moderate and decent uſe of all that he had gotten by his honeſt labours.

Ver 26. *For God giveth*, &c.] There is no way of reconciling this laſt verſe with the 14th, where he declares, that *one event happens to all*, than by ſuppoſing he there ſpoke of the ſtate of mankind in general, and here of the Jewiſh nation in particular. On this principle, ſeveral other contradictory paſſages to the ſame purpoſe, muſt needs be interpreted. Warb.

NOTES on Chap. III.

Ver. 1. *To every thing there is a ſeaſon.*] Solomon, having reſumed his perſonated character, ſeeks for happineſs, but finds nothing but vanity in the conſtitution of things, and in the inconſtancy of men's will, to which one muſt conform his affections of joy or grief.

Ver. 5. *A time to caſt away ſtones.*] In public rejoicings, as upon occaſions of victory, they ſet up great heaps of ſtones in the fields for trophies, which in time of ſadneſs or adverſity they caſt away again. See ſome ſuch like thing. Joſh. viii. 29. 2 Sam. xviii. 17.

Ver. 7. *To rent.*] This refers to a ceremony uſed in great and ſudden griefs, in which they rent their garments.

Ver. 11. *He hath ſet the world in their heart.*] It ſeems to ſignify, that he hath endowed men with ſo much natural light, as that they can apprehend the various chances of life, to judge of them, and govern themſelves accordingly.

So that no man can find out, &c.] But they muſt not preſume to judge of the ways of providence by imperfect views, or hope to comprehend them from the beginning to the end; but may reſt ſatisfied, that every thing is beautiful in his ſeaſon, or its proper place, and the whole ſcheme together admirably perfect and harmonious.

Ver. 14. *That men ſhould fear*, &c.] That they ſhould preſerve an awful and religious regard to him, as the wiſe contriver and preſerver of the whole.

Before Christ 977. and God requireth that which is paſt.

16 ¶ And moreover, I ſaw under the ſun the place of judgment, *that* wickedneſs *was* there; and the place of righteouſneſs, *that* iniquity *was* there.

17 I ſaid in mine heart, God ſhall judge the righteous and the wicked: for *there is* a time there, for every purpoſe, and for every work.

18 I ſaid in my heart concerning the eſtate of the ſons of men, that God might manifeſt them, and that they might ſee that they themſelves are beaſts.

19 For that which befalleth the ſons of men, befalleth beaſts, even one thing befalleth them: as the one dieth, ſo dieth the other, yea, they have all one breath, ſo that a man hath no preeminence above a beaſt: for all *is* vanity.

20 All go unto one place, all are of the duſt, and all turn to duſt again.

21 Who knoweth the ſpirit of man that goeth upward, and the ſpirit of the beaſt that goeth downward to the earth?

22 Wherefore I perceive that *there is* nothing better, than that a man ſhould rejoice in his own works; for that *is* his portion: for who ſhall bring him to ſee what ſhall be after him?

CHAP IV.

1 *Vanity is increaſed unto men by oppreſſion,* 4 *by envy,* 5 *by idleneſs,* 7 *by covetouſneſs,* 9 *by ſolitarineſs,* 13 *by wilfulneſs.*

Before Christ 977. SO I returned, and conſidered all the oppreſſions that are done under the ſun: and behold, the tears of *ſuch as were* oppreſſed, and they had no comforter; and on the ſide of their oppreſſors *there was* power, but they had no comforter.

2 Wherefore I praiſed the dead which are already dead, more than the living which are yet alive.

3 Yea, better is *he* than both they, which hath not yet been, who hath not ſeen the evil work that is done under the ſun.

4 ¶ Again, I conſidered all travel, and every right work, that for this a man is envied of his neighbour. This *is* alſo vanity, and vexation of ſpirit.

5 The fool foldeth his hands together, and eateth his own fleſh.

6 Better *is* an handful *with* quietneſs, than both the hands full, *with* travel and vexation of ſpirit.

7 ¶ Then I returned, and I ſaw vanity under the ſun.

8 There is one *alone,* and *there is* not a ſecond; yea, he hath neither child nor brother: yet *is there* no end of all his labour, neither is his eye ſatisfied with riches, neither *ſaith he,* For whom do I labour, and bereave my ſoul of good? This *is* alſo vanity, yea, it *is* a ſore travel.

9 ¶ Two *are* better than one: becauſe they

Ver. 18. *I ſaid in my heart,* &c.] I thought within myſelf, that the reaſon why God is pleaſed to ſuffer ſo much injuſtice to prevail in the world, was to humble men in their own conceits, and to let them ſee, that they were no better in their nature than brute beaſts.

Ver. 21. *Who knoweth the ſpirit of man,* &c.] The Hebrew may be rendered, "Who knoweth whether the "ſpirit of the ſons of Adam aſcendeth upwards?" *i. e.* Whether it be permanent like the heavenly bodies; or, "Whether the ſpirit of beaſts deſcend downwards," or under the earth; *i. e.* Whether they periſh like bodies which are depoſited under the earth.

Ver. 22. *There is nothing better, than that a man ſhould rejoice,* &c.] Than to make a chearful uſe of God's bleſſings, in the ſweet and honeſt fruitions of his labours; ſeeing this is all the fruit and alleviation of all his painful labours, which the earth can afford him.

For who ſhall bring him, &c.] This not only implies, that the author had no idea of the reſurrection of the body; but that he reaſoned like the Phariſees, who, for want of an adequate idea of the divine omnipotence, argued againſt a future ſtate and a reſurrection.

NOTES on Chap. IV.

Ver. 1. *I returned.*] From a contemplation of the natural ſtate of things to the moral.

Before Chriſt 977.

they have a good reward for their labour.

10 For if they fall, the one will lift up his fellow: but wo to him *that is* alone when he falleth; for *he hath* not another to help him up.

11 Again, if two lie together, then they have heat: but how can one be warm *alone?*

12 And if one prevail againſt him, two ſhall withſtand him; and a threefold cord is not quickly broken.

13 ¶ Better *is* a poor and a wiſe child, than an old and fooliſh king, who will no more be admoniſhed.

14 For out of priſon he cometh to reign, whereas alſo *he that is* born in his kingdom becometh poor.

15 I conſidered all the living which walk under the ſun, with the ſecond child that ſhall ſtand up in his ſtead.

16 *There is* no end of all the people, *even* of all that have been before them: they alſo that come after, ſhall not rejoice in him. Surely, this alſo *is* vanity, and vexation of ſpirit.

CHAP. V.

1 Vanities in divine ſervice, 8 in murmuring againſt oppreſſion, 9 and in riches. 18 Joy in riches is the gift of God.

Keep thy foot when thou goeſt to the houſe of God, and be more ready to hear, than to give the ſacrifice of fools: for they conſider not that they do evil.

Before Chriſt. 977.

2 Be not raſh with thy mouth, and let not thine heart be haſty to utter *any* thing before God: for God *is* in heaven, and thou upon earth: therefore let thy words be few.

3 For a dream cometh through the multitude of buſineſs, and a fools voice *is known* by multitude of words.

4 When thou voweſt a vow unto God, defer not to pay it: for *he hath* no pleaſure in fools; pay that which thou haſt vowed.

5 Better *is it* that thou ſhouldeſt not vow, than that thou ſhouldeſt vow and not pay.

6 Suffer not thy mouth to cauſe thy fleſh to ſin, neither ſay thou before the angel, that it *was* an error: wherefore ſhould God be angry at thy voice, and deſtroy the work of thine hands?

7 For in the multitude of dreams and many words, *there are* alſo *divers* vanities: but fear thou God.

8 ¶ If thou ſeeſt the oppreſſion of the poor, and violent perverting of judgment and juſtice in a province, marvel not at the matter: for *he that is* higher than the higheſt, regardeth, and *there be* higher than they.

9 ¶ Moreover, the profit of the earth is for

Ver. 9. *They have a good reward for their labour.*] Two perſons may undertake any buſineſs with greater probability of ſucceſs than one, and expect to be recompenſed for their labour.

Ver. 15, 16. *I conſidered all the living,* &c.] I obſerved, that all men under the ſun, would accompany the young ſucceſſor, who was to come in his father's ſtead; ſo that there was an infinite number of people of thoſe going before, and of thoſe following him; and yet they ſhall not rejoice in him.

Notes on Chap. V.

Ver. 1. *Keep thy foot,* &c.] The manner of expreſſing honour and veneration in the eaſtern countries, was by uncovering the feet. It means, that we ought to be very careful to approach the temple of the Lord with the utmoſt reverence, both of body and mind.

Be more ready to hear, &c.] This is ſpoken in oppoſition to the worſhip of pagans, which abounded in repetitions. See Matt. vi. 7.

Ver. 6. *Neither ſay thou before the angel,* &c.] Think not to be abſolved from the obligations thou layeſt on thyſelf, as if they were of a trifling nature; for the avenging angel is always preſent to all your actions, and will puniſh you according to your demerit.

Ver. 7. *In the multitude of dreams,* &c.] For, as there are many vain fancies in the multitude of dreams, ſo there are many dangerous vanities in the multitude of haſty vows; therefore, to prevent being guilty of this crime, poſſeſs thy ſoul with an awful ſenſe of God's majeſty.

Before Chriſt 977.

for all: the king *himſelf* is ſerved by the field.

10 He that loveth ſilver, ſhall not be ſatisfied with ſilver; nor he that loveth abundance, with increaſe: this *is* alſo vanity.

11 When goods increaſe, they are increaſed that eat them: and what good *is there* to the owners thereof, ſaving the beholding *of them* with their eyes?

12 The ſleep of a labouring man *is* ſweet, whether he eat little or much: but the abundance of the rich will not ſuffer him to ſleep.

13 There is a ſore evil *which* I have ſeen under the ſun, *namely*, riches kept for the owners thereof to their hurt.

14 But thoſe riches periſh by evil travel: and he begetteth a ſon, and *there is* nothing in his hand.

15 As he came forth of his mothers womb, naked ſhall he return to go as he came, and ſhall take nothing of his labour, which he may carry away in his hand.

16 And this alſo *is* a ſore evil, *that* in all points as he came, ſo ſhall he go: and what profit hath he that hath laboured for the wind?

17 All his days alſo he eateth in darkneſs, and *he hath* much ſorrow, and wrath with his ſickneſs.

18 ¶ Behold, *that* which I have ſeen: *it is* good and comely *for one* to eat and to drink, and to enjoy the good of all his labour that he taketh under the ſun, all the days of his life, which God giveth him: for it *is* his portion.

19 Every man alſo to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this *is* the gift of God.

Before Chriſt 977.

20 For he ſhall not much remember the days of his life: becauſe God anſwereth *him* in the joy of his heart.

CHAP. VI.

1 *The vanity of riches without uſe,* 3 *of children,* 6 *and old age without riches.* 9 *The vanity of ſight, and wandering deſires.* 11 *The concluſion of vanities.*

THere is an evil which I have ſeen under the ſun, and it *is* common among men:

2 A man to whom God hath given riches, wealth, and honour, ſo that he wanteth nothing for his ſoul of all that he deſireth, yet God giveth him not power to eat thereof, but a ſtranger eateth it: this *is* vanity, and it *is* an evil diſeaſe.

3 ¶ If a man beget an hundred *children*, and live many years, ſo that the days of his years be many, and his ſoul be not filled with good, and alſo *that* he have no burial, I ſay, *that* an untimely birth *is* better than he.

4 For he cometh in with vanity, and departeth in darkneſs, and his name ſhall be covered with darkneſs.

5 Moreover, he hath not ſeen the ſun, nor known *any thing*: this hath more reſt than the other.

6 ¶ Yea, though he live a thouſand years twice *told*, yet hath he ſeen no good: do not all go to one place?

7 All the labour of man *is* for his mouth, and yet the appetite is not filled.

8 For what hath the wiſe more than the fool? what hath the poor, that knoweth to walk before the living?

9 ¶ Better *is* the ſight of the eyes, than

Ver. 20. *He ſhall not much remember,* &c.] That is, he does not perceive or take notice how the days paſs, which ſhorten his life.

NOTES on Chap. VI.

Ver. 8. *What hath the poor that knoweth to walk,* &c.] What advantage has the modeſt man that knows how to behave himſelf? Caſtalio.

Ver. 9. *Better is the ſight of the eyes,* &c.] It is much better to enjoy what a man hath at preſent, than to live upon the hopes of that which his ravenous deſires continually purſue; but even this is but tranſient enjoyment, which death quickly deprives us of.

Before Chriſt 977. than the wandering of the deſire: this *is* alſo vanity and vexation of ſpirit.

10 That which hath been, is named already, and it is known that it *is* man: neither may he contend with him that is mightier than he.

11 ¶ Seeing there be many things that increaſe vanity, what *is* man the better?

12 For who knoweth what *is* good for man in *this* life, all the days of his vain life which he ſpendeth as a ſhadow? for who can tell a man what ſhall be after him under the ſun?

CHAP. VII.

1 *Remedies againſt vanity, are a good name,* 2 *mortification,* 7 *patience,* 11 *wiſdom.* 23 *The difficulty of wiſdom.*

A *Good* name *is* better than precious ointment; and the day of death, than the day of ones birth.

2 ¶ *It is* better to go to the houſe of mourning, than to go to the houſe of feaſting: for that *is* the end of all men, and the living will lay it to his heart.

3 Sorrow *is* better than laughter: for by the ſadneſs of the countenance the heart is made better.

4 The heart of the wiſe *is* in the houſe of mourning; but the heart of fools *is* in the houſe of mirth.

Before Chriſt 977. 5 *It is* better to hear the rebuke of the wiſe, than for a man to hear the ſong of fools.

6 For as the crackling of thorns under a pot, ſo *is* the laughter of the fool: this alſo *is* vanity.

7 ¶ Surely oppreſſion maketh a wiſe man mad, and a gift deſtroyeth the heart.

8 Better *is* the end of a thing, than the beginning thereof: *and* the patient in ſpirit *is* better than the proud in ſpirit.

9 Be not haſty in thy ſpirit to be angry: for anger reſteth in the boſom of fools.

10 Say not thou what is *the cauſe* that the former days were better than theſe? for thou doſt not enquire wiſely concerning this.

11 ¶ Wiſdom *is* good with an inheritance: and *by it there is* profit to them that ſee the ſun.

12 For wiſdom *is* a defence, *and* money *is* a defence: but the excellency of knowledge *is, that* wiſdom giveth life to them that have it.

13 Conſider the work of God: for who can make *that* ſtraight which he hath made crooked?

14 In the day of proſperity be joyful, but

Ver. 10. *That which hath been, is named already,* &c.] That is, that which exiſts has been known already; but that which is future, or in expectation, is unknown.

Neither may he contend, &c.] That is, neither is he able to overcome the natural viciſſitude and conſtitution of things.

Ver. 11. *What is man the better?*] The Septuagint and Vulgate, begin the next chapter with theſe words.

Ver. 12. *Who knoweth what is good for man,* &c.] Who can tell, if a man ſhould obtain all that he deſires, whether it would not have been better for him to have been diſappointed?

NOTES on Chap. VII.

Ver. 1. *A good name is better than precious ointment.*] They uſed ointment in embalming the dead bodies, to preſerve them from noiſomeneſs and corruption; but a good name preſerves the memory of a man, and makes it grateful to poſterity.

Ver. 2. *It is better to go into the houſe of mourning,* &c.] Every perſon who is deſirous of being happy, ſhould embrace all opportunities of viſiting places, where the objects that preſent themſelves, put us in mind of the ſhortneſs of human life; as nothing animates us more powerfully to a religious life, than a frequent remembrance of our own mortality.

Ver. 3. *Sorrow is better than laughter,* &c.] Affliction is the beſt ſchool for inſtruction; and misfortunes often bring us to a practice of our duty, which a continued ſeries of adverſity could never be able to effect.

Ver. 12. *Wiſdom giveth life to them that have it.*] "Wiſdom is a tree of life to them that lay hold of her." Prov. iii. 18. This alludes, no doubt, to that tree of life in paradiſe; whence Adam was excluded, leſt he ſhould eat, and *live for ever.*

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but in the day of adverſity conſider: God alſo hath ſet the one over againſt the other, to the end that man ſhould find nothing after him.

15 All *things* have I ſeen in the days of my vanity: there is a juſt *man* that periſheth in his righteouſneſs, and there is a wicked *man* that prolongeth *his life* in his wickedneſs.

16 Be not righteous over-much, neither make thyſelf over-wiſe: why ſhouldeſt thou deſtroy thyſelf?

17 Be not over-much wicked, neither be thou fooliſh: why ſhouldeſt thou die before thy time?

18 *It is* good that thou ſhouldeſt take hold of this, yea alſo, from this withdraw not thine hand: for he that feareth God, ſhall come forth of them all.

19 Wiſdom ſtrengtheneth the wiſe, more than ten mighty *men* which are in the city.

20 For *there is* not a juſt man upon earth that doeth good, and ſinneth not.

21 Alſo take no heed unto all words that are ſpoken; leſt thou hear thy ſervant curſe thee.

22 For oftentimes alſo thine own heart knoweth, that thou thyſelf likewiſe haſt curſed others.

23 ¶ All this have I proved by wiſdom: I ſaid I will be wiſe, but it *was* far from me.

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24 That which is far off, and exceeding deep, who can find it out?

25 I applied mine heart to know, and to ſearch, and to ſeek out wiſdom, and the reaſon *of things*, and to know the wickedneſs of folly, even of fooliſhneſs *and* madneſs:

26 And I find more bitter than death, the woman whoſe heart *is* ſnares and nets, *and* her hands *as* bands: whoſo pleaſeth God ſhall eſcape from her, but the ſinner ſhall be taken by her.

27 Behold, this have I found (ſaith the preacher) *counting* one by one, to find out the account:

28 Which yet my ſoul ſeeketh, but I find not: one man among a thouſand have I found, but a woman among all thoſe have I not found.

29 Lo, this only have I found, that God hath made man upright; but they have ſought out many inventions.

CHAP. VIII.

1 *Kings are greatly to be reſpected.* 6 *The divine providence is to be obſerved.* 12 *It is better with the godly in adverſity, than with the wicked in proſperity.* 16 *The work of God is unſearchable.*

WHO *is* as the wiſe *man?* and who knoweth the interpretation of a thing? a mans wiſdom maketh his face

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Ver. 14. *In the day of adverſity,* &c.] When we are overtaken by afflictions, let us bear them patiently, and conſider, that our condition may change again for the better.

Ver. 15. *There is a juſt man that periſheth,* &c.] He ſeems here, as in ſeveral other places, to deſcribe the effects of *an unequal* providence, upon a conſideration of the world at large; and from which the Jewiſh nation, as being under an *equal,* was to be excluded.

Ver. 16. *Be not righteous overmuch,* &c.] Do not affect the appearance of too much ſanctity, nor with unneceſſary ceremonies reduce thyſelf to diſtreſs; for ſuch behaviour is not more pleaſing to God, than a public ſhew of profaneneſs and immorality, to avoid the reputation of a hypocrite.

Ver. 18. *Shall come forth of them all.*] God will defend the good man in all difficulties, and reſcue him from all dangers.

Ver. 27. *The account.*] The reaſon or cauſe.

Ver. 28. *A woman among all thoſe have I not found.*] That is, a virtuous woman, without guile or diſſimulation: this muſt be underſtood only of thoſe which Solomon was acquainted with, whoſe beauty had betrayed them to their ruin, and not as the true character of women in general.

NOTES on Chap. VIII.

Ver. 1. *Who is as the wiſe man? and who knoweth,* &c.] Solomon, in this verſe, further obſerves, that the wiſdom which will render us happy in this world, ſhould not make us moroſe and ſupercilious, ſevere and rigorous, but kind and benign, gentle, and eaſy: for the more we know, the more humble we ought to be, and by the chearful and pleaſant appearance of our countenance, invite others to a familiarity with us.

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to ſhine, and the boldneſs of his face ſhall be changed.

2 I *counſel thee* to keep the kings commandment, and *that* in regard of the oath of God.

3 Be not haſty to go out of his ſight: ſtand not in an evil thing, for he doeth whatſoever pleaſeth him.

4 Where the word of a king *is*, *there is* power: and who may ſay unto him, What doeſt thou?

5 Whoſo keepeth the commandment ſhall feel no evil thing: and a wiſe mans heart diſcerneth both time and judgment.

6 ¶ Becauſe to every purpoſe there is time, and judgment; therefore the miſery of man *is* great upon him.

7 For he knoweth not that which ſhall be: for who can tell him when it ſhall be?

8 *There is* no man that hath power over the ſpirit to retain the ſpirit; neither *hath he* power in the day of death: and *there is* no diſcharge in *that* war, neither ſhall wickedneſs deliver thoſe that are given to it.

9 All this have I ſeen, and applied my heart unto every work that is done under the ſun: *there is* a time wherein one man ruleth over another to his own hurt.

10 And ſo I ſaw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had ſo done: this *is* alſo vanity.

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11 Becauſe ſentence *againſt* an evil work is not executed ſpeedily; therefore the heart of the ſons of men is fully ſet in them to do evil.

12 ¶ Though a ſinner do evil an hundred times, and his *days* be prolonged, yet ſurely I know that it ſhall be well with them that fear God, which fear before him:

13 But it ſhall not be well with the wicked, neither ſhall he prolong *his* days *which are* as a ſhadow; becauſe he feareth not before God.

14 There is a vanity which is done upon the earth, that there be juſt *men* unto whom it happeneth according to the work of the wicked: again, there be wicked *men* to whom it happeneth according to the work of the righteous: I ſaid, that this alſo *is* vanity:

15 Then I commended mirth, becauſe a man hath no better thing under the ſun, than to eat, and to drink, and to be merry: for that ſhall abide with him of his labour, the days of his life, which God giveth him under the ſun.

16 ¶ When I applied mine heart to know wiſdom, and to ſee the buſineſs that is done upon the earth: (for alſo *there is that* neither day nor night ſeeth ſleep with his eyes)

17 Then

Ver. 3. *Be not haſty to go out of his ſight.*] The Septuagint reads, "Be not haſty; go out of his ſight."

Ver. 5. *Whoſo keepeth*, &c.] That man who practices the commandments of God, need not fear the common accidents of life, nor the deſigns of his enemies. An obedience to the divine will, inſpires him with a deſire to perform his duty here, and a continual hope of enjoying an everlaſting reward hereafter.

Ver. 8. *Over the ſpirit.*] By the *ſpirit*, is meant the *anger* of the king.

Neither hath he power in the day of death.] That is, if he be ſentenced to die, he muſt inevitably ſuffer.

There is no diſcharge in that war.] If any one has made war againſt the king, every one muſt fight without diſcharge.

Wickedneſs.] That is, rebellion.

Ver. 10. *They were forgotten in the city*, &c.] The Septuagint reads, "They went and were praiſed in the city "for what they had done."

Ver. 11, 12. *Becauſe ſentence*, &c.] Becauſe God has not immediately inflicted the puniſhment he has denounced againſt the wicked, upon the commiſſion of their crimes, they become hardened in their offences, and unmindful of his word. But the time will come, wherein the ſervants of God, notwithſtanding the afflictions they may labour under in this world, ſhall be amply recompenſed; and the ſinner ſhall then too late perceive the conſequence of his enormities, and fatally lament his former contempt of religion and virtue.

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17 Then I beheld all the work of God, that a man cannot find out the work that is done under the ſun: becauſe though a man labour to ſeek *it* out, yet he ſhall not find *it*; yea, further, though a wiſe *man* think to know *it*, yet ſhall he not be able to find *it*.

CHAP. IX.

1 *Like things happen to good and bad.*
4 *There is a neceſſity of death unto men.*
7 *Comfort is all their portion in this life.*
11 *Gods providence ruleth over all.*

FOR all this I conſidered in my heart even to declare all this, that the righteous, and the wiſe, and their works *are* in the hand of God: no man knoweth either love or hatred, *by* all *that is* before them.

2 All *things come* alike to all, *there is* one event to the righteous, and to the wicked; to the good, and to the clean, and to the unclean; to him that ſacrificeth, and to him that ſacrificeth not: as *is* the good, ſo *is* the ſinner; *and* he that ſweareth, as *he* that feareth an oath.

3 This *is* an evil among all *things* that are done under the ſun, that *there is* one event unto all: yea, alſo the heart of the ſons of men is full of evil, and madneſs *is* in their heart while they live, and after that *they go* to the dead.

4 ¶ For to him that is joined to all the living, there is hope: for a living dog is better than a dead lion.

5 For the living know that they ſhall die: but the dead know not any thing, neither have they any more a reward, for the memory of them is forgotten.

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6 Alſo their love, and their hatred, and their envy is now periſhed: neither have they any more a portion for ever in any *thing* that is done under the ſun.

7 ¶ Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

8 Let thy garments be always white; and let thy head lack no ointment.

9 Live joyfully with the wife whom thou loveſt, all the days of the life of thy vanity, which he hath given thee under the ſun, all the days of thy vanity: for that *is* thy portion in *this* life, and in thy labour which thou takeſt under the ſun.

10 Whatſoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wiſdom in the grave whither thou goeſt.

11 ¶ I returned, and ſaw under the ſun, that the race *is* not to the ſwift, nor the battel to the ſtrong, neither yet bread to the wiſe, nor yet riches to men of underſtanding, nor yet favour to men of ſkill, but time and chance happeneth to them all.

12 For man alſo knoweth not his time, as the fiſhes that are taken in an evil net, and as the birds *that are* caught in the ſnare; ſo *are* the ſons of men ſnared in an evil time, when it falleth ſuddenly upon them.

13 ¶ This wiſdom have I ſeen alſo under the ſun, and it *ſeemed* great unto me:

14 *There was* a little city, and few men within it; and there came a great king againſt

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NOTES on Chap. IX.

Ver. 1. *No man knoweth either love or hatred*, &c.] The diſtribution of things, is ſo ſeemingly unequal, that it is difficult to determine, whether they are indications of the love or hatred of God.

Ver. 7. *Accepteth.*] Rather, as it may be rendered, *proſpereth*.

Ver. 8. *Let thy garments be always white.*] White garments were worn on occaſions of mirth and feſtivity.

Ver. 10. *Whatſoever thy hand findeth to do*; &c.] Remember to act with vigour, and improve every moment, in doing all the good in thy power; for now is the time of action, both with regard to the employments of the body, and thoſe of the mind; now is the ſeaſon for ſtudying the principles of wiſdom and virtue, for which thou wilt have no opportunity in the place whether thou art going.

Ver. 11. *The race is not to the ſwift*, &c.] That is, the events of things do not always anſwer to the probabilities of ſecond cauſes.

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againſt it, and beſieged it, and built great bulwarks againſt it:

15 Now there was found in it a poor wiſe man, and he by his wiſdom delivered the city; yet no man remembered that ſame poor man.

16 Then ſaid I, Wiſdom *is* better than ſtrength: nevertheleſs, the poor mans wiſdom *is* deſpiſed, and his words are not heard.

17 The words of wiſe *men are* heard in quiet, more than the cry of him that ruleth among fools.

18 Wiſdom *is* better than weapons of war: but one ſinner deſtroyeth much good.

CHAP. X.

1 *Obſervations of wiſdom and folly,* 16 *of riot,* 18 *ſlothfulneſs,* 19 *and money.*

DEad flies cauſe the ointment of the apothecary to ſend forth a ſtinking ſavour: *ſo doth* a little folly him that is in reputation for wiſdom *and* honour.

2 A wiſe mans heart *is* at his right hand; but a fools heart *is* at his left.

3 Yea alſo when he that is a fool walketh by the way, his wiſdom faileth *him*, and he ſaith to every one *that* he *is* a fool.

4 If the ſpirit of the ruler riſe up againſt thee, leave not thy place, for yielding pacifieth great offences.

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5 There is an evil *which* I have ſeen under the ſun, as an error *which* proceedeth from the ruler.

6 Folly is ſet in great dignity, and the rich ſit in low place.

7 I have ſeen ſervants upon horſes, and princes walking as ſervants upon the earth.

8 He that diggeth a pit, ſhall fall into it; and whoſo breaketh an hedge, a ſerpent ſhall bite him.

9 Whoſo removeth ſtones, ſhall be hurt therewith: *and* he that cleaveth wood, ſhall be endangered thereby.

10 If the iron be blunt, and he do not whet the edge, then muſt he put to more ſtrength: but wiſdom *is* profitable to direct.

11 Surely, the ſerpent will bite without enchantment, and a babbler is no better.

12 The words of a wiſe mans mouth *are* gracious: but the lips of a fool will ſwallow up himſelf.

13 The beginning of the words of his mouth *is* fooliſhneſs: and the end of his talk *is* miſchievous madneſs.

14 A fool alſo is full of words: a man cannot tell what ſhall be; and what ſhall be after him, who can tell him?

15 The labour of the fooliſh wearieth every

Ver. 17. *The words of wiſe men are heard in quiet,* &c.] The modeſt ſpeeches of a wiſe man, delivered without noiſe, will be more regarded than the moſt clamorous and imperious language of a powerful fool.

NOTES on Chap. X.

Ver. 2. *A wiſe mans heart is at his right hand,* &c.] A wiſe man's judgment never fails him, even in the greateſt difficulties, ſo that he manages all his affairs with dexterity; whereas a fool miſtakes in planning and executing his intentions: or, the *right-hand* may ſignify the path of virtue, religion, and life; and the *left* that of vice and death.

Ver. 4. *If the ſpirit of the ruler,* &c.] The Septuagint and Vulgate read, "If the ſpirit of him who hath power "ſhall aſcend *upon* thee;" *i. e.* If thou ſhalt be in great favour with the prince, *leave not thy place*; preſerve thy former moderation, or be not ſo elated, as to forget thy former condition; *for yielding pacifieth great offences.* The word rendered yielding, ſignifies a *private condition*; and if that ſenſe be retained, the words may be rendered, a *private condition* is leaſt expoſed to give offence.

Ver. 8. *Whoſo breaketh an hedge,* &c.] This may be allegorically applied to thoſe who contemn the traditions of the wiſe.

Ver. 9. *Whoſo removeth ſtones.*] That is, incroaches upon his neighbour's lands.

He that cleaveth wood, &c.] That is, cuts down trees which are the property of another. The puniſhment annexed to theſe violations of private property, allude to the ſanctions of the law.

Ver. 10. *If the iron be blunt,* &c.] This is a ſimile which the wiſe man makes uſe of, to illuſtrate the neceſſity of cultivating our minds.

Ver. 11. *The ſerpent will bite without enchantment.*] This alludes to the ancient practice of charming ſerpents with muſic.

Ver. 15. *The labour of the fooliſh,* &c.] Of thoſe who fatigue themſelves in difficult reſearches, while they are not capable of knowing things as obvious and plain as the high-road which leads into a city.

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16 ¶ Wo to thee, O land, when thy king *is* a child, and thy princes eat in the morning.

17 Bleſſed *art* thou, O land, when thy king *is* the ſon of nobles, and thy princes eat in due ſeaſon, for ſtrength and not for drunkenneſs.

18 ¶ By much ſlothfulneſs the building decayeth, and through idleneſs of the hands the houſe droppeth through.

19 ¶ A feaſt is made for laughter, and wine maketh mery: but money anſwereth all *things*.

20 ¶ Curſe not the king, no not in thy thought, and curſe not the rich in thy bed-chamber: for a bird of the air ſhall carry the voice, and that which hath wings ſhall tell the matter.

CHAP. XI.

1 *Directions for charity.* 7 *Death in life,* 9 *and the day of judgment in the days of youth are to be thought on.*

CAſt thy bread upon the waters: for thou ſhalt find it after many days.

2 Give a portion to ſeven, and alſo to eight; for thou knoweſt not what evil ſhall be upon the earth.

3 If the clouds be full of rain, they empty *themſelves* upon the earth: and if the tree fall toward the ſouth, or toward the north; in the place where the tree falleth, there it ſhall be. Before Chriſt 977.

4 He that obſerveth the wind, ſhall not ſow; and he that regardeth the clouds, ſhall not reap.

5 As thou knoweſt not what *is* the way of the ſpirit, *nor* how the bones *do grow* in the womb of her that is with child: even ſo thou knoweſt not the works of God who maketh all.

6 In the morning ſow thy ſeed, and in the evening withhold not thine hand: for thou knoweſt not whether ſhall proſper, either this or that, whether they both *ſhall be* alike good.

7 ¶ Truly the light *is* ſweet, and a pleaſant *thing it is* for the eyes to behold the ſun.

8 But if a man live many years, *and* rejoice in them all; yet let him remember the days of darkneſs, for they ſhall be many. All that cometh *is* vanity.

9 ¶ Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the ſight of thine eyes: but know thou, that for all theſe *things* God will bring thee into judgment.

10 Therefore remove ſorrow from thy heart, and put away evil from thy fleſh: for childhood and youth *are* vanity.

Ver. 16. *When thy princes eat in the morning.*] Indulge themſelves in unſeaſonable luxury and exceſs, inſtead of attending to the buſineſs of ſtate.

NOTES on Chap. XI.

Ver. 1. *Caſt thy bread upon the waters,* &c.] Waters are frequently uſed in ſcripture for affliction or diſtreſs, and to caſt bread upon the waters, implies the relief of the poor by the kind offices of charity. What thou thus beſtoweſt, *thou ſhalt find it after many days.* God will reward thee for thy beneficence. The word tranſlated *bread,* ſignifies alſo *wheat*; and what is rendered *waters, ground,* that is moiſt, or lies near the waters; ſo that it may be rendered, "Caſt thy ſeed into moiſt ground, and in time "thou ſhalt find it again."

Ver. 3. *If the clouds be full of rain,* &c.] As the rain falls promiſcuouſly upon the earth, and as the wood cutter cares not which way the tree falls; ſo he who does acts of charity and humanity, ought to perform them without partiality.

Ver. 5. *The way of the ſpirit.*] It ſhould be tranſlated, "The way of the wind." See John iii. 8.

Ver. 9. *Rejoice, O young man,* &c.] This ſeems to be ſpoken ironically. Do ſo, indulge thyſelf in youthful vanities; but beware leſt, in giving an innocent and lawful indulgence to thy youth, thou doſt tranſgreſs the bounds of virtue and piety; for know, that God will certainly puniſh thy offences, either in thy own perſon, or in thy poſterity.

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CHAP. XII.

1 *The Creator is to be remembered in due time.* 8 *The preachers care to edify.* 13 *The fear of God is the chief antidote of vanity.*

REmember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou ſhalt ſay, I have no pleaſure in them;

2 While the ſun, or the light, or the moon, or the ſtars be not darkened, nor the clouds return after the rain:

3 In the day when the keepers of the houſe ſhall tremble, and the ſtrong men ſhall bow themſelves, and the grinders ceaſe becauſe they are few, and thoſe that look out of the windows be darkened,

4 And the doors ſhall be ſhut in the ſtreets, when the ſound of the grinding is low, and he ſhall riſe up at the voice of the bird, and all the daughters of muſick ſhall be brought low;

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5 Alſo *when* they ſhall be afraid of *that which is* high, and fears *ſhall be* in the way, and the almond-tree ſhall flouriſh, and the graſhopper ſhall be a burden, and deſire ſhall fail: becauſe man goeth to his long home, and the mourners go about the ſtreets:

6 Or ever the ſilver cord be looſed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the ciſtern.

7 Then ſhall the duſt return to the earth as it was: and the ſpirit ſhall return unto God who gave it.

8 ¶ Vanity of vanities, ſaith the preacher; all *is* vanity.

9 And

NOTES on Chap. XII.

Ver. 1. *Remember now thy Creator in the days of thy youth.*] He ſpeaks of old age, adviſing thoſe who are young, to be religious while they are ſo, and not to defer the ſervice of God, and the care of their ſouls, in hopes of a long life.

While the evil days come not.] That is, before they come.

Ver. 2. *While the ſun—or the moon, or the ſtars,* &c.] That is, before the faculties and powers of the mind, the underſtanding, the judgment, the fancy, the memory, be dimmed and obſcured.

Nor the clouds return after rain.] That is, ſorrow ſucceeds ſorrow.

Ver. 3. *When the keepers of the houſe ſhall tremble.*] That is, the arms and hands which are appointed for the guard and defence of the body, become feeble and paralytic.

And the ſtrong men ſhall bow themſelves.] The back, thighs, and legs, in which the ſtrength of man chiefly conſiſts, ſhall bend and ſtoop.

The grinders.] The teeth.

Thoſe that look out of the windows.] The eyes.

Ver. 4. *The doors ſhall be ſhut.*] The lips ſhall be cloſed by reaſon of the falling of the teeth, and the voice become weak and feeble.

He ſhall riſe at the voice of the bird.] Early in the morning, even at cock-crow, for want of reſt at night.

All the daughters of muſic.] The ears ſhall be dull of hearing.

Ver. 5. *They ſhall be afraid of that which is high.*] Any hillock or riſing ground, at which they may ſtumble; or any eminence from which they may fall.

The almond-tree ſhall flouriſh.] The head ſhall grow hoary, like the bloſſoms of the white flowering almond-tree.

The graſhopper ſhall be a burden.] The whole body being dried, ſhrunk, and withered, like a graſhopper, ſhall be troubleſome and uneaſy to itſelf.

Deſire ſhall fail.] All ſorts of appetites.

The mourners go about the ſtreets.] This is in alluſion to the ceremony then in practice, for mourners to go about the ſtreets in honour of the dead.

Ver. 6. *Or ever the ſilver cord be looſed.*] By the *ſilver cord* is meant, either the *ſpinal marrow*, which conſumes when the back is bowed by age; or elſe the nerves, which are ſaid to be looſened, when they can no longer perform their office of conveying ſenſation to the ſoul.

The golden bowl.] Some, by this, underſtand the membrane which incloſes the brain, which may be ſaid to be broken, when its natural tone or elaſticity is deſtroyed. The Chaldee renders it, The *vertex* or *top* of the head.

Or the pitcher be broken at the fountain.] The large arteries and veins near the heart, which convey the blood to and fro from the principal organ of life, may juſtly be termed the fountain of motion, in which animal life conſiſts. Some think the bladder is here intended, which, in old age, with difficulty keeps his contents. The Chaldee renders it, " The gall upon the liver."

Or the wheel broken at the ciſtern.] This ſignifies the laſt approach of death. There are various interpretations of this metaphor; but the beſt ſeems to be that which ſuppoſes, that by the *wheel*, is meant the great artery annexed to the left ventricle of the heart; and by the *ciſtern*, the left ventricle itſelf. Others take it to mean the *alvus*, or its diſcharges, which are leſs certain or conſtant in old age, than at any other time.

Before Chriſt 977.

9 And moreover, becauſe the preacher was wiſe, he ſtill taught the people knowledge; yea, he gave good heed, and ſought out, *and* ſet in order many proverbs.

10 The preacher ſought to find out acceptable words, and *that which was* written *was* upright, *even* words of truth.

11 The words of the wiſe *are* as goads, and as nails faſtened *by* the maſters of aſſemblies, *which* are given from one ſhepherd.

Before Chriſt 977.

12 And further, by theſe, my ſon, be admoniſhed: of making many books *there is* no end, and much ſtudy *is* a wearineſs of the fleſh.

13 ¶ Let us hear the concluſion of the whole matter, Fear God, and keep his commandments: for this *is* the whole *duty* of man.

14 For God ſhall bring every work into judgment, with every ſecret thing, whether *it be* good, or whether *it be* evil.

Ver. 11. *As goads.*] To excite the minds of the ſlothful to acts of virtue, as the goad does the ſlow ox when he draws the plough.

As nails faſtened by the maſters of aſſemblies.] The Hebrew ſignifies, "The authors of collections." The word *ſhepherd* means a king or ruler. The words of the wiſe are not only as goads to ſpur us forward to all good duties, they go yet deeper, (ſays biſhop Hall's paraphraſe) they are as nails driven up to the head by gracious teachers, ſo as they cannot eaſily be pulled out.

Ver. 14. *For God ſhall bring every work into judgment,* &c.] We muſt of neceſſity underſtand him here of a future judgment, unleſs we will make him contradict himſelf, and render the whole ſcope and deſign of the book unintelligible.

The End of the Book of ECCLESIASTES.

5 MA 56

THE Song of SOLOMON.

The ARGUMENT.

The ſubject of this poem is the amours of Solomon *with ſome beautiful perſon; it expreſſes the moſt fervent affection, and breathes nothing but the chaſtity of wedded love. The form is dramatic. The perſons of the drama are,* Solomon, *his bride, the virgins, the companions of the bride, and the youths, the friends of the bridegroom, ſee* John. iii. 29. Judg. xiv. 11. Pſalm xlv. 14. Matt. xxv. 1, and ix. 15. *Some have denied that* Solomon *writ this poem by divine inſpiration. The generality however are of the contrary opinion, and underſtand it in a figurative or allegorical ſenſe, and typical of the union of Chriſt and his church, under the form of a paſtoral poem. In truth it ſeems to be a real amour, and to have its foundation in fact; and yet deſigned (as tradition has handed down) to be a vehicle of religious truths. See the like figures* Iſaiah liv. 5. Jer. iii. 1. Ezek. xvi, *and* xxiii. Epheſ. v. 23. Rev. xix. 7. *&c. The* Jews *were not permitted to read this ſong till they were thirty years old.*

CHAP. I.

The churches love unto Chriſt.

Before Chriſt 1014.

THE ſong of ſongs, which *is* Solomons.

2 Let him kiſs me with the kiſſes of his mouth: for thy love *is* better than wine.

3 Becauſe of the ſavour of thy good ointments, thy name *is as* ointment poured forth, therefore do the virgins love thee.

Before Chriſt 1014.

4 Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee.

5 I *am* black, but comely, O ye daughters of Jeruſalem, as the tents of Kedar, as the curtains of Solomon.

6 Look

NOTES on Chap. I.

It is proper to remark, that the nuptial ceremony among the Jews, continued for the ſpace of ſeven days. Gen. xxix. 27. Judges xiv. 15, 17. and ſo this divine poem or paſtoral, is propoſed to be divided into ſeven parts. The firſt day's eclogue contains chap. i. to chap. ii. 6. the ſecond, chap. ii. 7. to verſe 17. the third, chap. iii. to verſe 1. the fourth, chap. v. 2. to chap. vi. 9. the fifth, chap. vi. 10. to vii. 11. the ſixth, chap. vii. 11. to viii. 3. the ſeventh, chap. viii. 4. to the end. This diviſion

Before Chriſt 1014.

6 Look not upon me, becauſe I *am* black, becauſe the ſun hath looked upon me: my mothers children were angry with me, they made me the keeper of the vineyards, *but* mine own vineyard have I not kept.

7 Tell me, O thou whom my ſoul loveth, where thou feedeſt, where thou makeſt *thy flock* to reſt at noon: for why ſhould I be as one that turneth aſide by the flocks of thy companions?

Before Chriſt 1014.

8 ¶ If thou know not, O thou faireſt among women, go thy way forth by the foot-ſteps of the flock, and feed thy kids beſide the ſhepherds tents.

9 I have compared thee, O my love, to a company of horſes in Pharaohs chariots.

diviſion was made by the learned Boſſuet, bp. of Meaux: but there is another method of dividing them. The firſt day, from chap. i. to chap. ii. 8. the ſecond, chap. vi. 8. to chap. iii. 6. the third, chap. iii. 6. to iv. 8. the fourth, chap. iv. 8. to v. 2. the fifth, chap. v. 2. to vi. 11. the ſixth, chap. vi. 11. to viii. 5. the ſeventh, chap. viii. 5. to the end. This laſt diviſion was propoſed, with no little judgment, by an anonymous author.

Ver. 1. *The ſong of ſongs, which is Solomons.*] The expreſſion, *ſong of ſongs*, is an Hebraiſm, and ſignifies the moſt excellent ſong, as the holy of holies is the moſt holy, and the king of kings, the greateſt king: as the Hebrews have no degrees of compariſon, they uſe a repetition of the word.

Ver. 2. *Let him kiſs me*, &c.] In order to underſtand this firſt day's eclogue, we may ſuppoſe the bride to have been brought home the preceding evening to Solomon's palace, and lodged in his *badorim* or ſeraglio. In the morning, finding herſelf with the bride-maids, the bridegroom being withdrawn to his rural amuſements, ſhe breaks out in the moſt rapturous expreſſions of love and tenderneſs, and with the agreeable delirium of a love-ſtricken mind, addreſſes herſelf to the object of her affection, as if he were preſent. The paſſions, in their paroxiſms, are a temporary madneſs, which put men upon ſaying and doing a multitude of things, as if the objects themſelves were preſent to our ſenſes, when only the ideas of them are, in a very ſtrong manner, impreſſed on the imagination. Should the nice reader imagine the warmth of expreſſion, and the images made uſe of by the bride, inconſiſtent with female delicacy, he ſhould reflect on the difference between the Eaſtern and European manners. The women there have no other company but that of their own ſex, and therefore become not only the more talkative, but likewiſe the more licentious for that very reaſon. No wonder then, that things are repreſented under very bold figures by the writers of thoſe countries, and that the women are repreſented, as breathing their warmeſt wiſhes without reſtraint.—This is thought to repreſent the church, the virgin daughter of Sion, wiſhing, in the moſt paſſionate ſtrain, for ſome token of the love of her great bridegroom, the Prince of Peace.

Ver. 3. *The ſavour of thy good ointments*, &c.] Ointments were uſed in thoſe hot countries to cloſe up the pores, and fragrant ointments were uſed on nuptial and other feſtival occaſions. Hence the odour of ſweet ointments became a common metaphor, to expreſs the extenſive acceptableneſs of a good name; in which ſenſe it is here uſed, and is applicable to Chriſt, the ſpouſe of the church, who was without all ſpot or blemiſh.

Ver. 4. *Draw me.*] This is in alluſion to the ſport, wherein a perſon, who is foremoſt, carries a cord, which being held by thoſe behind him, draws them after him as he quickens his pace.

Hath brought me into his chambers.] The eaſtern nations as formerly, ſo now, have retirements, where the women live ſeparate and unſeen by all other men, but the great perſon to whoſe pleaſure they are dedicated.

The upright love thee.] This interpretation is better, "Thou art altogether lovely."

Ver. 5. *I am black—as the tents of Kedar.*] The tents of the wild Arabs, called in ſcripture *Kedarenes*, are, to this day, of a very dark or black colour, being made of the ſhaggy hair of their black goats. This alludes to the diſtreſſed condition of the church, which, tho' rendered ungrateful by the rage of perſecution, was intrinſically beautiful.

Ver. 6. *They made me the keeper of the vineyards.*] She ſeems to mean, that ſhe was put to the moſt ſervile employments, in which ſhe could not preſerve her beauty, becauſe ſhe was like one, who being ſent to watch another's vineyard, could not look after his own.

Ver. 7. *Tell me, O thou*, &c.] A fine apoſtrophe! This deſcribes the longings of the church after her chief ſhepherd, Chriſt.

To reſt at noon.] The ſhepherds and their flocks, in thoſe hot countries, uſed to retire to ſhelter while the ſun was in his meridian.

As one that turneth aſide, &c.] If we only tranſpoſe a letter in the original, the word will ſignify a *wanderer* or *harlot*; but that the former is the ſenſe of the Hebrew, we have the concurrent teſtimony of the verſion of Aquila, Jerom, the Vulgate, Ethiopic, Syriac, and Chaldee.

Ver. 8. *If thou know not*, &c.] This is the reply of the virgins, and breaths all the ſimplicity of paſtoral life.

Ver. 9. *I have compared thee, O my love.*] Here the bridegroom ſpeaks, who meets the bride and her virgin companions in ſearch of him.

To a company of horſes in Pharaohs chariots.] Egypt was famous, at this time, for its horſes and war-chariots. The Hebrew word rendered *a companion of horſes*, ſignifies *a mare*; and if we conſider the beauty of theſe animals, and how much they were valued in thoſe eaſtern countries, this compariſon will not appear coarſe or indelicate.

Before Chriſt 1014.

10 Thy cheeks are comely with rows *of jewels*, thy neck with chains *of gold*.

11 We will make thee borders of gold with ſtuds of ſilver.

12 ¶ While the king *ſitteth* at his table, my ſpikenard ſendeth forth the ſmell thereof.

13 A bundle of myrrh *is* my well-beloved unto me; he ſhall lie all night betwixt my breaſts.

14 My beloved *is* unto me, *as* a cluſter of camphire in the vineyards of En-gedi.

15 Behold, thou *art* fair, my love; behold, thou *art* fair, thou *haſt* doves eyes.

16 Behold, thou *art* fair, my beloved, yea, pleaſant: alſo our bed *is* green.

17 The beams of our houſe *are* cedar, *and* our rafters of fir.

CHAP. II.

1 *The mutual love of Chriſt and his church.* 8 *The hope,* 10 *and calling of the church.* 14 *Chriſts care of the church.*

Before Chriſt 1014.

I *Am* the roſe of Sharon, *and* the lily of the valleys.

2 As the lily among thorns, ſo *is* my love among the daughters.

3 As the apple-tree among the trees of the wood, ſo *is* my beloved among the ſons. I ſat down under his ſhadow with great delight, and his fruit *was* ſweet to my taſte.

4 He brought me to the banqueting-houſe, and his banner over me *was* love.

5 Stay me with flagons, comfort me with apples; for I *am* ſick of love.

6 His left hand *is* under my head, and his right hand doth embrace me.

7 I charge you, O ye daughters of Jeruſalem, by the roes, and by the hinds of

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Ver. 10. *Thy cheeks are comely*, &c.] This verſe is happily explained, by the dreſs ſtill uſed by the Arabian ladies. The women of quality, who have a great many pearls, put them about their necks, and upon their caps. They have likewiſe gold chains going about their necks, and hanging down upon their breaſts with ſtrings of coloured gauze, which they tie, and faſten a maſſy gold or ſilver bonnet with: this gauze is bordered with zechins, and other pieces of gold money that hang about the forehead, and both cheeks. The ordinary women wear ſmall ſilver coin, which they often cover their whole forehead-piece with, like fiſh-ſcales; and this is one of the principal ornaments for the face. D'Arvieux's travels.

Ver. 11. *We will make thee borders.*] Here the virgins ſpeak.

Ver. 13. *A bundle of myrrh—he ſhall lay all night*, &c.] The orientals were accuſtomed to tie up bundles of myrrh, and put them into their boſoms, to exhilarate their ſpirits, and probably to prevent barrenneſs.

Ver. 14. *A cluſter of camphire in the vineyards of En-gedi.*] Rather of *cypreſs-flowers*, which produces its flowers in cluſters, famous for their aromatic ſmell. The *vineyards of En gedi* were not ſo much planted with vines, as aromatic ſhrubs, which the Jews cultivated, for the ſake of their gums and balſams, and being managed as vines, the nurſeries were thence called *vineyards*.

Ver. 15. *Behold—thou haſt dove's eyes.*] This is ſpoken by the bridegroom. The eyes of the Syrian doves were large and beautiful, remarkable for their fulneſs and fire, and alſo for the chaſtneſs of their looks; witneſs the pigeon called the *carrier*.

Ver. 16. *Our bed is green.*] Rather *flowery*. This is the ſpeech of the ſpouſe.

Ver. 17. *Our rafters of fir.*] The Hebrew may be rendered, *Our cielings of cypreſs*. The Hebrew BRULIM, are a peculiar kind of trees, which might be called after the original, BRULINE *trees*. They, in form, reſemble the cypreſs, and the cedar in ſmell.

NOTES on Chap. II.

Ver. 1. *I am the roſe of Sharon.*] The Vulgate, Septuagint, Ethiopic, and Arabic read, "I am a flower of the "field;" and this is preferable to our verſion, becauſe the bride, who is the ſpeaker, inſtead of extolling the charms of her perſon, modeſtly repreſents her beauty as nothing extraordinary.

Ver. 2. *As the lily*, &c.] The bridegroom's reply: be it ſo; that my love is a lily in the vallies, yet ſhe is as much ſuperior to the maidens about her, as the lily to the dull flowers of the briar or bramble.

Ver. 3. *As the apple-tree.*] Rather the *citron-tree*.

Sons.] Youths, rather.

Ver. 4. *He brought me*, &c.] It may be rendered in the imperative, or rather optative mood, *O bring me*, &c.

His banner over me was love.] The Hebrew may be rendered, "His banner againſt me was love;" that is, he attacks me under the banner of love; the wars or conqueſts of lovers being a common expreſſion; or, as Houbigant, "He hath brought me into the houſe of wine, "and hath magnified or enlarged his love towards me."

Ver. 5. *With flagons.*] The Arabic reads, *with verdant herbs*.

Apples.] Citrons.

Ver. 7. *I charge you*, &c.] This was addreſſed to the chorus of virgins. The eaſtern women were no leſs fond of the animals mentioned in the text, than modern females are of their lap-dogs. It is natural to charge or adjure a perſon by that which is moſt dear or valued. It means, that ſhe wiſhed their roes and hinds might die, if they diſturbed the ſleep of her beloved, or awaked him by their talkativeneſs.

Before Christ 1014.

of the field, that ye ſtir not up, nor awake *my* love, till he pleaſe.

8 ¶ The voice of my beloved! behold, he cometh leaping upon the mountains, ſkipping upon the hills.

9 My beloved *is* like a roe, or a young hart: behold, he ſtandeth behind our wall, he looketh forth at the windows, ſhewing himſelf through the lattеſs.

10 My beloved ſpake, and ſaid unto me, Riſe up, my love, my fair one, and come away.

11 For lo, the winter is paſt, the rain is over *and* gone.

12 The flowers appear on the earth, the time of the ſinging *of birds* is come, and the voice of the turtle is heard in our land.

13 The fig-tree putteth forth her green figs, and the vines *with* the tender grape give a *good* ſmell. Ariſe, my love, my fair one, and come away.

Before Christ 1014.

14 ¶ O my dove *that art* in the clefts of the rock, in the ſecret *places* of the ſtairs, let me ſee thy countenance, let me hear thy voice; for ſweet *is* thy voice, and thy countenance *is* comely.

15 Take us the foxes, the little foxes, that ſpoil the vines: for our vines *have* tender grapes.

16 ¶ My beloved *is* mine, and I *am* his: he feedeth among the lilies.

17 Until the day break, and the ſhadows flee away: turn, my beloved, and be thou like a roe, or a young hart upon the mountains of Bether.

CHAP. III.

1 *The church her fight and victory in temptation.* 6 *The church glorieth in Chriſt.*

BY night on my bed I ſought him whom my ſoul loveth: I ſought him, but I found him not.

2 I

Ver. 8. *The voice of my beloved,* &c.] Here the ſecond day's eclogue begins, and belongs wholly to the ſpouſe, and is addreſſed by her in a continued narration, after the Grecian manner, to the chorus. This is intitled the ſecond day's eclogue, tho' only the former part appears to have a relation to the incidents of the ſecond day: the ſecond part reciting the adventures of the night following; and the whole may be ſuppoſed to have been related to the virgins early on the morning of the third day.

Ver. 9. *Like a roe.*] Swiftneſs of foot was eſteemed a great accompliſhment among the ancients. See 2 Sam. ii. 18.

He ſtandeth behind our wall.] The eaſtern buildings generally ſurround a ſquare inner court: the bridegroom is deſcribed as entering the outward apartments, and gradually ſeen as he made his approach, firſt behind the wall, then looking thro' the windows; and laſtly, putting his head through the lattice-work, which probably was on the top of the houſe: and theſe latticed windows or balconies, were left open only during the celebration of ſome feſtival: this is a circumſtance, tho' not adverted to by the critics, which amounts to an oblique proof of the poem's being compoſed on a nuptial ceremony.

Ver. 10. *Riſe up, my love,* &c.] A beautiful paſtoral deſcription! The ſpiritual meaning—That diſmal time is now paſt, when error, ignorance, and wickedneſs, like floods in the winter ſeaſon, deluged the world; thoſe uncomfortable days are over, when thou couldeſt ſee and enjoy but little of me. All the tokens of a new world appear, and invite thee to partake of the pleaſures produced by the nearer approaches of the Son of righteouſneſs, who cauſes ſuch abundant bleſſings to ſpring up, that even the heavenly hoſt ſing for joy, and excite mankind to join in the univerſal concert of praiſe and thankſgiving.

Ver. 14. *Thou art in the clefts—in the ſecret places of the ſtairs.*] It would be more intelligible, if we rendered, O my dove, *through* the clefts of the rocks, *through* the ſecret places of the ſtairs, *&c.* This alludes to the bride's being above in her chamber.

Ver. 15. *Take us the foxes,* &c.] Foxes abound in Judea, and theſe creatures are ſaid to be fond of grapes, making great havock in vineyards. Hence the hunters did not ſcruple to eat their fleſh in autumn, being then grown fat with feeding on them. The myſtic ſenſe of this verſe may be this—A *fox* is uſed in the New Teſtament, to ſignify a *perſecutor*; a *vineyard* is the ſymbol which ſtands for the church; the *tender grapes* may be ſuppoſed to be the converts made in its infancy, who were expoſed to great dangers, and perhaps not firmly eſtabliſhed in the faith; the defending theſe ſhoots from perſecutions, was the only means of preventing the total decline of the church; and this is what was meant by the bridegroom, when he calls upon his friends to take the foxes.

Ver. 17. *Until the day break.*] We ſhould read, until the day *breathe* or *blow freſh.* In thoſe hot countries, the dawn of the day is attended with a fine refreſhing breeze.

The mountains of Bether.] This was perhaps a ſtrong town in the country of Bethron. 2 Sam. ii. 29. not far from Trachonitis, probably the ſame which Hadrian beſieged, in the ſeventeenth year of his reign, and named Badr by Abugiafar, in his hiſtory of the Saracens.

NOTES on Chap. III.

Ver. 1. *By night,* &c.] She, the bride, complains to the virgins, that the bridegroom did not come according to her wiſhes. The ſpiritual ſenſe—I have long

ſearched

Before Chriſt 1014.

2 I will riſe now, and go about the city in the ſtreets, and in the broad ways I will ſeek him whom my ſoul loveth: I ſought him, but I found him not.

3 The watchmen that go about the city, found me: *to whom I ſaid,* Saw ye him whom my ſoul loveth?

4 *It was* but a little that I paſſed from them, but I found him whom my ſoul loveth: I held him, and would not let him go, until I had brought him into my mothers houſe, and into the chamber of her that conceived me.

5 I charge you, O ye daughters of Jeruſalem, by the roes, and by the hinds of the field, that ye ſtir not up, nor awake *my* love, till he pleaſe.

6 ¶ Who *is* this that cometh out of the wilderneſs like pillars of ſmoke, perfumed with myrrh and frankincenſe, with all powders of the merchant?

7 Behold, his bed which *is* Solomons, threeſcore valiant men *are* about it, of the valiant of Iſrael.

8 They all hold ſwords, *being* expert in war: every man *hath* his ſword upon his thigh, becauſe of fear in the night.

9 King Solomon made himſelf a chariot of the wood of Lebanon.

10 He made the pillars thereof *of* ſilver, the bottom thereof *of* gold, the covering of it *of* purple; the midſt thereof being paved *with* love, for the daughters of Jeruſalem.

11 Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day

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ſearched for him, who, from the deſcriptions given of him by the prophets, is become the beloved of my ſoul, the Meſſiah. But though I have ſought him with the moſt anxious attention, and examined all the ſacred volumes for information; yet all I can find, are predictions and ſhadows of him, which aſſure me he will come, but are inſufficient to convey an adequate idea of him.

Ver. 3. *The watchmen.*] By the watchmen, perhaps, are meant, the eunuchs appointed to watch over the females.

The city.] By this, perhaps, is meant only a range of pavilions, appropriated to the uſe of the maſter of the ſeraglio. In the myſtic ſenſe, the watchmen are the prophets, and the city, the whole Jewiſh or Chriſtian church.

Ver. 4. *Into my mothers houſe.*] This houſe of the bride's mother, ſeems to have been ſome pavilion, or temporary habitation, aſſigned her within this incloſure, during the time of the nuptial ſolemnity.

Ver. 6. *Who is this that cometh,* &c.] Rather, *What is this?* Here begins the third day's eclogue, which opens with the introduction of the bridal bed or pavilion, and concludes with the ceremony of taking off the bride's veil. The virgins, and perhaps the ſpouſe herſelf, ſaw ſomewhat at a diſtance, ſupported on pillars, and ſurrounded with a cloud of incenſe, according to the eaſtern's cuſtom, who uſe ſtrong fumigations by way of perfumes, to receive their princes in their journies with them, by way of honour, and eſpecially the intended conſort of their prince, in her way from foreign countries; and probably make uſe of them to drive away thoſe inſects, whoſe bite is troubleſome in hot countries. The virgins or ſpouſe, therefore aſks, What is this that cometh from towards the wilderneſs? The ſpiritual meaning aſcribed to this paſſage is, that it is a viſion of multitudes of people, gathering to Chriſt from the moſt deſolate places, appearing like the pillars of ſmoke which ariſe from the altar of burnt-offerings; no leſs acceptable to God, than the ſweet odours that aſcend from the altar of incenſe in the holy place.

Ver. 7. *Behold his bed,* &c.] The anſwer of ſome other of the virgins, who now perceived it more diſtinctly. This piece was perhaps intended as a preſent to the bride, agreeable to a like cuſtom in ancient Greece. On the third day after marriage, the bride and her relations preſented gifts in thoſe countries to the bridegroom; and he and his friends in their turn made preſents to the bride. Theſe preſents conſiſted of golden veſſels, beds, couches, *&c.*

Ver. 9. *King Solomon made—a chariot.*] The ſpeech this of ſome other virgins. This ſeems to ſignify rather a *bridal bed,* drawn or carried about in ſtate like Palanquins. Probably Solomon is repreſented as coming in it verſe 11. in the higheſt nuptial ſplendor.

Ver. 10. *The midſt thereof being paved with love,* &c.] The ſenſe may be, The middle thereof is wrought in needlework or embroidery, by the daughters of Jeruſalem, and preſented to the king as a token of their love, affection, and regard for him.

Ver. 11. *Go forth,* &c,] This dialogue having paſſed in the bride's apartment, ſhe now ſeems to ſend them forth to meet the bridegroom, who drew near with his retinue.

With the crown, &c.] It was the cuſtom with ſeveral nations to put crowns or garlands on the heads of the new married couple. The Miſchna tells us, that the like cuſtom prevailed among the Jews; and here it ſeems to intimate, that this ceremony was performed by one of the parents. Theſe nuptial crowns were not only chaplets of leaves and flowers, but occaſionally, among the Hebrews, conſiſted likewiſe of gold and ſilver, according to the rank and condition of the parties.

Before Chriſt 1014. day of his eſpouſals, and in the day of the gladneſs of his heart.

CHAP. IV.

1 *Chriſt ſetteth forth the graces of the church:* 8 *He ſheweth his love to her.* 16 *The church prayeth to be made fit for his preſence.*

BEhold, thou *art* fair, my love, behold, thou *art* fair, thou *haſt* doves eyes within thy locks: thy hair *is* as a flock of goats, that appear from mount Gilead.

2 Thy teeth *are* like a flock *of ſheep that are even* ſhorn, which came up from the waſhing: whereof every one bear twins, and none *is* barren among them.

3 Thy lips *are* like a thread of ſcarlet, and thy ſpeech *is* comely: thy temples *are* like a piece of a pomegranate within thy locks. Before Chriſt 1014.

4 Thy neck *is* like the tower of David builded for an armoury, whereon there hang a thouſand bucklers, all ſhields of mighty men.

5 Thy two breaſts *are* like two young roes that are twins, which feed among the lilies.

6 Until the day break, and the ſhadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincenſe.

Notes on Chap. IV.

Ver. 1. *Thou haſt doves eyes within thy locks.*] Alluding perhaps to the manner of wearing the hair in the eaſtern countries, where it reaches almoſt as far as the eyes. But it may be better to render, *behind thy veil*; for the Septuagint and Syriac render it *veil*, and then the paſſage will allude to the bridegroom's removing the veil of the bride. The veils of the eaſtern females were perforated with holes for the eyes, which might appear ſo charmingly through thoſe apertures as to captivate the heart. The bride appearing for the firſt time without her veil, in the preſence of the perſon with whom ſhe was entering into the moſt endearing connections, it might well be expected that conſciouſneſs of beauty, and exquiſite ſenſibility, mixing with virgin baſhfulneſs, would improve the native luſtre of her eyes, and convey to them all that brightneſs and ſparkling for which thoſe of the eaſtern doves were remarkable.

As a flock of goats that appear from mount Gilead.] Grotius ſays, that the Hebrew *galaſh* rendered *appear* ſignifies *to riſe betimes* in the Arabic, and therefore his opinion is, that the head of the fair Solomith is compared to the beautiful mountain Gilead, and her treſſes to the goats which brouſe on that mountain. As the hair of the eaſtern goats were ſoft, ſleek, and of a dark colour, ſuch as that of the bride may be ſuppoſed to have been, it is imagined that the treſſes of her beautiful head are compared to the numerous herds of goats, which covered the flowery mountain of Gilead from top to bottom.

Ver. 2. *Thy teeth are like a flock of ſheep,* &c.] He praiſes the ſoundneſs, whiteneſs, and perfectneſs of her ſet of teeth. *Even ſhorn,* that is, of an equal ſize: *bearing twins,* exactly paired and matched: *none is barren,* the whole ſet is entire, and none are wanting.

Ver. 3. *Thy lips are like a thread of ſcarlet.*] That is, thin, and admirably red.

Thy temples are like a piece of pomegranate,] The original may be rendered in the following manner. "As the flower of the pomegranate, ſo are thy cheeks without a veil." *i. e.* when the veil is laid aſide, thy cheeks appear of that lively colour which glows in the bloſſom of the pomegranate. Taylor in his Hebrew concordance ſays, a ſection of the pomegranate gives a fine reſemblance of a beautiful cheek. Perhaps too here may be an alluſion to the bride's modeſty. The bridegroom may mean, that upon removal of his bride's veil, her cheeks glowed as red with bluſhes as the boſom or flower of the pomegranate. It is no wonder that the eaſtern ladies, who were educated with ſuch great reſerve, on their appearing among men for the firſt time, ſhould have the blood mount into the face in briſker floods than ordinary.

Ver. 4. *Like the tower of David builded for an armoury,* &c.] Inſtead of *for an armoury*, ſome render "Built with battlements, or running up into ſpires." Her long, erect, and graceful neck, formed according to the moſt exact proportion and ſymmetry, and adorned with gold and precious ſtones, is elegantly compared to ſome tower in Sion, remarkable for the loftineſs of its ſituation, and elegance; not leſs admired for its architecture, than its furniture, which conſiſted of armour placed in the moſt regular figures.

Ver. 5. *Thy two breaſts are like two young roes,* &c.] Inſtead of breaſts we ſhould read according to the Hebrew *paps*; the original likewiſe is literally *two twin fawns of the roe.* The roe is an animal of a reddiſh colour, it abounds in Judea, and is of ſuch exquiſite beauty, that it has its Hebrew name *Tzebi*, ſignifying *beauty*, from thence the paps are compared to twins becauſe they are generally ſuppoſed to bear a ſtrong reſemblance to each other. While the fawns of the roe are browſing among, or between the white lilies, only the little round convexity of their backs is to be ſeen, and to this the compariſon ſeems particularly to refer, In Syria the lilies grow common in the fields, and are remarkable for their ſnowy whiteneſs.

Ver. 6. *I will get me to the mountain of myrrh,* &c.] Theſe were the moſt valuable perfumes of the eaſt. The bridegroom therefore concludes his compliments to the bride, by comparing her to an entire heap of thoſe precious eſſences.

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7 Thou *art* all fair, my love, *there is* no ſpot in thee.

8 ¶ Come with me from Lebanon, *my* ſpouſe, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions dens, from the mountains of the leopards.

9 Thou haſt raviſhed my heart, my ſiſter, *my* ſpouſe; thou haſt raviſhed my heart with one of thine eyes, with one chain of thy neck.

10 How fair is thy love, my ſiſter, *my* ſpouſe! how much better is thy love than wine! and the ſmell of thine ointments than all ſpices!

11 Thy lips, O *my* ſpouſe, drop *as* the hony-comb: hony and milk *are* under thy tongue, and the ſmell of thy garments *is* like the ſmell of Lebanon.

12 A garden encloſed *is* my ſiſter, *my* ſpouſe: a ſpring ſhut up, a fountain ſealed.

13 Thy plants *are* an orchard of pomegranates, with pleaſant fruits, camphire, with ſpikenard,

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14 Spikenard and ſaffron, calamus and cinnamon, with all trees of frankincenſe, myrrh and aloes, with all the chief ſpices.

15 A fountain of gardens, a well of living waters, and ſtreams from Lebanon.

16 ¶ Awake, O north-wind, and come, thou ſouth, blow upon my garden, *that* the ſpices thereof may flow out: let my beloved come into his garden, and eat his pleaſant fruits.

CHAP. V.

1 *Chriſt awaketh his church with his calling.* 2 *The church having a taſte of Chriſts love, is ſick of love.* 9 *A deſcription of Chriſt by his graces.*

I Am come into my garden, my ſiſter, *my* ſpouſe; I have gathered my myrrh with my ſpice, I have eaten my hony-comb with my hony, I have drunk my wine

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Ver. 8. *Come with me from Lebanon,* &c.] Here begins the fourth day's eclogue, commenced by the bridegroom. He informs the bride, that ſhe is under his protection. The ſummits of the mountains mentioned in the text were infeſted with wild beaſts, whence he invites her to his arms as a place of ſafety, and encourages her to look down in ſecurity amidſt the dangers ſhe was apprehenſive of. Here is a modeſt and tacit commendation of courage, which generally makes its way into the boſoms of the more timorous ſex, and is moſt commonly able to captivate and ſecure their affections.

Ver. 9. *My ſiſter.*] This is a term of endearment.

With one of thine eyes.] With a ſingle glance of thine eyes.

With one chain of thy neck.] Metaphorically, "With "one (graceful) turn of thy neck." What effect the graceful turn of a fine neck muſt have on a lover's heart, one of the moſt elegant and polite writers of Rome has informed us. The Vulgate reads, "With one curl or "ringlet of thy neck."

Ver. 11. *The ſmell of thy garments is like the ſmell,* &c.] The garments uſed to be perfumed on nuptial occaſions. Lebanon abounded in odoriferous trees.

Ver. 12. *A garden incloſed,* &c.] Here the bridegroom makes a public declaration, that he had received the bride pure and inviolate: this the law required, Deut. xxii. 15. Among the modern Jews, the bridegroom, before conſummation, makes a prayer, in which is this petition, "Suffer not a ſtranger to enter into the ſealed fountain, "that the ſervant of our loves may keep the ſeed of ho-"lineſs and purity, and may not be barren."

Ver. 13. *Thy plants.*] He carries on the metaphor of *a garden incloſed,* and compares her virtues and accompliſhments to all the choiceſt productions of an eaſtern paradiſe. Inſtead of *plants,* we may render it *productions.*

Camphire.] Cypreſs.

Ver. 14. *Aloes.*] That is, The wood of aloes, which dried, is of an agreeable ſmell. See note on pſalm xlv. 8.

Ver. 16. *Awake, O north wind,* &c.] The bride ſpeaks, and wiſhes that this garden, as he was pleaſed to term it, and for which he had expreſſed ſo much fondneſs, might be ſo breathed on by the kindly gales, as to produce every thing that might contribute to his delight. The north and ſouth winds are the only two deſirable winds in this country; the former cloſes up the pores of the trees, and prevents their effluvia from ſpending themſelves too much; the latter, ſucceeding in due ſeaſon, relaxes them again, and makes the aromatic gums drop freely.— The myſtical ſenſe is thought to be, an addreſs for the inſpirations of the holy ſpirit to breathe perpetually upon the church, and to fill the world with the ſweet odour of the knowledge of Chriſt.

NOTES on Chap. V.

Ver. 1. *I have eaten my hony-comb,* &c.] "I have eaten "my pure wood-honey with my honey of the palm." Wood-honey is that which, in hot weather, burſts the comb, and runs down the hollow trees or rocks, where, in Judea, the bees made great ſtore of honey. By one of theſe words, perhaps, may be meant juice, or aromatic gums, diſtilled from trees, agreeable to the bride's wiſh in the laſt verſe of the preceding chapter.

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wine with my milk: eat, O friends, drink, yea, drink abundantly, O beloved.

2 ¶ I ſleep, but my heart waketh: *it is* the voice of my beloved that knocketh, *ſaying*, Open to me, my ſiſter, my love, my dove, my undefiled: for my head is filled with dew, *and* my locks with the drops of the night.

3 I have put off my coat, how ſhall I put it on? I have waſhed my feet, how ſhall I defile them?

4 My beloved put in his hand by the hole *of the door*, and my bowels were moved for him.

5 I roſe up to open to my beloved, and my hands dropped *with* myrrh, and my fingers *with* ſweet-ſmelling myrrh, upon the handles of the lock.

6 I opened to my beloved, but my beloved had withdrawn himſelf, *and* was gone: my ſoul failed when he ſpake: I ſought him, but I could not find him; I called him, but he gave me no anſwer.

7 The watchmen that went about the city, found me, they ſmote me, they wounded me; the keepers of the walls took away my vail from me.

8 I charge you, O daughters of Jeruſalem, if ye find my beloved, that ye tell him, that I *am* ſick of love.

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9 ¶ What *is* thy beloved more than *another* beloved, O thou faireſt among women? what *is* thy beloved more than *another* beloved, that thou doſt ſo charge us?

10 My beloved *is* white and ruddy, the chiefeſt among ten thouſand.

11 His head *is as* the moſt fine gold, his locks *are* buſhy, *and* black as a raven.

12 His eyes *are* as *the eyes* of doves by the rivers of waters, waſhed with milk, *and* fitly ſet.

13 His cheeks *are* as a bed of ſpices, *as* ſweet flowers: his lips *like* lilies, dropping ſweet-ſmelling myrrh.

14 His hands *are as* gold-rings ſet with the beryl: his belly *is as* bright ivory overlaid *with* ſapphires.

15 His legs *are as* pillars of marble, ſet upon ſockets of fine gold: his countenance *is* as Lebanon, excellent as the cedars.

16 His mouth *is* moſt ſweet: yea, he *is* altogether lovely. This *is* my beloved, and this *is* my friend, O daughters of Jeruſalem.

CHAP.

Eat, O my friends, &c.] This invitation is probably metaphorical, inviting his friends to feaſt on the ſight of their happineſs, and ſympathize with their joys.

Ver. 2. *I ſleep, but my heart waketh*, &c.] Here the fifth day's eclogue commences, which opens with a ſpeech of the bride, wherein ſhe recounts an adventure, or more probably a dream, to the virgins her attendants.

Ver. 4. *By the hole of the door.*] It was uſual with the ancients, to ſecure their doors by a croſs-bar or bolt, which was faſtened by night with a little button or pin. In the upper part of the door was left a round hole, thro' which any perſon might thruſt in his arm, and remove the bar, unleſs this additional ſecurity was added.

Ver. 5. *My hands dropped with myrrh.*] Precious, running, unadulterated myrrh, which the bride, to ſhew her eſteem, had prepared to anoint his head with, after his being expoſed to the inclemency of the night.

Ver. 7. *They took away my veil.*] That is, in order to diſcover who ſhe was. That the eunuchs are authorized to treat the females after this manner, is confirmed from the beſt accounts of Perſia.

Ver. 11. *His head is as the moſt fine gold*, &c.] Black hair was in great eſteem in the eaſtern countries, yet they tinged it with a vegetable called *henna*, which was probably the cypreſs, and which gave it a yellowiſh or golden tincture. Gold-duſt itſelf being ſometimes uſed for that purpoſe.

Ver. 12. *His eyes are as the eyes of doves*, &c.] Beautiful eyes are here compared to large flocks of milk white doves, ſitting round pools of water: a grand and elegant figure in perſpective, like that chap. vii. 4.

Ver. 14. *His hands are as gold-rings.*] This may be rendered, "His hands are as golden cylinders ſet in chryſolites, &c." It was cuſtomary with the eaſterns to tinge not only their hair, but alſo their faces, arms, hands, &c.

His belly is as bright ivory, &c.] His belly covered with a purple veſt, is thus elegantly repreſented.

Ver. 15. *His legs are as pillars of marble.*] That kind of marble is ſignified, which is variegated with different figures, and traverſed with veins, repreſenting his legs finely variegated with veins, which grow the more conſpicuous in proportion to the thinneſs of the ſkin.

Sockets.] The ſoles of his feet.

His countenance is as Lebanon, &c.] This is intended to convey an idea of the tallneſs of his ſtature.

Before Chriſt 1014.

CHAP. VI.

1 *The church profeſſeth her faith in Chriſt.* 4 *Chriſt ſheweth the graces of the church,* 10 *and his love towards her.*

WHither is thy beloved gone, O thou faireſt among women? whither is thy beloved turned aſide? that we may ſeek him with thee.

2 My beloved is gone down into his garden, to the beds of ſpices, to feed in the gardens, and to gather lilies.

3 I *am* my beloveds, and my beloved *is* mine: he feedeth among the lilies.

4 ¶ Thou *art* beautiful, O my love, as Tirzah, comely as Jeruſalem, terrible as *an army* with banners.

5 Turn away thine eyes from me, for they have overcome me: thy hair *is* as a flock of goats that appear from Gilead.

6 Thy teeth *are* as a flock of ſheep which go up from the waſhing, whereof every one beareth twins, and *there is* not one barren among them.

7 As a piece of pomegranate *are* thy temples within thy locks.

8 There are threeſcore queens, and fourſcore concubines, and virgins without number.

9 My dove, my undefiled is *but* one; ſhe *is* the *only* one of her mother, ſhe *is* the choice one of her that bare her: the daughters ſaw her, and bleſſed her; *yea,* the queens and the concubines, and they praiſed her.

10 ¶ Who *is* ſhe *that* looketh forth as the morning, fair as the moon, clear as the ſun, *and* terrible as *an army* with banners?

11 I went down into the garden of nuts to ſee the fruits of the valley, *and* to ſee whether the vine flouriſhed, *and* the pomegranates budded.

12 Or ever I was aware, my ſoul made me *like* the chariots of Ammi-nadib.

13 Return, return, O Shulamite, return, return, that we may look upon thee: what will ye ſee in the Shulamite? as it were the company of two armies.

CHAP. VII.

1 *A further deſcription of the church her graces.* 10 *The church profeſſeth her faith and deſire.*

HOW

NOTES on Chap. VI.

Ver. 1. *Whither is thy beloved,* &c.] This is the reply of the virgins to the bride, This verſe, both in the Hebrew, Syriac, Vulgate, Arabic, Septuagint, and Ethiopic, is included in the former chapter.

Ver. 2. *My boloved is gone,* &c.] The bride anſwers, who recollects where the bridegroom might poſſibly be.

Ver. 4. *Thou art beautiful—as Tirzah.*] The ſpeech of the bridegroom, who meets the bride going in ſearch of him. Tirzah was a beautiful ſituation in the tribe of Ephraim. Jeruſalem was eſteemed the moſt charming place in Paleſtine.

Terrible.] This may ſignify *dazzling*.

Ver. 8. *There are threeſcore queens,* &c.] From this paſſage we may infer, that Solomon compoſed this poem in the beginning of his reign, before he had run into the exceſſes mentioned 1 Kings 11. 1. It means that though he had ſo many females in his ſeraglio, yet ſhe who is the heroine of this poem, was the only miſtreſs of his affections.

Ver. 11. *The garden of nuts,* &c.] This plant delighting in a cold climate was without doubt, valued as a rare and curious exotic in Paleſtine. Here begins the ſixth day's eclogue, and is ſuppoſed to contain the ceremony of putting the bride and bridegroom to bed. The ſolemnity was anciently performed under a tent or pavilion named *Hhuppa, the bride chamber*. This tent was placed in the garden of nuts, it being uſual with the Jews to celebrate their marriages in the ſummer months in bowers and arbours. The fine bed mentioned chap, iii. 7. was brought hither for this purpoſe, if not the pavilion itſelf. After the words *the pomegranate budded*, the LXX read, "That "I might there grant thee my breaſts, or my love." This is the ſpeech of the bride.

Ver. 13. *O Shulamite.*] The Hebrew SHULAMITH, is evidently formed from SHELOMOH, Solomon, as Charlotte from Charles. Here the virgins ſpeak.

What will ye ſee, &c.] This queſtion is ſuppoſed to be made by the bride, and the words, *As it were the company of two armies*, to be the reply of the virgins. The word rendered company, ſignifies a *ruſhing together*, after the manner of dancers, and may imply the joy, exultation, and feſtivity of the two choruſſes of virgins and men on this occaſion. Le Clerc aſſigns the whole paſſage to the ſpouſe, and reads, "What will ye ſee in that Shula-"mite, ye who are, as it were, the company of two ar-"mies?" and imagines it alludes to 1 Sam. viii. 7.

Before Chriſt 1014.

HOW beautiful are thy feet with ſhoes, O princes daughter! the joints of thy thighs *are* like jewels, the work of the hands of a cunning workman.

2 Thy navel *is like* a round goblet, *which* wanteth not liquor: thy belly *is like* an heap of wheat, ſet about with lilies.

3 Thy two breaſts *are* like two young roes *that are* twins.

4 Thy neck *is* as a tower of ivory, thine eyes *like* the fiſh-pools in Heſhbon, by the gate of Bath-rabbim: thy noſe *is* as the tower of Lebanon, which looketh toward Damaſcus.

5 Thine head upon thee *is* like Carmel, and the hair of thine head like purple; the king *is* held in the galleries.

6 How fair and how pleaſant art thou, O love, for delights!

7 This thy ſtature is like to a palm-tree, and thy breaſts to cluſters *of grapes*.

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8 I ſaid, I will go up to the palm-tree, I will take hold of the boughs thereof: now alſo thy breaſts ſhall be as cluſters of the vine, and the ſmell of thy noſe like apples;

9 And the roof of thy mouth like the beſt wine, for my beloved, that goeth *down* ſweetly, cauſing the lips of thoſe that are aſleep, to ſpeak.

10 ¶ I *am* my beloveds, and his deſire *is* towards me.

11 Come, my beloved, let us go forth into the field: let us lodge in the villages.

12 Let us get up early to the vineyards, let us ſee if the vine flouriſh, *whether* the tender grape appear, *and* the pomegranates bud forth: there will I give thee my loves.

13 The mandrakes give a ſmell, and at

NOTES on Chap. VII.

Ver. 1. *How beautiful are thy feet*, &c.] Here we muſt ſuppoſe, that the virgins are now withdrawn into the pavilion, and ſpeak theſe words as they are undreſſing her. They admire her very ſhoes, or rather ſandals, (by whoſe ſhape the beauty of the foot was diſcerned) which uſed to be ſet with gems. Judith's ſandals are mentioned, as part of the finery with which ſhe adorned herſelf to deceive Holofernes, chap. x. 4. and with theſe ſhe is ſaid to have *raviſhed his eyes*, xvi. 9. This may ſeem to allude to the firſt preachers of the goſpel.

Ver. 2. *Thy navel*, &c.] Some think this to be deſcriptive of the figures wrought on the bride's garments, or that it inſinuates, that ſhe would not be barren. Perhaps it may allude to the perfumes, which were profuſely laviſhed upon theſe parts, either as an article of luxury, or a preſervative of health.

Thy belly is an heap of wheat, &c.] It was cuſtomary in Paleſtine, after their corn had been beaten out and fanned, to lay it in heaps, and put lilies round them.

Ver. 3. *Two young roes.*] See note on chap. iv. 5.

Ver. 4. *Thine eyes like the fiſh-pools in Heſhbon.*] That is, in their undiſturbed ſerenity, or unobſcured brightneſs.

The gate of Bath-rabbim.] This was one of the gates of Heſhbon.

Thy noſe is as the tower of Lebanon.] This reſemblance conſiſts only in the beauty and ſymmetry of proportion.

Ver. 5. *Thine head like Carmel.*] The head is compared to Carmel not only on account of its eminence, but becauſe it was well covered with wood, as the head itſelf was with thick hair.

The hair of thine head like purple, &c.] This may allude to the practice of tinging their hair, which was black towards the roots, and lightly tinged with the *henna* of a gold colour towards the extremities. Or the word rendered *purple* may probably ſignify the Murex, or purple-fiſh itſelf. The beautiful ſpiral ſhell of this fiſh, might be aptly compared to the fine treſſes of an eaſtern bride, wound up in a pyramidal form, and plaited round with ribbands. The latter ſentence may be rendered, either "The king is crowned with an upright or erect turban; or, as in the Engliſh verſion, "The king waiteth in the galleries or anti-chamber. Houbigant reads, "The treſſes of thy hair are like the royal purple, which hangs in feſtoons from the ceilings."

Ver. 6. *How fair*, &c.] The ſpeech of the bridegroom.

Ver. 7. *Like a palm-tree.*] That is, tall and ſtraight.

Ver. 9. *The roof of thy mouth*, &c.] With a few emendations, this may ſignify, "Thy ſpeech is as the choiceſt wine, ſweetly entering into my palate, flowing down ſmoothly through my lips and teeth."

Of thoſe that are aſleep.] We may read, Of the *elders* or *aged*.

Ver. 10. *His deſire is towards me.*] This ſpeech of the bride, breathes all the coy reſerve, affected delays, and modeſt excuſes of a baſhful virgin.

Ver. 13. *The mandrakes give a ſmell*, &c.] It was a generally received opinion in the eaſt, that mandrakes were of great efficacy to procure love, and therefore were made uſe of in love potions. It is evident the writer meant this

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our gates *are* all manner of pleaſant *fruits*, new and old which I have laid up for thee, O my beloved.

CHAP. VIII.

1 *The love of the church to Chriſt.* 6 *The vehemency of love.* 8 *The calling of the Gentiles.* 14 *The church prayeth for Chriſts coming.*

O That thou *wert* as my brother that ſucked the breaſts of my mother! *when* I ſhould find thee without, I would kiſs thee, yea, I ſhould not be deſpiſed.

2 I would lead thee, *and* bring thee into my mothers houſe, *who* would inſtruct me: I would cauſe thee to drink of ſpiced wine of the juice of my pomegranate.

3 His left hand *ſhould be* under my head, and his right hand ſhould embrace me.

4 I charge you, O daughters of Jeruſalem, that ye ſtir not up, nor awake *my* love until he pleaſe.

5 (Who *is* this that cometh up from the wilderneſs, leaning upon her beloved?) I raiſed thee up under the apple-tree: there thy mother brought thee forth, there ſhe brought thee forth *that* bare thee.

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6 ¶ Set me as a ſeal upon thine heart, as a ſeal upon thine arm: for love *is* ſtrong as death, jealouſy *is* cruel as the grave: the coals thereof *are* coals of fire, *which hath* a moſt vehement flame.

7 Many waters cannot quench love, neither can the floods drown it: if a man would give all the ſubſtance of his houſe for love, it would utterly be contemned.

8 ¶ We have a little ſiſter, and ſhe hath no breaſts: what ſhall we do for our ſiſter in the day when ſhe ſhall be ſpoken for?

9 If ſhe *be* a wall, we will build upon her a palace of ſilver: and if ſhe *be* a door, we will encloſe her with boards of cedar.

10 I *am* a wall, and my breaſts like towers: then was I in his eyes, as one that found favour.

11 Solomon had a vineyard at Baal-hamon, he let out the vineyard unto keepers:

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plant, from the word uſed to expreſs the *ſmell*, which ſignifies a *ſtrong* or *rank ſmell*, and is agreeable to that of the common mandrake.

At our gates, &c.] It might be rendered *in our boards*, the gates of Judea being perhaps the repoſitories of fruits. But it has been thought that this alludes to the cuſtom of decking the gates of new-married perſons with feſtoons of flowers.

NOTES on Chap. VIII.

Ver. 1. *O that thou wert as my brother.*] I could then ſhew thee in public marks of my love, but now I am aſhamed to do it.

Ver. 2. *Who would inſtruct me.*] Literally, "Thou ſhouldeſt be conſtantly with me."

I would cauſe thee to drink of ſpiced wine.] The Jews uſed to mix aromatic drugs with their wine; and it was a nuptial rite for the bride and bridegroom to drink out of the ſame cup.

Ver. 5. *Who is this that cometh*, &c.] The chorus of virgins aſk, *Who is this*, &c.

I raiſed thee up, &c.] It may be rendered *I excited*, or *ſtirred thee up to love*. Inſtead of *brought thee forth*, we ſhould tranſlate *pledged*, or ſolemnly *contracted thee*. It means that the bride's mother had yielded to his ſuit beneath ſome tree, and there promiſed him her daughters conſent.

Ver. 6. *Set me as a ſeal*, &c.] A proverbial expreſſion. Never forget me. The bride ſpeaks here, and adds, that this requeſt flowed from the intenſeneſs of her love, which was an affection as irreſiſtable as death, eſpecially when heightened by jealouſy, or a fear of loſing the beloved object.

The coals thereof, &c.] It might be tranſlated *the darts* or *arrows thereof, are of a moſt vehement*, &c. and implies, that love ſhoots into the heart, wounds it, and burns there; nay inflames it vehemently by the wounds it gives. The metaphor is taken from an arrow ſhot out of a bow, which by the ſwiftneſs of its motion takes fire; or it may allude to the fiery arrows made uſe of in thoſe days. Accordingly the LXX render, *The feathers or wings thereof are wings of fire.*

Ver. 9. *If ſhe be a wall*, &c.] Inſtead of *a palace of ſilver*, we may read, *two ſilver towers*: The meaning is, we will take care of her in proportion as ſhe is capable of profiting by our bounty, like as men are wont to build on good foundations. The orientals delight in parables and compariſons. The bride's anſwer ſhews that her huſband alludes to her ſiſters growth. Some indeed imagine that the ſenſe is, that they would marry her to a deſerving huſband, which is elegantly deſcribed by the two images in the text; as it is cuſtomary to build towers on a wall, and to faſten a door by putting it cloſe.

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pers: every one for the fruit thereof was to bring a thouſand *pieces* of ſilver.

12 My vineyard which *is* mine, *is* before me: thou, O Solomon, *muſt have* a thouſand, and thoſe that keep the fruit thereof, two hundred.

13 Thou that dwelleſt in the gardens, the companions hearken to thy voice: cauſe me to hear *it*.

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14 ¶ Make haſte, my beloved, and be thou like to a roe, or to a young hart upon the mountains of ſpices.

Ver. 11. *A thouſand pieces of ſilver.*] Shekels valued at about Two Shillings and four-pence farthing.

Ver. 12. *My vineyard,* &c.] Though it was cuſtomary among the Jews for the huſband to endow his ſpouſe with a ſum of money at their marriage, yet the bride alſo brought a portion to her huſband. Tobit x. 10. From their being mentioned together we are to ſuppoſe, that the bride's vineyard lay contiguous to that of Solomon at Baal-hamon, which, according to Aben-Ezra, was a place near Jeruſalem, where abundance of people had vineyards. That a vineyard might be a deſirable acquiſition we may learn from the ſtory of Naboth and Ahab.

The End of SOLOMONS SONG.

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